SDA Church Crisis

in

1888

&

1910

2018: MVT

"Truth shall make you Free"

"... and the Truth shall make you Free"

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" SDA Church Crisis in 1888 and 1910"
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Collection of documents dealing with the events

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Preface

Dear Readers,

Most of you remember a story, that at the Minneapolis Conference in 1888 God sent his people to deliver a very important message to the church regarding "Righteousness by Faith". Unfortunately leaders of the church rejected the precious message, struggled against God's heralds and finally delayed Second Advent of Christ.

An author of this collection of documents and discussions was born and grew up at SDA family and church. From our youth we studied Bible as well as books of Spirit of Prophecy. Till the middle of my age I was sure that SDA church had a highest level of spiritual truth, based on the both Bible and writings of Ellen G. White.

First questions about my illusion arose while another reading of the book of Revelation and Spirit of Prophecy. For example:

1) Revelation 13: *SDA Church version*: Forty two months – Wound – Healing the Wound.

Bible version: A beast {1-2} – Wound {1/3} – Healing the Wound {2/3} – Forty two months {4-8} – Captivity and Death of the Beast {10};

2) *Fall of Ottoman Empire* in 1840, but then a bloody war between Russia and Turkey took place in 1877-1878; besides, they linked *Fall of Ottoman Empire* to the 6th Trumpet (Rev. 9:13-21) and it must be accompanied by the death of the one third of human population;

3) *Philadelphia church* (Rev. 3: 7-13) is the best one that will be 'keep from hour of temptation', and name of God will be written upon them, but we almost don't see this church in traditional SDA interpretation;

4) There is a marvellous story about Muslim book of '*Seera*' where the *Second Advent of Christ in 1840s is predicted*: "… The Arabs of Yemen, he says, 'are in possession of a book called Seera, which gives notice of the second coming of Christ and His reign in glory; and they expect great events to take place in the year 1840" [Wolff, 1839: 377; White, 1911: 362].

5) "*Babylon is fallen, is fallen*" (Rev. 14: 8).

According to Ellen G. White: "… the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. *It cannot be the Romish Church*… But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects…" [White, Great Controversy, 1884, 232-233]; "… therefore *it cannot refer to the Romish Church*, for that church has been in a fallen condition for many centuries [Great Controversy, 1888: 383].

During last several years I had possibility to study prophetic books and Ellen G. white writings quite carefully. I also got possibility to study manuscripts, letters, documents, and books at both Ellen G. white Estate and James White Library of Andrews University.

Some months ago I got a letter of George I. Butler to E. G. White [Battle Creek, Mich.: 1888, Oct 1]. After studying this letter and related documents a real history of the events around 1888 was found. The main topic of the conference was a Law in Galatians.

I considered that everybody MUST have easy and free access to the documents related to Minneapolis Conference and discussion about "Righteousness by Faith". So, this collection has been created. It includes additional chapters on my discussions and view. Additional chapters will be added to the next edition that is coming soon.

At the end of the collection one can find a Bibliography with the available Internet links.

A short review of Ellen G. White interpretation on the 'added Law' 'School-master' in Epistle to Galatians is presented below. More detailed quotations from Ellen G. White manuscripts, letters and articles can be found at the chapter {White, E. G. Articles and Letters regarding 'Added Law' and 'School-master'} on the pages 239-273.

Ellen G. White changed her view …

- The position of Elder J. H. Waggoner in regard to the "added law" was *incorrect* [1860s]
- There are *two distinct laws*: one is the *law of types and shadows*, … another in the *law of Jehovah*: the *ceremonial law ceased* to be of force at the death of Christ [Jul 29, 1886]
- Brother E. J. W.'s [Waggoner's] teachings in regard to the two laws is *contrary* to the light which God had given us [Feb 18, 1887].
- *I cannot remember …* caution and warning given to Elder [J.H.] Waggoner [Apr 5, 1887].
- *I have no knowledge of taking any position in this matter* [Oct 14, 1888].
- *I have not with me* the light God *had given me on this subject* [Opt 14, 1888].
- *I have not taken* any position… *I am not prepared* to take a position yet… *I cannot take my position* on either side … ; *I lost the manuscript and for two years could not find it… God has a purpose in this* [Oct 24, 1888];
- *I have not changed* my views in reference to the law in Galatians… ; *I have not told you* that my views are *not changed* in regard to the law in Galatians. [Dec 9, 1888];
- I said ... question at issue is *not a vital question* …; And for the first time I began to think it might be *we did not hold correct views* after all upon the law in Galatians … [Nov or Dec, 1888]
- they had lost confidence in Sister White … [Nov or Dec, 1888]
- Many hours that night were spent in prayer in regard to the law in Galatians… ; *God was with me*, working with me and by me for the benefit of His people… [Dec, 1888];
- As to the law in Galatians, I *have no burden* and *never have had* … [Mar 8, 1890]
- my testimonies *had not changed* in character, in influence …; *I have nothing to say,* no burden in regard to the law in Galatians. [Mar 13, 1890]
- The law was *out schoolmaster* to bring us unto Christ … apostle is speaking especially of the *Moral law*. [June 6, 1896]
- I am asked concerning the *law in Galatians*. What law is the *school-master* to bring us to Christ? I answer: *Both the Ceremonial and the Moral code of Ten Commandments* [1900]
- *God forbids* that the *subject of the two laws* should ever again be agitated as it then was. [Nov 19-20, 1902]

God Bless you.



"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" [Gal. 3: 19]

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" [Gal, 3: 24], *etc.*



George I. Butler, Letter to E. G. White

Battle Creek, Mich., Oct. 1, 1888

Mrs. E. G. White,*

Most respected Sister,-I am lying on a sick bed as I dictate this letter, having been obliged to return from the Indiana camp meeting two weeks and a half since. I have been able to do very little until now since that time. I have apparently a return of the same kind of sickness I have had several times within the last two or three years. In a certain sense I cannot say that I am sick at all. I know of no special form of disease that is fastened upon me; but it seems to be nervous exhaustion, my nerve force having given out. I am not in much pain unless I try to arouse up and do something; then I have quite a rise of temperature, and severe pain in my head with rush of blood. I have in previous attacks had nervous chills, but have had none of these this time, cut have had quite a rise of temperature for sometime, though now it is about reduced to normal. When I lie still and keep quiet, I feel very comfortable, but when I stir around and try to do anything, I find myself in trouble at once. I have little or no appetite. And am loosing flesh quite rapidly, and the prospect seems now most likely that I shall have another long pull of weeks and perhaps months before I shall be prepared to do business of any importance. So far as general health is concerned, my digestion has always been good, my lungs and heart are sound and strong as far as I can see, my physicals powers show no effects of failure; but the worry and perplexity arising from matters concerning which I will speak quite fully have seeded to exhaust my nerve power {-1-} until it seems to me I stand on the brink of a

* Original {p. 31-72}; https://m.egwwritings.org/en/book/936.529 ; https://archive.org/details/G.I.ButlerToE.G.White1888

complete break down, nervous exhaustion, and mental imbecility; and at last a physical wreck. Of course this prospect is not particularly exhilarating. I feel that a crisis has come in my life work, and it seems to me that a point is reached where I should drop out of all positions of responsibility in this cause. As I have lain here upon my bed for two weeks and a half, my mind weak, I have not been able to restrain a certain line of sad thoughts and reflections, which course through my mind continually, night and day.

It has been my custom in the past, when I had what seemed to me important matters, resting heavily upon my mind, to writ to you freely and fully, unfolding my mind as I do to no other person of earth. This I have done because of the great respect I have for you and your work. It has seemed to we that the time has come for me to express myself to you freely on quite a number of points, which seem to me to have a marked relation to the causes which have brought me to this condition. Or course I may be wrong, and have mistaken ideas. If so I know of no one on earth better qualified to set me right than yourself. But I have certain convictions stamped upon my mind which seem to me to be true and beyond all question, concerning which I feel I should speak freely. Probably I should never have done this had I not come to my present low condition of mental power. But these things rest upon my heart, and it does not seem to me that I shall ever feel free until I have expressed my feelings fully. Doubtless there will be some things painful to you. This I greatly {-2-} regret, and would have borne them with patience, but now it seems to me I should speak of them. The prospect of having to retire from being actively connected with the cause to which I have devoted my life and soul, of course is most sad to me, but I see no other prospect. The rapid recurrence of these nervous attacks within the last few years admonish me that the crisis of a break-down may not be far away, and if I am to save myself from it, important changes must occur. Two years ago last August I was taken with one of these attacks, and was laid up with nervous chills for some two months. A year ago last April I came down again, and was worth but little to the cause until the following August. The past year I have tried to be very careful, but have felt great weariness many times. I feel that I am loosing my memory, and my mental grasp seems to be weakening, and I am conscious of loosing greatly my grip upon matters; and now I am down again, how long to remain I cannot say. Certainly, Sister White, there can seem to be no good reason for my clinging to responsibilities under such a state of things, and with such prospects before me until I break at last, and become a total mental wreck. So I see no other way but to drop these burdens upon others.

There is one painful feature in all this to my mind, which causes me much mental anguish. It is the consciousness to me that it is not the ordinary work which I do in the

cause, the looking after the business matters, planning how to meet the wants of the cause in various directions, writing letters, etc. which has brought me to {-3-} this condition. It is not the work, which I dearly love to do, and the performance of it is often a pleasure, but it is another class of things which have wrung my heart, and worn out my nerve power,—things which seem to me to be unnecessary and unjustifiable. I do not believe I can feel clear before God without stating to you quite fully how some of these matters look to me. I shall try to do it in a Christian spirit with feelings of personal kindness to all parties involved, and with hatred and malice towards none, but I feel I should state the facts as they appear. If I am wrong that I may be corrected, if others are wrong that they may correct their mistakes.

There are several different points upon which I shall dwell at some length, and I trust you will bear with me as patiently as you can, and consider what I say. I stated a moment since that it is not the ordinary labor connected with my work in the cause which has brought me to this condition, though of course this labor is wearing and perplexing. But it is a class of things which I think are unnecessary and unjustifiable, which have been forced in and caused evil and only evil in connection with our work.

The first point I shall mention is this matter of the *Law in Galations*.[*] I am well satisfied that it is the way that this matter has been pushed and urged by responsible men in the cause, and by your seeming attitude also which has brought me to my present condition more than any one other thing. I will say that the first attack I had two years ago this fall was after this matter had been {-4-} called to my attention for several months, after I had written you over and over again concerning it,[†] and no notice whatever was taken of what I said until my mind was filled with perplexity and anxiety by the course pursued by my brethren, that this nervous attack came upon me. My mind has been much exercised over these things, and I cannot keep them from agitating me much, because the whole matter seemed to me so unjust and inconsistent, but I rallied after two months of sickness, and was finally able to go through that terrible conference we had here the last held in Battle Creek.[‡] I worked exceedingly hard through the following winter and spring, laboring unceasingly in general meetings, doing my best to build up the financial interests, which were suffering greatly, and carrying on the work while you and other leading labores were in foreign countries. I wound up my winter's labour by attending the college special course

[*] "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" [Gal. 3: 19] "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" [Gal, 3: 24], etc.
[†] Butler, G. I. Letter to E. G. White. - Battle Creek, Mich., March 3, 1887; See a copy of this letter {p. 77-90}.
[‡] The 25th Session of General Conference took place in Battle Creek (Nov 18 - Dec 6, 1886); {See: p. 141-150}.

here at Battle Creek, where I had many responsibilities to bear. I felt a deep interest in the progress of our youth, and the importance of their giving themselves to the work and cause, and labored with all the intensity of interest at my command until the close of that course. I feel very weary, but thought that a week or two of rest would again enable me to labor, as I expected my system to rally with its usual promptness. My health was apparently good only I was exceedingly tied. Just at this point your letter to elder Smith and myself of April 5, 1887 came to hand,* in which you stated your attitude relative to this matter, censuring my course considerably. In my state of weakness I could not rally, {-5-} but those nervous chills retuned, and for some five months I was unfit for any work, being unable to gather my strength sufficiently to throw them off. I am well satisfied they were not malaria chills but simply the result of exhausted nerve force. They were not periodic, and when I could rest and had no particular excitement upon me, I did not have them. But a slight contemplation of these perplexing matters would bring their return at once. I had perhaps a dozen of these attacks. I did not finally overcome them until the month of August. I have never had any doubt myself but what it was sadness of heart brought upon me by the position you took that gave me that four month's sickness. I have not complained a word concerning it, and do not feel like doing so now. From statements I have heard I believe you yourself think the same. Some of the same perplexities, which I will mention more fully hereafter, have doubtless brought this attack upon me. I have not strength to stand the pressure.

I have not, Sister White, been able to see the justice of your letter of April 5, 1887, and never expect to. This remark may sound unbecoming in me, but I shall give you my reason for it, which I trust you will at least fairly consider. I had thought I would never answer that letter, but bear in silence and patience that which seemed to me to be unjust. I determined I would get some good from it if possible, and though I never could see the justice of it, I thought I could obtain at least from it the blessing of I Pet. 2: 19. {-6-} I think I have obtained this good from it. At any rate I have felt many times the blessing of God while thinking these things over, and entertaining the views I have expressed concerning it. I have had no rankling of wicked feelings I trust towards (…), and have tried to make allowance for their views, and tried not to censure them severely. I have been able to meet those whom I think have pursued a wrong curse towards me with a calm feeling, with love in my heart for them, but have never changed my mind concerning the justice of some of these things, which have been done. I feel before God that I can write these things calmly and kindly, though I find myself pretty much used up. I think you can see, Sister White, that I have from

* White, E. Letter to G. I. Butler and U. Smith (Apr 5, 1887); {See: p. 91-94}.

these statements some reason to think it is not the ordinary labor and work which I have done that has brought me to this condition, but they have followed in the line of these things which seem to me to have been unjustifiably handled, and forced burdens and perplexities upon me, which were wholly unnecessary.

In your letter of April 5, 1887* you seem to be quite anxious lest I should take advantage of the letter to reproof you had written to Eld. Waggoner and Jones concerning their course in pushing their views on Galations, and lest I should draw conclusions that perhaps I was right in my views of that subject. Let me say in regard to this that I had never used your article up to the time you had written, in any such way as your letter intimates, and had no thought of doing so. You say in your letter "it was pained when I saw your article in the Review, and for the last half hour have {-7-} been reading the references preceding your pamphlet. Now my brother, things that you have said many of them are all right. The principles that you refer to are all right, but how can this harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then, when this is followed by a pamphlet published of your own views be assured that I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner." In another place later on "I tell, you brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think that this is the right way to deal with one another. I want to see no phariseeism among us. The matter of the law has now been brought so fully before the people by yourself as well as Dr. Waggoner that it must be met fairly and squarely in open discussion. I see no other way. And if this cannot be done without spirit of Phariseeism and war spirit then let us stop publishing these matters and learn more fully lessons in the school of Christ. I believe now, that nothing can be done to settle this question but open discussion. You circulate your pamphlet and now it is no more than fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not of God's order. But brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully and clearly defined, and can bear the test of criticisms, don't be afraid or too proud yield it. '…..' my brethren, we want self-pride in us to die, self will struggle hard for an existence {-8-} and for the mastery, but it must die and we become as little children, or we shall never see the kingdom of heaven".

* White, E. G. Cautions About Making Doctrinal Differences Prominent; Contemplating the Marvels and Mysteries of the Incarnation [Letter to E. J. Waggoner and A. T. Jones]. – Basel, Switzerland, Feb 18, 1887. - Manuscript Released, Vol. 15, No. 1141: 18/1-28/2; {See: p. 95-101}.

With the moral advice and statements of what we should be I have no trouble. It is right. But with the attitude in which you place my efforts in this matter I cannot see the justice. I think that I have not been too sharp with Dr. Waggoner, and that every word that I have said is true and much of the truth has not been told. I think that every word that I said was more than backed up by what you said to him and to A. T. Jones, in your letter to them of Feb. 18, which is now before me. I am willing to compare statement by statement, and if your words are not sharper and more condemnatory toward their course than what I have said, then I am unable to understand language.

And now I feel it is proper for me to take a brief review of this whole Galations movement. This seems to me to be the only way in which I can state my views concerning it. As you well know, the subject of the law in Galations was controverted point in very early period of this message. At first the view entertained by Eld. Waggoner that the added law in Galations was the Ten Commandments obtained quite a number of our leading brethren, your husband, Elder Smith, Eld. Andrews, Eld. Bates, and others; but with this view some of our brethren, especially those in Vermont, could not agree. Eld. Waggoner's view was published in his pamphlet 'The Law of God' quite fully*.





J. H. Waggoner [1820-1889]

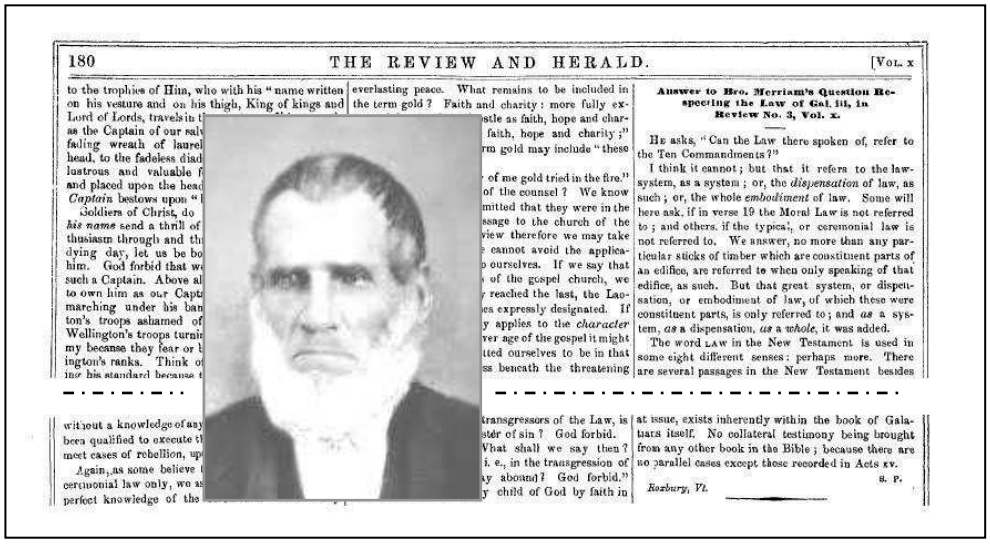


Figure 1. Joseph H. Waggoner and his pamphlet: The Law of God (1854/1855).

Father Stephen Pierce and others were greatly pained, for they felt that this position was incorrect. I have often talked with Father Pierce relative to his feelings on this point. He {-9-} said he was so distressed and burdened in spirit over the matter that he could not rest, and came all the way to Battle Creek, feeling driven to do so by the Spirit of God, to talk this matter over with leading brethren. He said if he ever felt pressed out by the Spirit of God to do any thing he did to do this. He came and talked with your husband and Eld. Smith,

* Waggoner, J. H. The Law of God: An Examination of the Testimony of both Testaments. - Rochester, N.Y: Published at the Advent Review Office, 1854: 128.

and presented his reasons why this added law could not be the moral law; and from that time they both accepted the position that we held on that subject, and have always held it firmly ever since.



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to the trophies of Him, who with his "name written on his vesture and on his thigh, King of kings and Lord of Lords, travels in t... as the Captain of our sal... fading wreath of laurel... head, to the fadeless diad... lustrous and valuable f... and placed upon the head... *Captain* bestows upon "... Soldiers of Christ, do... *his name* send a thrill of... thusiasm through and th... dying day, let us be bo... him. God forbid that w... such a Captain. Above al... to own him as our Capt... marching under his ban... ton's troops ashamed of... Wellington's troops turni... my because they fear or l... ington's ranks. Think o... ing his standard because t...

without a knowledge of any... been qualified to execute t... meet cases of rebellion, up...

Again, as some believe t... ceremonial law only, we as... perfect knowledge of the...

everlasting peace. What remains to be included in the term gold? Faith and charity: more fully ex... ...stle as faith, hope and char... ...faith, hope and charity;" ...m gold may include "these ...

...of me gold tried in the fire." ...of the counsel? We know ...mitted that they were in the ...ssage to the church of the ...view therefore we may take ...cannot avoid the applica... ...o ourselves. If we say that ...of the gospel church, we ...reached the last, the Lao... ...es expressly designated. If ...y applies to the *character* ...ver age of the gospel it might ...tted ourselves to be in that ...ss beneath the threatening ...

...ransgressors of the Law, is ...ster of sin? God forbid. ...What shall we say then? ...i. e., in the transgression of ...y abound? God forbid." ...y child of God by faith in ...

Answer to Bro. Merriam's Question Respecting the Law of Gal. iii, in Review No. 3, Vol. x.

He asks, "Can the Law there spoken of, refer to the Ten Commandments?"

I think it cannot; but that it refers to the law-system, as a system; or, the *dispensation* of law, as such; or, the whole *embodiment* of law. Some will here ask, if in verse 19 the Moral Law is not referred to; and others, if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and *as* a system, *as* a dispensation, *as* a *whole*, it was added.

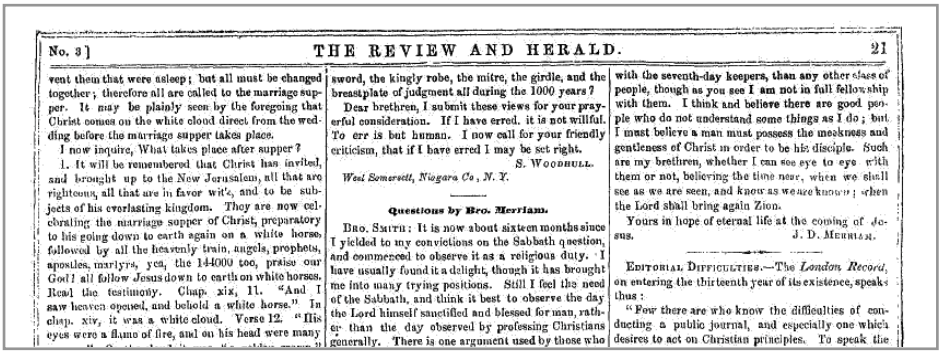
The word LAW in the New Testament is used in some eight different senses: perhaps more. There are several passages in the New Testament besides ...at issue, exists inherently within the book of Galatians itself. No collateral testimony being brought from any other book in the Bible; because there are no parallel cases except these recorded in Acts xv.

S. P.

Roxbury, Vt.

Figure 2. Stephen Pierce (1804-1883)* and his article:
Answer to Bro. Merriam's Question Respecting the Law of Gal. iii, in the Review and Herald (1857).†

Eld. Pierce told me that they tried their best to get Eld. Waggoner to come into the council, but could not persuade him to do so, and he left for his home and did not come, apparently unwilling to meet this issue. From that time the current began to turn on the subject. Father Pierce was a man of God, a man of deep faith, and a deep Bible student, and though I never received my view from him, having studied them out for myself without anybody's help, yet I have always felt that God was in that move which brought Father Pierce to Battle Creek.



No. 3.] THE REVIEW AND HERALD. 21

vent them that were asleep; but all must be changed together; therefore all are called to the marriage supper. It may be plainly seen by the foregoing that Christ comes on the white cloud direct from the wedding before the marriage supper takes place.

I now inquire, What takes place after supper?

1. It will be remembered that Christ has invited, and brought up to the New Jerusalem, all that are righteous, all that are in favor with, and to be subjects of his everlasting kingdom. They are now celebrating the marriage supper of Christ, preparatory to his going down to earth again on a white horse, followed by all the heavenly train, angels, prophets, apostles, martyrs, yea, the 144000 too, praise our God! all follow Jesus down to earth on white horses. Read the testimony. Chap. xix, 11. "And I saw heaven opened, and behold a white horse." In chap. xiv, it was a white cloud. Verse 12. "His eyes were a flame of fire, and on his head were many ...sword, the kingly robe, the mitre, the girdle, and the breastplate of judgment all during the 1000 years?

Dear brethren, I submit these views for your prayerful consideration. If I have erred, it is not willful. To err is but human. I now call for your friendly criticism, that if I have erred I may be set right.

S. WOODBULL.

West Somerset, Niagara Co., N. Y.

Questions by Bro. Merriam.

BRO. SMITH: It is now about sixteen months since I yielded to my convictions on the Sabbath question, and commenced to observe it as a religious duty. I have usually found it a delight, though it has brought me into many trying positions. Still I feel the need of the Sabbath, and think it best to observe the day the Lord himself sanctified and blessed for man, rather than the day observed by professing Christians generally. There is one argument used by those who ...with the seventh-day keepers, than any other class of people, though as you see I am not in full fellowship with them. I think and believe there are good people who do not understand some things as I do; but I must believe a man must possess the meekness and gentleness of Christ in order to be his disciple. Such are my brethren, whether I can see eye to eye with them or not, believing the time near, when we shall see as we are seen, and know as we are known; when the Lord shall bring again Zion.

Yours in hope of eternal life at the coming of Jesus.

J. D. MERRIAM.

EDITORIAL DIFFICULTIES.—The *London Record*, on entering the thirteenth year of its existence, speaks thus:

"Few there are who know the difficulties of conducting a public journal, and especially one which desires to act on Christian principles. To speak the

Figure 3. Bro. Merriam's Questions was in the Review and Herald (1857, Vol. 3, No. 10, p. 21).

* This Photo is presented at the '*Lest we Forget*', 1992, Vol. 2, No. 2, p. 5. But the same photo is presented at the '*Adventist Heritage*,' 1988, Jan 1, Vol. 13, No.1, page 14 with the name of Harrison Grant (1821-1901).
† Pierce, Stefan (S. P.). **Answer** to Bro. Merriam's Question Respecting the Law of Gal. iii, in Review No. 3, Vol. X. - Rev & Her, 1857, Oct 8, Vol. 10, No. 23: 180/3-181/3; {p. 102-108}. Bro. Merriam's **Questions** {p. 109-111}.

The Controversy on this point continued, but the views held by Eld. Waggoner gradually lost their hold upon the mass of our ministers. We continued, I suppose as does yet, to hold the same view strenuously. I guess he never gives up a view he once entertains.

Eld. Andrews held about half and half between Eld. Waggoner and the view held by the rest of us. But the time came when your Testimony was brought in, and it weighted heavily in favor of the view held by us, that the added Law was not the Ten Commandments, but referred to those law {-10-} peculiarly Jewish. I was watching these things with great interest about this time, though not then connected with the work in Battle Creek, and knew when the change came. *Ransome* wrote me that you had been shown something on this point, and he was very positive it was in favour of the view held by Father Pierce and myself. Eld. *Smith* has told me the same, and I knew full well that a change came in the public views held by our people.

Eld. Waggoner's pamphlet which contained his views on this subject was taken out of print, with the exception of his views of this Galations matter, we always thought that this was an excellent treatise on the Law. But it has ceased to be printed ever since that time; but other publications favoring the other side of the question were published in tract and pamphlets and through the Review more or less from that time until the present. The view was considered settled by the larger part of our people, yet those of us who have held this view have tried to refrain from pressing our brethren who may have entertained different views, though they are largely in the minority. But we have made as few references to the subject as we could consistently for the sake of peace and good feeling. This course I know was pursued for years, though a strenuous a believer in the other side as any one I have often refrained from writing or speaking on that subject lest others should feel that we were (*huring*) their feelings. The public attitude of your husband, brother Smith, the publishing house, etc. have been unmistakably since the point were your testimony came in, settled on this question. And now to show that the conclusion which have been {-11-} reached in my mind for many years are true I quote from your letter to E. J. Waggoner and, of Feb 18, 1887, as follows: - "I have some things to say to you that I should withhold no longer. I have been looking in vain as yet to *get an article that was written nearly twenty years ago* in reference to the added Law. I read this to Elder Waggoner, I stated then to him that I had been shown his position in regard to the law was incorrect, and from the statements made to him he has been silent upon the subject many years". Then further on you say, "I have not read Eld. Butler's pamphlet or any articles written by any of our writers, and do not mean to, but I did see years ago that Eld. Waggoner's views were not correct, and read to him matter which I had written".



Figure 4. Alonzo T. Jones [1850-1923] and Ellet J. Waggoner [1855-1916].

These words I believe to be the exact truth, and if they do not show beyond all question that Eld. Waggoner's position on the added Law was incorrect and untrue, I should fail to know how human language could make a point clear. There have been simply two views held on this subject of the added Law, the one Eld. Waggoner has held that the added law refer to the moral 10 commandments, the other that the added law referred to the laws particularly Jewish. These two positions are the only positions held on the subject. They are the points on which the whole matter turns, which has been in debate and controversy for years. When you condemned in the testimony as you did, Eld. Waggoner's position on the added law, you unmistakably condemned the principle that the 10 Commandments are the added law. There can be no escape from this conclusion. {-12-} That this was settled then and there, and should have remained settled in quite is too self-evident to me to need argument. The public attitude assumed by your husband, by the publishing house, and by our writings issued from the press, and by the whole attitude of the question everyway leads to the conclusion, and can to no other. The opening up of this question as it has been on the pacific coast during the last four years is fraught with evil and only evil. I firmly believe it will be found to be the cause of unsettled (*for*) minds of many of our people, and breaking down their faith in the work as work of unity, and that souls will be lost and give up the truth because of this, and that it will open a wide door for other innovations to come in and break down our old positions of faith. And the way it has been managed will tend to break the confidence of our people in the Testimonies themselves. And this whole matter I believe will do more to break down confidence in your work than any thing which has occurred since this cause has had an existence, if this pacific movement on the Galations question is sustained. Taking into view the fact that this question was settled and kept in quite for so many years from the position that the testimony took on it, and now if our people come to think that the

other side is supported it will break the faith of many of our leading worker in the testimonies. There is no other possible result but this that can come from it. Who then is responsible for the opening up of this question I don't know as I can fully answer this question? It has been a study with me to ascertain where responsibilities {-12/2-} it certainly rests heavily upon E. J. Waggoner.



Figure 5. Healdsburg Academy (since 1882);
Healdsburg College (since 1889), Pacific Union College (since 1906).*

When I went to California in the spring of 1886, I was surprised to learn that at the Healdsburg College this subject had been agitated for some two years, and that diligent efforts had been made to indoctrinate young minds who came to that institution for instruction from different parts of the pacific coast with a knowledge of their theological views. I learned this from those who were present and had the best opportunity to know, men whose word you would be not question, that these things were taught, and taught assiduously. And when I went to the North Pacific Conference, I found that it had caused quite a serious trouble there, and that it was quite a vital point among some of the young men who are going out to labor. Those who came from Healdsburg had obtained these views and held them stoutly, and were unwilling to be sent out to labor with any who might take the other side of it. I was on the ground but a short time when I was visited by the president and others, to ascertain how I stood on the question, and they stated the difficulties in which they found themselves. It made serious trouble in the conference in planning their tent companies, those who held Waggoner's view of it thought it was so important, that their fellow – labors must agree with them or they could not tolerate them. I did not raise the question myself but these questions were referred to me. And I can assure you, Sister White, that the way this matter has been conducted will tend to seriously affect the prosperity of your Healdsburg College. It has not been two {-13-} months since I received a letter from two prominent members of the State Conference Committee of one of the Northern Pacific

* Pacific Union College: Our History [https://www.puc.edu/about-puc/our-past]

Conference questioning me in regard to the propriety of sending their young men to the Healdsburg College. They said if these views were to be taught, they would be sent elsewhere. I have always tried to follow the pathway of peace. I told these parties that I thought such theological views would not be pressed at that institution, and I hoped that they would not withdraw their patronage from the Healdsburg College, as I have always felt interested in its prosperity and tried hard I think to work for its interest. But I want you to understand how these things are working. I want you to understand that this movement which has been pushed so vigorously from the Pacific coast, and still seems determined to be pushed, if continued I shall not give my influence for our young people to attend it. I have tried to follow the things which make for peace, and tried the best I could to sustain the Healdsburg College, but these things in my judgement are wrong, and I cannot and will not sustain what I think is wrong for any one.

So we see so far as our literary institution are concerned that they were taken possession of push this unjustifiable raid. When I learned these things I wrote to you freely about them, but received no reply.


YOUTH'S INSTRUCTOR.

Vol. 34. BATTLE CREEK, MICH., APRIL 7, 1886. No. 14.

APRIL 7, 1886. THE YOUTH'S INSTRUCTOR. 55

The Sabbath-School.

FOURTH SABBATH IN APRIL.

IMPORTANT BIBLE SUBJECTS.

Our Scrap-Book.

JULY 7, 1886. THE YOUTH'S INSTRUCTOR. 107

The Sabbath-School.

FOURTH SABBATH IN JULY.

IMPORTANT BIBLE SUBJECTS.

Our Scrap-Book.

Figure 6. The 1st and 14th Lessons of the Sabbath Schools (1886).

During the summer of 1886 E. J. Waggoner's lessons to be used in all the Sabbath Schools* in the world contained pointed references on this subject, and all the ingenuity he was capable of using was {-14-} brought in to substantiate this view. They created numerous contentions in the body, discussions in the Sabbath Schools, and I heard from many directions of their evil effects. If this was not a wicked course in view of the past history of

* Sabbath Schools lessons. - Youth Instructor (1886). {See: p. 112-137}.

that belief, and what the testimony had said concerning it, then I have no knowledge of judgement. These were followed by a long series of argumentative articles in the Signs of the Times* same summer, in which he did his very best to make his views prominent and give them as wide a circulation as possible. These are facts which must be well known to yourself, and well known to all our people. None of these facts have been or even can be disputed. There was a most represent effort that it was possible to make to bring these views out most prominently in our institutions or learning in the Sabbath Schools, and published in our leading missionary paper which at that time went some 20000 people. They went to all parts of the country, to every one of our people, and to every Sabbath-school member. A more bare-faced and defiant course on a controverted question I never saw taken. That statement may sound strong, but if you can show that every word of it is not true, I will be glad to recall it. Up to this point I had never said one word publicly; to be sure I held the position of president of the General Conference. One might naturally suppose that one holding the highest position that our people could impose, that I should have some little right to say something in regard to such questions. And one would suppose in view of the principles heretofore taught by the Testimonies and by {-15-} long custom of this body that controverted points should not be introduced without being brought before leading brethren, or at least the President of the General Conference should have a little intimation that something of this kind was in the wind before being cast broadcast before the public. And if you are prepared, my dear Sister White, to treat the highest officer in this body thus, and that is the policy you wish to introduce and sustain, I wish you to tell me so. Of course I have too much confidence in you to believe you will sanction it for one moment.

Now, I wish to speak of some things in regard to my own attitude. I am blamed in the above extracts for making any statement of this matter, and my attitude is presented as a reason why a public discussion of this matter must be held. My course is held up as a cause for this necessity because I simply ventured to make a few statements on the other side of the question. One would hardly suppose in reason it seems to me that a person holding the position of President of the General Conference was obliged to keep his mouth shut while persistent efforts were being made to bring up a silent controverted point before the public. I do not know as I understand what the President of the General Conference is to do, but if he has no province in such questions and cannot say anything, but must let young men fairly fledged in the editorial chair say anything in public, and he cannot say a word, it seems to me to be a strange idea.

* Articles of E. J. Waggoner in the Signs of the Times {1884: p. 218-219; 1886: p. 220-234}.

Let me say further I wrote to you at least three times concerning this matter during the spring and summer of 1886 before I said one {-16-} word in public. You never answered me a word concerning it or paid the slightest attention to these things, concerning which I so much desired your advice. Your son wrote me that mother was considering the subject of the law, and might hereafter write some articles. I knew from this that some of the letters at least had been received by you and read. I claim that I did every thing that a man could do to keep the peace, and followed the directions, customs, and teachings of the testimonies relative to those controverter questions up to the time of the General Conference in which this discussion took place. These things were the public talk of all, and I was not the man that was responsible for it either. It could have not been made more public in any way I can see possible. These things brought me into the greatest distress and anxiety possible. Here was a question that I believed in my soul was wrong, and which had been condemned by the testimonies, and in consequence had been kept quite for years, and here it comes out in public under the sanction of our leading public journals, Sabbath-school instructions, leading institutions of learning, and made public in every possible way they could contrive, and I could not get one word of advice from you concerning it. It had every appearance of being sanctioned by some in leading positions. I knew that Eld. E. J. Waggoner was not a fool, and would not go in this bold and unprecedented manner on his own responsibility. Neither have I ever believed that you could really sanction such a movement. But I have believed and do to the present time that your son W. C. White is more responsible {-18-} for it than any other man, and that in some way his influence sustained it, or it never would have assumed such proportions, or dared to cut such a figure. And I have been forced to believe that your influence has been in some way lugged in, though I do not believe that you intended it to be. But these young men who have ventured to come out in this public, defiant way would hardly have dared to without some one of large influence back of them I can never believe. Now, lest you shall think these statements concerning W. C. are strong and untenable I will give you my reasons for thinking so.

1. As he was on the ground in California when this matter occurred in Healdsburg College, he must have known of it.

2. Eld. E. J. Waggoner stated before the theological committee when we were calling these things into question, that he was thoroughly endorsed by W. C. White, and thought he was by yourself.

3. Because your son's attitude has all the while seemed to be behind this sustaining it, even to the present time. He has always apologised for their course, and has never seemed to think there was anything particular wrong in it, though he has known full well how I have regarded it. I can therefore only conclude that he has sustained it with the full strength of his influence. If I am wrong in this there would be none more happy to find it out than myself.

Not only were these public efforts made through the Signs of the Times, Healdsburg college, and Sabbath school lessons, but Eld. E. J. Waggoner came to the General Conference expressly to fight this battle under the patronage of Eld. S. N. Haskell.



Figure 7. William C. White (1854-1937), Stephen N. Haskell (1833-1922), Buel L. Whitney, (1845-1888).

Elder Haskell {-18-} saw fit to take the doctor under his special charge, and sustained him in every way he could. If I was ever brought into a trying and unpleasant position in my life, it was at the time of the Conference assembled at that session, smarting under the influence of a wrong course which had been pursued and seemed to be sustained, and could get no help from you in checking these things until it had the run of all its influence. Not a word has been said in public or any way that there was anything wrong in all this course. (Of course I expect here your private statement to them), but brother Haskell comes on and comes into my private family, enjoying my hospitality through out the meeting, with brother B. L. Whitney also both filled with this spirit of opposition. They knew well my feelings. They knew well what perplexity and trouble of mind I had over these things and yet their influence sustained Dr. Waggoner every way they knew how during the whole meeting. Their quality effort was to keep Dr. Waggoner from being censured and help him all they could. Eld. Whitney, at least, took occasion to go out and collect little knots of brethren of those whom they supposed not so well posted on the subject and spend hours of time in having Dr. Waggoner indoctrinate them in their view of this subject. This I knew was going on. Some of my friends happened to catch them at it several times, how many

have never known. Such a course was taken that no censure could be placed where it really belonged. Here was a course pursued though violating one of the plainest principles of our organization, stirring of strife throughout the whole body in violating to the {-19-} decisions of the testimonies, but anything against it must be kept quiet. Dr. Waggoner must not have his feelings hurt, while Eld. Haskell and Whitney were the men, eating at my own table, who were standing back and sustained such a course at that. I tell you the things were hard to bear, and it is no wonder my poor nerves have given away at last, as I have tried to bear these things all these years. I told Eld. Haskell plainly how I looked at these things in kind and Christian manner. I considered it a grievous fault. I expect always to. But there has never been an apology for it. Yet I have shown a kind spirit to help Eld. Haskell in every way possible, have stood by his school when things seemed to go hard against it. I am willing to do this, and have I think shown a Christian spirit to him ever since that time. As for Eld. Whitney, poor man, when he came here on his death bed, I did every thing in my power to make his last days happy. My wife prepared him room, for he could hardly get anything at the sanitarium that could eat, and did everything in her power to make his last days pleasant. He seemed much to enjoy it. I prayed with him, and wept with him, and though these things had grieved me sore. I have tried to act a brother's part, I have tried to care for his widow and orphan children, and he in his last words did me the honor of committing them to my care. I say this that you may see that I have not held wicked and bitter feelings concerning this, though it caused me one of the most bitter experience of my life. I have tried to act a Christian's part, though I feel what my brethren have made it hard for me. I have tried to bear it {-20-} without complaint.

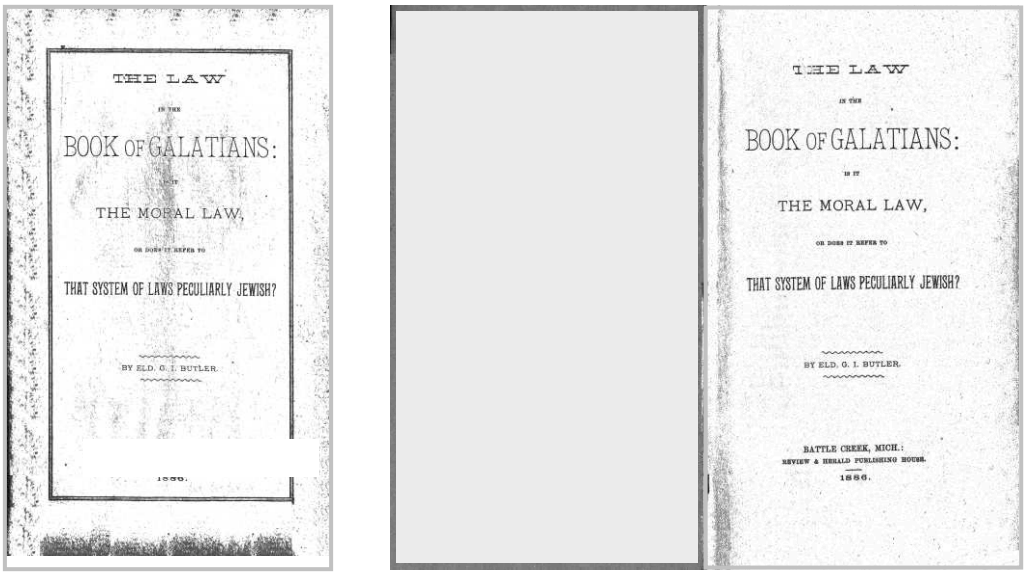


Figure 8. George I. Butler, The Law of the Book of Galatians (1886).

And now you censure me for having written a little pamphlet on the subject of the Law in Galatians.* My writing that pamphlet you say makes it necessary to have a public discussion. You say you cannot feel that I am right on this point unless I give Dr. Waggoner the same liberty that I have taken myself. Then again you say I have circulated my pamphlet, and it is only fair that Dr. Waggoner should just as fair a chance as you have had. My dear sister, you will pardon me if I say that that language seems to me passing strange. I wrote a little pamphlet of the subject after these things had been made public in every way he knew how. I knew that Canright's pamphlet† was unfit for circulation, and that it did not meet the issue at all, and I was just simple enough to think that after these things had been taught through the Healdsburg college, the Sabbath School lessons and nine long articles in the Signs of the Times without one single word of notice from the positions held by the large majority of our ministers, I did think that it would be no more than fair that a few words be said on the other side. I had plead with you for advice three different times however before venturing this, but could get no reply, and then after all this would you say sister White that it was duty while I was president of the General Conference, and such a raid as had been made on a long settled question by the Testimonies to 20000 readers, besides thousands of Sabbath-school scholars, and the Students of one of our Institutions of learning, that I should be obliged to sit still and not say one word. Do you call that fairness {-21-} if so let me have no fairness. For my part, what did I do even after he had taken such a defiant course and published his views to so many, I simply wrote a little pamphlet, and circulated it to perhaps 180 persons, taking great pains that it should not be sold generally. This has never been used for general circulation. It was only designed to be used for our leading brethren. I did feel and feel yet if such things were to do on without rebuke that some one had a right to say something on the other side. If these things are not so then I am certainly greatly unfit to see justice of right. And now how you can say (that) Dr. Waggoner should have a fair chance when he had done every thing possible in his power to make his views public and I had replied simply to 150 readers, I cannot tell.

My only regret, Sister White, has been that when these arguments of Waggoner on the other side of the question appeared in the 'Instructor' lessons and Signs of the Times, and had such a wide circulation, that Eld. Smith and I did not just made into them and show them up in the widely channels possible. I fancy a few days of Elder James White's administration when such a move as this would come up, if those young men would not

* Butler, G. I. The Law in the Book of Galatians: is it the Moral Law or does it refer to that System of Laws peculiarly Jewish? - Battle Creek, Mich.: Review and Herald Publishing House, 1886: 85.
† Ellen White mentioned Canright's pamphlet about the Law in her letter [White, E. Letter to G. I. Butler and U. Smith. - Basel, Switzerland: April 5, 1887 [Letter # 13, 1887]; {See: p. 91-92}.

have heard thunder around their ears, if he had been on earth, that would have made them tingle, then I have forgotten the nature of this procedure. I have not forgotten the way he handled things of this kind, if he would not go for them in public and private and have them regret such coldness then I misjudge. He would not have waited one week before he had put that thing through the '*Review*' and showed it up in its true light. For my part I have got {-22-} about tired of this policy that young fledglings who have just fairly got seated in the editorial chair can attack any point of faith with out the least hesitation no matter how long it has been settled, and spread their views out broadcast no matter how much it may conflict with the views of the oldest pioneers in this work. If there is any justice or propriety in it I am mistaken. This is plain language, Sister White, I know; but before God I believe it is true.

Your letter to E. J. Waggoner and A. T. Jones is good. I have no fault to find with it. It says stronger things than I have said. It says the truth. And you well say to them that they little realize the evils that will result from their course in this Galatians matter. We have not begun to see the end of it. Your private remarks to them I think are very much in place. How far Waggoner has ever heeded them is another question. But I have the best of evidence that only at the Oakland Gen. Conf. last year he took some of our ministers in private conference over this subject and read them a long review he had prepared of my pamphlet, and did every way his ingenuity could invent to impress his view of this subject. I have this from the mouth of men who knew for themselves what they were talking of. I am happy to say that one whom he had been trying to work upon has strongly settled on the right side of this question, and he will never be able to move him no matter how cunning his efforts may be. So I have no evidence that Eld. E. J. Waggoner or those backing him ever have any idea of letting up, but think they still propose to fight this to the bitter end. {-23-}

So far as I am concerned as to a public discussion, if I have any strength left, I would be only too glad to meet the doctor's arguments. We are not afraid of any of them, but I have no great faith that a public discussion will amount to anything. I have heard J. H. Waggoner's arguments, and E. J. Waggoner's best efforts I think, and I have no expectation that my mind will be changed by anything that he can produce after the efforts of such a man as his father, and after the positions that the testimonies have taken concerning them. Do you suppose that such a man as Eld. Uriah Smith, who once held that view and gave it up because of he saw the weakness of it, and has heard all that J. H. Waggoner can produce on the subject, will ever be changed by anything that such a man as Dr. Waggoner could produce? There are scores of our best ministers who have settled this question in their minds and will never give up the truth concerning it, and can never be changed by what

young men like these may produce. If they pursue this course very likely there will be a good many feelings of strife engendered through the body and spirit of discussion awakened, and much time spent, but that it will result in any agreeable settlement, I have no hope. These young men, as you say, need to cultivate modesty and humility. They are good men. I respect their talent, but they are far too self-conceited to appear to good advantage before men of far more talent and experience.

And now let us calmly and briefly consider what have been the benefits of this raid for the last three or four years on this subject of Galations. {-24-} The subject was resting in peace, mutual forbearance was being used, but few knew there was a difference of opinion in our body on this point. But now, how is it? This matter has been pushed to the front by E. J. Waggoner and those who have sustained him, through the length and breadth of the land. It is known everywhere that there is a wide division among us and controversy through our churches have arisen over this subject. Souls have been thrown into doubt and uncertainty. Sorrow and sadness have reigned in many hearts. The strength of some of us has been ground out in sorrow and sadness over this dissension unnecessarily brought in and apostates have scattered the fact broadcast through all the land; and a crop of young men are rising who venture to publish their pet opinions broadcast to the world, which are essentially different an contrary to the long established positions held among us. This last feature I consider one of vast importance. Since this Galatians question has been introduced, and the principle of order established among us violated, now many new things have sprung up among this body.

Bro. A. T. Jones comes out strongly that the Huns are not one of the ten kingdoms, contrary to the long established faith of our people taken years ago. He states in his Sabbath School lessons that the first Angel's message was never proclaimed until after passing of the time in 1844, which I believe is great mistake. For surely if it was not proclaimed until then, it never was by the body of advent people before the third Angel's message. Owen of Canada comes on with his new application of the seven Trumpets. Eld. Wilcox of New York, a man of so little judgment that he cannot believe that the earth is {-25-} round is able to give us special light on the fact that the seven heads of the papal beast have never been properly applied, and that deadly wound of the papacy has never been healed with various other interesting particulars, and Eld. Haskell published them through the Present Truth.*

* *…The third verse states that the "deadly wound was healed." This must have reference to the restoration of the papal power as a controlling element in the world, with not only the privilege of declaring heresy, but the power to punish what she deems heresy. The healing of the deadly wound can mean nothing less than this; and this* ***has not occurred in the past*** … [The Tree Angels' Messages. - Present Truth, 1886, Feb 4, Vol. 2, No. 3: 20 (20-21)].

For my part I look with the deepest alarm at the boldness and self-conceit manifested by our young men. I think it is about time we ceased to talk about the unity of the message and going on year after year in this work until some of these things are brought to a check. I don't know where we are coming to. But it is these innovations into the unity of our work and such movements as these I have pointed out which fill we with the deepest anxiety. And this movement on the Galatians question stands at the head of the list. It is the opening wedge by which this delude has been let in. In any one can see any one good thing that has come out of it, I wish they would inform me, for I stand sadly in need of light on that point. I regard it as an enormous fault, injurious to the cause, destructive to peace and union. And I do not believe that a few private words to E. J. Waggoner and A. T. Jones is sufficient to cover such a course as they have taken in public for years. I believe that this thing needs to be publicly rebuked. Nothing can ever make me believe that the other course is right.

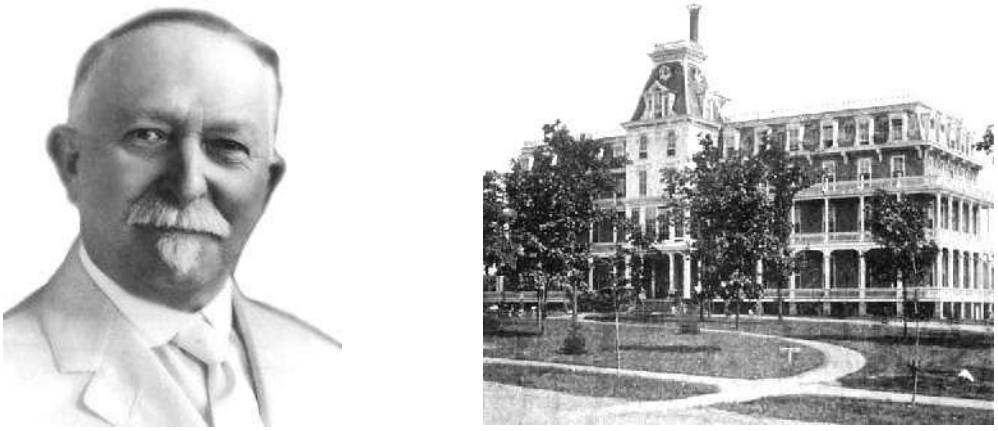


Figure 9. John H. Kellogg [1852-1943] and Sanitarium in Battle Creek.

There is another question also upon which I feel called to speak. It related especially to Dr. Kellogg and his movement at the conference last fall, and the attitude you assumed relative to it. After much reflection I have been about forced to the conclusion that Sister White intended to give me a public slap before the {-26-} General Conference over Dr. Kellogg's matter. I have been loath to come to this conclusion, but I really se no way to escape it. I was not present when the remark were made to which I refer, and of course cannot speak as understandingly as I would be glad to, but from all the circumstances, I

{p. 206-208} … *The composite beast of Rev. 13, as has been held by Protestants generally, symbolizes the papacy, - a corrupt religious system clothed with civil power to enforce its decrees. It received a "deadly wound"- its temporal power was taken away.* ***The deadly wound is yet to be healed*** … [Going to Canossa. - Present Truth, 1886, Apr 15, Vol. 2, No. 8: 62]; {p. 209-210}.

think you had me especially in your mind as one that cruelly raised suspicions against Dr. Kellogg and his charitable and benevolent projects. The circumstances were such that I am really forced to this conclusion. If so I feel it was a gross injustice to me. I desire to express my mind concerning it.

The facts are Dr. Kellogg proposed to put up his new building, and proposed to put it up as a private institution, and I was opposed to it, and ever expect to be. I believe that it is utterly inconsistent with our public policy of other institutions that they should be mixed of with private affairs of any kind. And I would oppose it if it was W. C. White, A. R. Henry, Dr. Kellogg or any other man. Dr. Kellogg was at my house before we went to the Pacific coast, and I told him so. He fired up and became very angry at once and accused me of insinuating that he was dishonest, etc. because I was opposed to his putting up a big building to be owned privately in connection with and close to the sanitarium, one of our public institutions. I told him I had made no such institutions, and I had no right of accusing him of them, but I thought I had a right to my own convictions on such matters connected with our public institutions. He was very much stirred up indeed to think that I should dare to oppose it. I have {-27-} never made such accusations or inference whatever, but I was opposed to that way of going and am yet.

When the sanitarium meeting was opened in connection with the General Conference, I was not present at the opening and did not know what meeting it was but happened to drop in after it had begun. I had been very busily engaged on committee work did not know what was going on, and I believe Eld. Farnsworth came in with me they were talking up the project of this new building, and Eld. Farnsworth without any previous talk with me whatever concerning it, asked some simple questions relative to the manner it was to be conducted, etc., how it was to be put up, from what funds, and other questions of this kind that would naturally arise from the stock holders of our institutions at such a time. I also asked some questions of the same matter. The doctor at once became frustrated and very much excited. Before he had left Battle Creek he had received a deed of the property made out to him, as a private enterprise, but made no statement before the meeting that would simply any such things is thought I could use why the doctor became somewhat excited. The fact is he had placed himself in an entirely false position, he was standing up before the member of stock holders or our health reform institute, informing them in glowing terms of the free hospital that was going to be built, and the great good it was to accomplish, and the vast amount of suffering it was to alleviate, etc., etc., but he had never told them one word that this was enterprise to be controlled by one man as a private institution. He stood there under false colors, and had not given the facts in {-28a-} the

case. The stock holder of our institutions have a right to know the facts concerning matters of this character. They have paid in their money, and the officers they have placed in charge do not treat them justly unless they give them full particulars as to the running of the institution. So when any question are asked which tend to bring out the actual facts, the doctor became very much excited, and refused to do as requested by stock holder. But is it not a privilege of the stock holder to ask questions of this character, when such changes as were then contemplated seemed to be on foot, and expect a respectful explanation has it come to this that that important positions of our institutions are to be deed away to private parties without the knowledge of the stock holders? This of course excited, and entirely changed the program of the doctor, and we was very much stirred up to think that this nice little scheme was thus interfered with, and so made it appear that those who asked these questions were very unjust on him, and gets up the idea that they had suspicioned him of being a rascal, whereas the only thing we had done was to tell him positively that we were opposed to having private enterprises in connection with our public institutions, and uncovered his course which was concealed from the stock holders of the institution. This was what brought about the second public meeting, and called in Sister White to speak of the cruelty of those who suspicioned the doctor's motives, it seems to me. {-28b-}

I sat there was not one single hint in anything we said that was taking a suspicious course or anything of this kind, but as one of the stock holder, we wished simply to have an understanding of the matter. Finally it was decided by the stock holders that there should be a committee appointed to investigate this matter and report to the stock holders as we seemed to be until ling to have it brought out in public in this manner.

He became much wrought up ever this and refused to appoint the committee, and soon brought about an argument. {-28c-} I saw it was a very tender point with the doctor, and expected probably there would be some such movement as afterwards came up, for I was quite sure that he would communicate with you, placing his construction upon the whole matter. A few days afterwards there was another meeting called, I being so busy on committee work was not present, but learned from those who were something of its matter, in which you spoke at some length on this matter making the references I have referred to committee those who might have suspicions etc., and oppose a work of this kind. This occurred I am forced to believe after hearing his private interpretation of the matter, without giving me so much as a chance to state how it appeared to me or say anything concerning it before it was brought out in public. If it has come to this that such questions as those cannot be asked and properly answered to the stock holders or our institutions, then I for

one want to discontinue my whole connection with them, so that I will not be liable to such public rebukes for what simply seemed to me a personal right.

On the next day when we went to Healdsburg on the cars you had a conversation with me, in which you expressed a desire that there never might come a time when you and I should be found on the opposite side of question in public in this body. Of course I desired this as much as you. You then went on the speak of Dr. Kellogg and referred me to the doctors position, and you hoped that I would do nothing in public to hurt his influence or make it hard for him. {-29-} At first I did not get the drift of this conversation, or understand it. But upon mature reflection, I thought I understood that Dr. Kellogg had been talking with you concerning this matter, and had cast such suspicions against me upon your mind. So I took occasion at St. Helena to tell you what my position was in regard to his private enterprises mixed with our public institutions. I told you I think in a kind Christian spirit the reason why I was opposed to such a course, and you never made any answer one way or the (other). When I came to learn how you had spoken in reference to the simple questions Eld. Farnsworth and myself had asked in regard to the propriety of private enterprise of this kind, and realised that Dr. Kellogg had been to you and probably called out the remarks you made, I confess I felt somewhat astonished.

I solemnly aver that my position was right in regard to saying private enterprises mixed up with our public institutions, and I believe in your heart you know they are right. I have seen the hesitancy of Dr. Kellogg himself in proceeding with this matter since that time, and I have thought that he was afraid to go ahead with it in that way, but however that may be I will not attempt to say. But, Sister White, if it has come to this that no question can be asked in regard to such public matters without being considered that we are reflecting upon the character and motives of men, and if it has come to the point that you are ready to come before a public meeting with sharp rebuke for such a course on the representation of the party which I feel confident was designed for me, I think it be (right) time that I should {-30-} retire from public office. I would not for a moment circumscribe your liberty for reproof of my course from Dan to Beersheba. I have nothing to say concerning how much you may do that. But if a man who stands in the position of president of the General Conference cannot have a right to respond upon church institutions as Dr. Kellogg makes concerning me, but must be reproved in public, I think some one better be selected to hold three offices who is entitled to more respect than I seem to be. I do not feel that that is the proper way for the president of the General Conference to be used, and in behalf of the office made honourable before our people shall contend in its behalf, and protect against such manner of doing. If you tell me I am mistaken, and you did not refer to me in that speech, I take all

this back. But from the best of my belief you had me in view, and intended to give me a public (referred) which I contend I did not deserve, and was brought upon me by the misrepresentations of Dr. Kellogg, concerning which I had no opportunity to answer or give explanation.

And now I have a few words to say in regard to the doctor. I have got to the point where I do not propose to stand up for all that doctor does. I am not ignorant of the many good things which he has done and is doing in the cause. I have no desire to impute wicked or unworthy motives to him. I leave that entirely to others and always have. I have stood by Dr. Kellogg in many hard spots, when your husband was not go very friendly to him, but I have come to the point where I feel very certain that he is using his {-31-} influence and all the underhanded policy at his command to injure my reputation in the minds of our brethren, and where there may be considered some conflict between us perhaps. But I have said nothing or done nothing particularly against him. Dr. Kellogg is a double. One Dr. Kellogg is pleasant, benevolent, efficient, and gentlemanly, every way lovely and desirable, but there is another Dr. Kellogg that I do not fancy so much, politic, something deceptive and his influence worldly and leading away from the true spirit of this work, and the humble religion of Jesus Christ. He knows with what adroitness to work his cards, and how to work his influence, doing many favors to every rich and influential persons, especially those like yourself who have large influence in this body. I know how the rich and great are favored regardless of character, who can go to the sanitarium and be favored and entertained for nothing etc. I know how by the enormously high prices, often grinding[?] the poor unfortunates who may wish help are charged so that money flows plentifully into the institution, and new buildings and vast enterprises are set on foot. I also know some other things. I know how poor, humble Christian women, who have had a few hundred dollars saved, have paid it all out and gone away without receiving any benefit, who have been put into some poor bed in a churches room, paying $10 per week, and wish they were too sick to go down to the table for food will be charged up extra prices for a little milk or something of that kind they might try to eat. I know how such godly men as old Father Olsen came there and stayed for weeks without receiving {-32-} one particle of help, and paid out some $15 or $16 dollars per week, and though they never complained one word, went away feeling very sore. I know how such good women as Sister Shaw of Colorado were placed in a lonely dismal room and stayed a few weeks and was to be sent home, giving her to understand there was not much the matter with her, and how I went up to visit her and found her in her lonely desolate room weeping like a child, and told her to come to my house and stay there until she was better and it would not cost her one cent. And when

I took hold of her case in this way how things began to swing around and she receives much different treatment, and they found something the matter with her, and was willing to try to help her. But I never heard her complain. I have watched these things so I know what I am talking about. I know how the doctor has a corps of workers around him, and how the have to go and come at his beck and grow up simply his shadow. I know well if any one don't see through his eyes there is trouble in the camp at once. I know how he talks about health reform, and presents some of his cranky ideas which I believe have done more injury to the health reform and many who have tries it follow his exaggerated views of it, and taken some of them nearly to ruin. I know also how, after I had lectured to our students on the Testimonies, and tried to explain them, and clear up any points of doubt which might exist in the young minds, how he came in and followed it up, and made personal references to me and my course and break down what I had said after I had tried establish their faith. I know how he refers to me {-33-} through the press. I have not yet commenced to reply to some of these things, though I may. But I will tell you truly I have got to the point where I shall not back up and stand by all that Dr. Kellogg says by any means. And if the crisis must come, you know me enough to know that I will meet squarely. I don't want to have any contest with him, but I am not ignorant of his sly, politic course, and how he works with person of influence, and when he has a good chance can misrepresent a little. I could speak of many other things, but this will perhaps be sufficient to give you some idea of the (vent) of my wind. I am fully satisfied that the doctor expects to get me down. In fact I think he has been heard to say so in substance several times. This will be no great matter so far as I am concerned. I am willing to be down, but I would not have you for a moment suppose that I did not see through his movements. I do.

There is one other matter I shall refer to briefly, and that is the erection of building in Switzerland. I have felt that my brethren white and B. L. Whitney etc., when they moved out in that enterprise, took studious pains to keep me from knowing anything about it. I know that brother Whitney did, and that it was stoutly contended that this building should not cost the conference one cent, but I know full well that the matter has now reached that point where from $15000 to $20000 must be raised by the General Conference for them or else the cause there is to be brought into disgrace. I cannot think that such a course is right. When the president of the {-34-} General Conference is placed in a position where he is expected to look after the finances it seems to me no more than right that he should be counselled before great expenses of this kind are incurred. The thing seems to me to be self-evident that I will not extenuate the matter. But some of these questions have caused me deep anguish and I have felt it was proper and right for me to tell you how they

looked to me. I do not say that I have just the correct view of them, but I have expressed the view that have pressed themselves upon me if you can show me that I am mistaken in regard to these things, you will do me the greatest favor.

I think now that you will be fully prepared to say that the time has come for me to retire from all public and official trusts in this body. You will think my views so blind and darkened, that I must be unfit to hold any such positions, doubtless. I do not of course expect to change your mind, or that of my brethren, to whom I have referred, but I do want you to know how I look at some of these things. I am here on a sick bed, a poor broken down nerveless man, as it seems to me my nerve power is ground out and slaughtered in the house of my friends. I have tried to labor with an unselfish purpose in this cause, doing all I could in labor, giving all I could in means. I have had no private enterprises or money making schemes, but have given the best I had to the precious cause, I have no regrets to offer on this score would to God I could have done ten times more, I have no feelings of sadness over it. It has gone in and I have done what seemed to me to be my duty cheerfully {-35-} and pleasantly without complaint. I fear you will think that I have had hard feelings laid up in my heart against you and others. If so I beg you to go back to the season of prayer we held at St. Helena last winter when my heart was broken down in tenderness for poor afflicted Mary and in sympathy for yourself and W. C. Have my letters to Brother Will been marked by uncharitable and unkind feelings and bitterness the past summer? If so I am unaware of it. If I have any hard feeling in my heart against you or your son, or Eld. Haskell or any living man, I am unawares of it. But these things have seemed unjust to me. They have ground upon my heart until I can stand under it no longer. I cannot feel that I can consistently hold responsibilities in the work while things stand in this way. Many times the grave has looked to me the right spot on earth, but I am willing to live if it is the Lord's will, and if I had any remaining strength left that would make it at all safe, in spite of all these trials, I would still continue to do the best I could. But I have got to the point where I feel that my only chance is to throw up the sponge. I could have lasted longer, and done more for the precious cause if my brethren had had a little more feeling and considerations for my feelings, and could have been persuaded to leave some of these schemes where they should have been left. But they have pushed them and still seem bound to push them to the bitter end. Hence I have concluded to withdraw my name from the candidates for office, and shall feel it is proper to refuse to serve in any leading capacity. I must get out and try to gather my energies in a quiet way working {-36-} with my hands, I shall preach perhaps a little, write some for the paper, and do what little I can to save precious souls for the Master. I long to be out of office and have for a long time and be a simple minister. The cares and perplexities for twenty years

of official life have been it seems to me my share. I would be glad to use what experience I have gained to help my successor all I can.

If now seems to be improbable that I shall be able to attend the General Conference at all if I get a little strength I may manage to crawl up for a few days sometime during the session.* If I am able to do so I shall, for there have been some important questions with which I have been connected, and in which I feel a deep interest I would desire to present, and wish to leave my work in as good a condition as possible for my successor. I shall retire with no morose or bitter feelings. To be sure things look dark in the cause, and I see no way but what we are right in the shaking time for which we have been looking. The worldly spirit which seems to be running riot among us, the cold and formal spirit with many, and the lack of humility and sacrifice, the avalanche of dark sins and iniquity which seems to be coming on many, and the lack of humility and the blessed spirit of our Saviour which are everywhere seen, speak sadly to my spirit, and show that fearful times are coming. If it were God's will it world be a pleasure for me to sleep in the grave until the troubles are overpast. But I will not murmur nor complain. I shall not go out in despair or crying for sympathy, but I shall stand up like a man of {-37-} God whatever comes, with a brave and fearless spirit. I have tried to do my best. I have committed no crimes, or disgraced my name or reputation, or taken a politic or underhanded policy, but have tried to leave a record I would not be ashamed to meet. My work seems unworthy of the blessed Master. I cannot tell you now much I wish it were better, but I have tried to be faithful to God and the cause.

It is with a sense of sadness I cannot express to think of being deprived of the ability to work on more fully in this blessed cause. But I shall do the very best I can hoping that you will look with some pity upon a poor nerve-broken man, and that you will not feel too indignant at what I have said as I have tried to express my feelings frankly. I must close this letter. I can tell you that in the meetings I have attended in various parts of the country the past season, I have labored most earnestly to strengthen faith in the testimonies and your work. They have not lost their interest to me nor is my faith in them at all shaken. Yet I think Sister White is human as well as the rest of us. My poor prayers ascend in behalf of all those brethren I have mentioned and in behalf of yourself. And my greatest regret in writing this letter is the sadness you will feel in reading it. But I feel pressed by a sense of duty which I cannot repress to write it. May God have mercy upon us all is my prayer.

* G. I. Butler's condition was discussed at the General Conference in Minneapolis. See {p. 138-139}.

Your unworthy brother in the work.

Geo. I. Butler.

PS.: Oct (8), 1888.

Since writing the above I have seen very sick. I rode out one afternoon and got chilled and since that time have had very high temperature some of the time running as high as 105 [?],* and have been a very sick man. So much so that some of the time it has seemed doubtful how it might turn with me Yet I think I am rather better now and the doctors think that my fever rather assumes a typhoid turn. I have given up all idea of being at the General Conference, and presume it will be many weeks before I will be able to be about much.

Only two members of my family have been seen this letter, and know of its contents. I have written it for your perusal, and shall send it by some one to be placed in your hands.

With kindest regards as ever,

G. I. B.

* 105 F ~ 40.5 C.

Original Letter

BATTLE CREEK, MICH., OCT. 1, 1888.

MRS. E. G. WHITE,

MOST RESPECTED SISTER,-- I AM LYING ON A SICK BED AS I DICTATE THIS LETTER, HAVING BEEN OBLIGED TO RETURN FROM THE INDIANA CAMP MEETING TWO WEEKS AND A HALF SINCE. I HAVE BEEN ABLE TO DO VERY LITTLE UNTIL NOW SINCE THAT TIME. I HAVE APPARENTLY A RETURN OF THE SAME KIND OF SICKNESS I HAVE HAD SEVERAL TIMES WITHIN THE LAST TWO OR THREE YEARS. IN A CERTAIN SENSE I CANNOT SAY THAT I AM SICK AT ALL. I KNOW OF NO SPECIAL FORM OF DISEASE THAT IS FASTENED UPON ME; BUT IT SEEMS TO BE NERVOUS EXHAUSTION, MY NERVE FORCE HAVING GIVEN OUT. I AM NOT IN MUCH PAIN UNLESS I TRY TO AROUSE UP AND DO SOMETHING; THEN I HAVE QUITE A RISE OF TEMPERATURE, AND SEVERE PAIN IN MY HEAD WITH RUSH OF BLOOD. I HAVE IN PREVIOUS ATTACKS HAD NERVOUS CHILLS, BUT HAVE HAD NONE OF THESE THIS TIME, BUT HAVE HAD QUITE A RISE OF TEMPERATURE FOR SOMETIME, THOUGH NOW IT IS ABOUT REDUCED TO NORMAL. WHEN I LIE STILL AND KEEP QUIET, I FEEL VERY COMFORTABLE, BUT WHEN I STIR AROUND AND TRY TO DO ANYTHING, I FIND MYSELF IN TROUBLE AT ONCE. I HAVE LITTLE OR NO APPETITE, AND AM LOOSING FLESH QUITE RAPIDLY, AND THE PROSPECT SEEMS NOW MOST LIKELY THAT I SHALL HAVE ANOTHER LONG PULL OF WEEKS AND PERHAPS MONTHS BEFORE I SHALL BE PREPARED TO DO BUSINESS OF ANY IMPORTANCE. SO FAR AS GENERAL HEALTH IS CONCERNED, MY DIGESTION HAS ALWAYS BEEN GOOD, MY LUNGS AND HEART ARE SOUND AND STRONG AS FAR AS I CAN SEE, MY PHYSICALS POWERS SHOW NO EFFECTS OF FAILURE; BUT THE WORRY AND PERPLEXITY ARISING FROM MATTERS CONCERNING WHICH I WILL SPEAK QUITE FULLY HAVE SEEMED TO EXHAUST MY NERVE POWER

(2)

UNTIL IT SEEMS TO ME I STAND ON THE BRINK OF A COMPLETE BREAK DOWN, NERVOUS EXHAUSTION, AND MENTAL IMBECILITY; AND AT LAST A PHYSICAL WRECK. OF COURSE THIS PROSPECT IS NOT PARTICULARLY EXHILERATING. I FEEL THAT A CRISIS HAS COME IN MY LIFE WORK, AND IT SEEMS TO ME THAT A POINT IS REACHED WHERE I SHOULD DROP OUT OF ALL POSITIONS OF RESPONSIBILITY IN THIS CAUSE. AS I HAVE LAIN HERE UPON MY BED FOR TWO WEEKS AND A HALF, MY MIND WEAK, I HAVE NOT BEEN ABLE TO RESTRAIN A CERTAIN LINE OF SAD THOUGHTS AND REFLECTIONS, WHICH COURSE THROUGH MY MIND CONTINUALLY, NIGHT AND DAY.

IT HAS BEEN MY CUSTOM IN THE PAST, WHEN I HAD WHAT SEEMED TO ME IMPORTANT MATTERS, RESTING HEAVILY UPON MY MIND, TO WRITE TO YOU FREELY AND FULLY, UNFOLDING MY MIND AS I DO TO NO OTHER PERSON ON EARTH. THIS I HAVE DONE BECAUSE OF THE GREAT RESPECT I HAVE FOR YOU AND YOUR WORK. IT HAS SEEMED TO ME THAT THE TIME HAS COME FOR ME TO EXPRESS MYSELF TO YOU FREELY ON QUITE A NUMBER OF POINTS, WHICH SEEM TO ME TO HAVE A MARKED RELATION TO THE CAUSES WHICH HAVE BROUGHT ME TO THIS CONDITION. OF COURSE I MAY BE WRONG, AND HAVE MISTAKEN IDEAS. IF SO I KNOW OF NO ONE ON EARTH BETTER QUALIFIED TO SET ME RIGHT THAN YOURSELF. BUT I HAVE CERTAIN CONVICTIONS STAMPED UPON MY MIND WHICH SEEM TO ME TO BE TRUE AND BEYOND ALL QUESTION, CONCERNING WHICH I FEEL I SHOULD SPEAK FREELY. PROBABLY I SHOULD NEVER HAVE DONE THIS HAD I NOT COME TO MY PRESENT LOW CONDITION OF MENTAL POWER. BUT THESE THINGS REST UPON MY HEART, AND IT DOES NOT SEEM TO ME THAT I SHALL EVER FEEL FREE UNTIL I HAVE EXPRESSED MY FEELINGS FULLY, DOUBTLESS THERE WILL BE SOMETHINGS PAINFUL TO YOU. THIS I GREATLY

REGRET, AND WOULD HAVE BORNE THEM WITH PATIENCE, BUT NOW IT SEEMS TO ME I SHOULD SPEAK OF THEM. THE PROSPECT OF HAVING TO RETIRE FROM BEING ACTIVELY CONNECTED WITH THE CAUSE TO WHICH I HAVE DEVOTED ~~MY LIFE AND GIVEN~~ MY LIFE AND SOUL, OF COURSE IS MOST SAD TO ME, BUT SEE NO OTHER PROSPECT. THE RAPID RECURRENCE OF THESE NERVOUS ATTACKS WITHIN THE LAST FEW YEARS ADMONISH ME THAT THE CRISIS OF A BREAK-DOWN MAY NOT BE FAR AWAY, AND IF I AM TO SAVE MYSELF FROM IT, IMPORTANT CHANGES MUST OCCUR. TWO YEARS AGO LAST AUGUST I WAS TAKEN WITH ONE OF THESEATTACKS, AND WAS LAID UP WITH NERVOUS CHILLS FOR SOME TWO MONTHS. A YEAR AGO LAST APRIL I CAME DOWN AGAIN, AND WAS WORTH BUT LITTLE TO THE CAUSE UNTIL THE FOLLOWING AUGUST. THE PAST YEAR I HAVE TRIED TO BE VERY CAREFUL, BUT HAVE FELT GREAT WEARINESS MANY TIMES. I FEEL THAT I AM LOOSING MY MEMORY, AND MY MENTAL GRASP SEEMS TO BE WEAKENING, AND I AM CONSCIOUS OF LOOSING GREATLY MY GRIP UPON MATTERS; AND NOW I AM DOWN AGAIN, HOW LONG TO REMAIN I CANNOT SAY. CERTAINLY, SISTER WHITE, THERE CAN SEEM TO BE NO GOOD REASON FOR MY CLINGING TO RESPONSIBILITIES UNDER SUCH A STATE OF THINGS, AND WITH SUCH PROSPECTS BEFORE ME UNTIL I BREAK AT LAST, AND BECOME A TOTAL MENTAL WRECK. SO I SEE NO OTHER WAY BUT TO DROP THESE BURDENS UPON OTHERS.

THERE IS ONE PAINFUL FEATURE IN ALL THIS TO MY MIND, WHICH CAUSES ME MUCH MENTAL ANGUISH. IT IS THE CONSCIOUSNESS TO ME THAT IT IS NOT THE ORDINARY WORK WHICH I DO IN THE CAUSE, THE LOOKING AFTER THE BUSINESS MATTERS, PLANNING HOW TO MEET THE WANTS OF THE CAUSE IN VARIOUS DIRECTIONS, WRITING LETTERS, ETC. WHICH HAS BROUGHT ME TO

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THIS CONDITION. IT IS NOT THE WORK, WHICH I DEARLY LOVE TO DO, AND THE PERFORMANCE OF IT IS OFTEN A PLEASURE, BUT IT IS ANOTHER CLASS OF THINGS WHICH HAVE WRUNG MY HEART, AND WORN OUT MY NERVE POWER,-- THINGS WHICH SEEM TO ME TO BE UNNECESSARY AND UNJUSTIFYABLE. I DO DOT BELIEVE I CAN FEEL CLEAR BEFORE GOD WITHOUT STATING TO YOU QUITE FULLY HOW SOME OF THESE MATTERS LOOK TO ME. I SHALL TRY TO DO IT IN A CHRISTIAN SPIRIT WITH FEELINGS OF PERSONAL KINDNESS TO ALL PARTIES INVOLVED, AND WITH HATRED AND MALICE TOWARDS NONE, BUT I FEEL I SHOUD STATE THE FACTS AS THEY APPEAR. IF I AM WRONG THAT I MAY BE CORRECTED, IF OTHERS ARE WRONG THAT THEY MAY CORRECT THEIR MISTAKES.

THERE ARE SEVERAL DIFFERENT POINTS UPON WHICH I SHALL DWELL AT SOME LENGTH, AND I TRUST YOU WILL BEAR WITH ME AS PATIENTLY AS YOU CAN, AND CONSIDER WHAT I SAY. I STATED A MOMENT SINCE THAT IT IS NOT THE ORDINARY LABOR CONNECTED WITH MY WORK IN THE CAUSE WHICH HAS BROUGHT ME TO THIS CONDITION, THOUGH OF COURSE THIS LABOR IS WEARING AND PERPLEXING. BUT IT IS A CLASS OF THINGS WHICH I THINK ARE UNNECESSARY AND UNJUSTIFYABLE, WHICH HAVE BEEN FORCED IN AND CAUSED EVIL AND ONLY EVIL IN CONNECTION WITH OUR WORK.

THE FIRST POINT I SHALL MENTION IS THIS MATTER OF THE LAW IN GALATIONS. I AM WELL SATISFIED THAT IT IS THE WAY THAT THIS MATTER HAS BEEN PUSHED AND URGED BY RESPONSIBLE MEN IN THE CAUSE, AND BY YOUR SEEMING ATTITUDE ALSO WHICH HAS BROUGHT ME TO MY PRESENT CONDITION MORE THAN ANY ONE OTHER THING. I WILL SAY THAT THE FIRST ATTACK I HAD TWO YEARS AGO THIS FALL WAS AFTER THIS MATTER HAD BEEN

CALLED TO MY ATTENTION FOR SEVERAL MONTHS, AFTER I HAD WRITTEN YOU OVER AND OVER AGAIN CONCERNING IT, AND NO NOTICE WHATEVER WAS TAKEN OF WHAT I SAID UNTIL MY MIND WAS FILLED WITH PERPLEXITY AND ANXIETY BY THE COURSE PURSUED BY MY BRETHREN, THAT THIS NERVOUS ATTACK CAME UPON ME. MY MIND HAS BEEN MUCH EXERCISED OVER THESE THINGS, AND I CANNOT KEEP THEM FROM AGITATING ME MUCH, BECAUSE THE WHOLE MATTER SEEMED TO ME SO UNJUST AND INCONSISTENT. BUT I RALLIED AFTER TWO MONTHS OF SICKNESS, AND WAS FINALLY ABLE TO GO THROUGH THAT TERRIBLE CONFERENCE WE HAD HERE THE LAST HELD IN BATTLE CREEK. I WORKED EXCEEDINGLY HARD THROUGH THE FOLLOWING WINTER AND SPRING, LABORING UNCEASINGLY IN GENERAL MEETINGS, DOING MY BEST TO BUILD UP THE FINANCIAL INTERESTS WHICH WERE SUFFERING GREATLY, AND CARRYING ON THE WORK WHILE YOU AND OTHER LEADING LABORERS WERE IN FOREIGN COUNTRIES. I WOUND UP MY WINTER'S LABOR BY ATTENDING THE COLLEGE SPECIAL COURSE HERE AT BATTLE CREEK, WHERE I HAD MANY RESPONSIBILITIES TO BEAR. I FELT A DEEP INTEREST IN THE PROGRESS OF OUR YOUTH, AND THE IMPORTANCE OF THEIR GIVING THEMSELVES TO THE WORK AND CAUSE, AND LABORED WITH ALL THE INTENSITY OF INTEREST AT MY COMMAND UNTIL THE CLOSE OF THAT COURSE. I FELT VERY WEARY, BUT THOUGHT THAT A WEEK OR TWO OF REST WOULD AGAIN ENABLE ME TO LABOR, AS I EXPECTED MY SYSTEM TO RALLEY WITH ITS USUAL PROMPTNESS. MY HEALTH WAS APPARENTLY GOOD ONLY I WAS EXCEEDINGLY TIRED. JUST AT THIS POINT YOUR LETTER TO ELDER SMITH AND MYSELF OF APRIL 5, 1887 CAME TO HAND, IN WHICH YOU STATED YOUR ATTITUDE RELATIVE TO THIS MATTER, CENSURING MY COURSE CONSIDERABLY. IN MY STATE OF WEAKNESS I COULD NOT RALLY,

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BUT THOSE NERVOUS CHILLS RETURNED, AND FOR SOME FIVE MONTHS I WAS UNFIT FOR ANY WORK, BEING UNABLE TO GATHER MY STRENGTH SUFFICIENTLY TO THROW THEM OFF. I AM WELL SATISFIED THEY WERE NOT MALARIA CHILLS BUT SIMPLY THE RESULT OF EXHAUSTED NERVE FORCE. THEY WERE NOT PERIODIC, AND WHEN I COULD REST AND HAD NO PARTICULAR EXCITEMENT UPON ME, I DID NOT HAVE THEM. BUT A SLIGHT CONTEMPLATION OF THESE PERPLEXING MATTERS WOULD BRING THEIR RETURN AT ONCE. I HAD PERHAPS A DOZEN OF THESE ATTACKS. I DID NOT FINALLY OVERCOME THEM UNTIL THE MONTH OF AUGUST. I HAVE NEVER HAD ANY DOUBT MYSELF BUT WHAT IT WAS SADNESS OF HEART BROUGHT UPON ME BY THE POSITION YOU TOOK THAT GAVE ME THAT FOUR MONTH'S SICKNESS. I HAVE NOT COMPLAINED A WORD CONCERNING IT, AND DO NOT FEEL LIKE DOING SO NOW.

[redacted], FROM STATEMENTS I HAVE HEARD I BELIEVE YOU YOURSELF THINK THE SAME. SOME OF THE SAME PERPLEXITIES, WHICH I WILL MENTION MORE FULLY HEREAFTER HAVE DOUBTLESS BROUGHT THIS ATTACK UPON ME. I HAVE NOT THE STRENGTH TO STAND THE PRESSURE.

I HAVE NOT, SISTER WHITE, BEEN ABLE TO SEE THE JUSTICE OF YOUR LETTER OF APRIL 5, 1887, AND NEVER EXPECT TO. THIS REMARK MAY SOUND UNBECOMING IN ME, BUT I SHALL GIVE YOU MY REASONS FOR IT, WHICH I TRUST YOU WILL AT LEAST FAIRLY CONSIDER. I HAD THOUGHT I WOULD NEVER ANSWER THAT LETTER, BUT BEAR IN SILENCE AND PATIENCE THAT WHICH SEEMED TO ME TO BE UNJUST. I DETERMINED I WOULD GET SOME GOOD FROM IT IF POSSIBLE, AND THOUGH I NEVER COULD SEE THE JUSTICE OF IT, I THOUGHT I COULD OBTAIN AT LEAST FROM IT THE BLESSING OF I PET. 2:19.

I THINK I HAVE OBTAINED THIS GOOD FROM IT. AT ANY RATE I HAVE FELT MANY TIMES THE BLESSING OF GOD WHILE THINKING THESE THINGS OVER, AND ENTERTAINING THE VIEWS I HAVE EXPRESSED CONCERNING IT. I HAVE HAD NO WRANGLING OR WICKED FEELINGS I TRUST TOWARDS [redacted], AND HAVE TRIED TO MAKE ALLOWANCE FOR THEIR VIEWS, AND TRIED NOT TO CENSURE THEM SEVERELY. I HAVE BEEN ABLE TO MEET THOSE WHOM I THINK HAVE PURSUED A WRONG COURSE TOWARDS ME WITH A CALM FEELING, WITH LOVE IN MY HEART FOR THEM, BUT HAVE NEVER CHANGED MY MIND CONCERNING THE JUSTICE OF SOME OF THESE THINGS, WHICH HAVE BEEN DONE. I FEEL BEFORE GOD THAT I CAN WRITE THESE THINGS CALMLY AND KINDLY, THOUGH I FIND MYSELF PRETTY MUCH USED UP. I THINK YOU CAN SEE, SISTER WHITE, THAT I HAVE FROM THESE STATEMENTS SOME REASON TO THINK IT IS NOT THE ORDINARY LABOR AND WORK WHICH I HAVE DONE THAT HAS BROUGHT ME TO THIS CONDITION, BUT THEY HAVE FOLLOWED IN THE LINE OF THESE THINGS WHICH SEEM TO ME TO HAVE BEEN UNJUSTIFYABLY HANDLED, AND FORCED BURDENS AND PERPLEXITIES UPON ME, WHICH WERE WHOLLY UNNECESSARY.

IN YOUR LETTER OF APRIL 5, 1887 YOU SEEM TO BE QUITE ANXIOUS LEST I SHOULD TAKE ADVANTAGE OF THE LETTER OF REPROOF YOU HAD WRITTEN TO ELD. WAGGONER AND JONES CONCERNING THEIR COURSE IN PUSHING THEIR VIEWS ON GALATIONS, AND LEST I SHOULD DRAW CONCLUSIONS THAT PERHAPS I WAS RIGHT IN MY VIEWS OF THAT SUBJECT. LET ME SAY IN-REGARD TO THIS THAT I HAD NEVER USED YOUR ARTICLE UP TO THE TIME YOU HAD WRITTEN, IN ANY SUCH WAY AS YOUR LETTER INTIMATES, AND HAD NO THOUGHT OF DOING SO. YOU SAY IN YOUR LETTER "I WAS PAINED WHEN I SAW YOUR ARTICLE IN THE REVIEW, AND FOR THE LAST HALF HOUR HAVE

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BEEN READING THE REFERENCES PRECEDING YOUR PAMPHLET. NOW, MY BROTHER, THINGS THAT YOU HAVE SAID MANY OF THEM ARE ALL RIGHT. THE PRINCIPLES THAT YOU REFER TO ARE ALL RIGHT, BUT HOW CAN THIS HARMONIZE WITH YOUR POINTED REMARKS TO DR. WAGGONER, I CANNOT SEE. I THINK YOU ARE TOO SHARP. AND THEN WHEN THIS IS FOLLOWED BY A PAMPHLET PUBLISHED OF YOUR OWN VIEWS BE ASSURED THAT I CANNOT FEEL THAT YOU ARE JUST RIGHT AT THIS POINT TO DO THIS UNLESS YOU GIVE THE SAME LIBERTY TO DR. WAGGONER." IN ANOTHER PLACE LATER ON "I TELL, YOU BRETHREN, I AM TROUBLED WHEN I SEE YOU TAKE POSITIONS THAT YOU FORBID OTHERS TO TAKE AND THAT YOU WOULD CONDEMN IN OTHERS. I DO NOT THINK THAT THIS IS THE RIGHT WAY TO DEAL WITH ONE ANOTHER. I WANT TO SEE NO PHARISEEISM AMONG US. THE MATTER OF THE LAW HAS NOW BEEN BROUGHT SO FULLY BEFORE THE PEOPLE BY YOURSELF AS WELL AS BY DR. WAGGONER THAT IT MUST BE MET FAIRLY AND SQUARELY IN OPEN DISCUSSION. I SEE NO OTHER WAY. AND IF THIS CANNOT BE DONE WITHOUT A SPIRIT OF PHARISEEISM AND WAR SPIRIT THEN LET US STOP PUBLISHING THESE MATTERS AND LEARN MORE FULLY LESSONS IN THE SCHOOL OF CHRIST. I BELIEVE NOW, THAT NOTHING CAN BE DONE TO SETTLE THIS QUESTION BUT OPEN DISCUSSION. YOU CIRCULATED YOUR PAMPHLET AND NOW IT IS NO MORE THAN FAIR THAT DR. WAGGONER SHOULD HAVE JUST AS FAIR A CHANCE AS YOU HAVE HAD. I THINK THE WHOLE THING IS NOT OF GOD'S ORDER. BUT BRETHREN, WE MUST HAVE NO UNFAIRNESS. WE MUST WORK AS CHRISTIANS. IF WE HAVE ANY POINT THAT IS NOT FULLY AND CLEARLY DEFINED, AND CAN BEAR THE TEST OF CRITICISM, DONT BE AFRAID OR TOO PROUD TO YIELD IT." "MY BRETHREN, WE WANT SELF-PRIDE IN US TO DIE, SELF WILL STRUGGLE HARD FOR AN EXIST-

ANCE AND FOR THE MASTERY, BUT IT MUST DIE AND WE BECOME AS LITTLE CHILDREN, OR WE SHALL NEVER SEE THE KINGDOM OF HEAVEN." WITH THE MORAL ADVICE AND STATEMENTS OF WHAT WE SHOULD BE I HAVE NO TROUBLE. IT IS RIGHT. BUT WITH THE ATTITUDE IN WHICH YOU PLACE MY EFFORTS IN THIS MATTER I CANNOT SEE THE JUSTICE. I THINK THAT I HAVE NOT BEEN TOO SHARP WITH DR. WAGGONER, AND THAT EVERY WORD THAT I HAVE SAID IS TRUE AND MUCH OF THE TRUTH HAS NOT BEEN TOLD. I THINK THAT EVERY WORD THAT I SAID WAS MORE THAN BACKED UP BY WHAT YOU SAID TO HIM AND TO A.T.JONES, IN YOUR LETTER TO THEM OF FEB. 18, WHICH IS NOW BEFORE ME. I AM WILLING TO COMPARE STATEMENT BY STATEMENT, AND IF YOUR WORDS ARE NOT SHARPER AND MORE CONDEMNATORY TOWARD THEIR COURSE THAN WHAT I HAVE SAID, THEN I AM UNABLE TO UNDERSTAND LANGUAGE

AND NOW I FEEL IT IS PROPER FOR ME TO ~~XXX~~ TAKE A BRIEF RE-VIEW OF THIS WHOLE GALATIONS MOVEMENT. THIS SEEMS TO ME TO BE THE ONLY WAY IN WHICH I CAN STATE MY VIEWS CONCERNING IT. AS YOU WELL KNOW, THE SUBJECT OF THE LAW IN GALATIONS WAS A CONTROVERTED POINT IN A VERY EARLY PERIOD OF THIS MESSAGE. AT FIRST THE VIEW ENTERTAINED BY ELD. WAGGONER THAT THE ADDED LAW IN GALATIONS WAS THE TEN COMMANDMENTS OBTAINED QUITE A NUMBER OF OUR LEADING BRETHREN, YOUR HUSBAND, ELDER SMITH, ELD. ANDREWS, ELD. BATES, AND OTHERS; BUT WITH THIS VIEW SONE OF OUR BRETHREN, ESPECIALLY THOSE IN VERMONT, COULD NOT AGREE. ELD. WAGGONER'S VIEW WAS PUBLISHED IN HIS PAMPHLET "THE LAW OF GOD" QUITE FULLY. FATHER STEPHEN PIERCE AND OTHERS WERE GREATLY PAINED, FOR THEY FELT THAT THIS POSITION WAS INCORRECT. I HAVE OFTEN TALKED WITH FATHER PIERCE RELATIVE TO HIS FEELINGS ON THIS POINT. HE

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SAID HE WAS SO DISTRESSED AND BURDENED IN SPIRIT OVER THE MATTER THAT HE COULD NOT REST, AND CAME ALL THE WAY TO BATTLE CREEK, FEELING DRIVEN TO DO SO BY THE SPIRIT OF GOD, TO TALK THIS MATTER OVER WITH THE LEADING BRETHREN. HE SAID IF HE EVER FELT PRESSED OUT BY THE SPIRIT OF GOD TO DO ANY THING HE DID TO DO THIS. HE CAME AND TALKED WITH YOUR HUSBAND AND ELD. SMITH, AND PRESENTED HIS REASONS WHY THIS ADDED LAW COULD NOT BE THE MORLA LAW; AND FROM THAT TIME THEY BOTH ACCEPTED THE POSITION THAT HE HELD ON THAT SUBJECT, AND HAVE ALWAYS HELD IT FIRMLY EVER SINCE. ELD. PIERCE TOLD ME THAT THEY TRIED THEIR BEST TO GET ELD. WAGGONER TO COME INTO THE COUNCIL, BUT COULD NOT PERSUADE HIM TO DO SO, AND HE LEFT FOR HIS HOME AND DID NOT COME, APPARENTLY UNWILLING TO MEET THE ISSUE. FROM THAT TIME THE CURRENT BEGAN TO TURN ON THE SUBJECT. FATHER PIERCE WAS A MAN OF GOD, A MAN OF DEEP FAITH, AND A DEEP BIBLE STUDENT, AND THOUGH I NEVER RECEIVED MY VIEWS FROM HIM, HAVING STUDIED THEM OUT FOR MYSELF WITHOUT ANYBODY'S HELP, YET I HAVE ALWAYS FELT THAT GOD WAS IN THAT MOVE WHICH BROUGHT FATHER PIERCE TO BATTLE CREEK. THE CONTROVERSY ON THIS POINT CONTINUED, BUT THE VIEWS HELD BY ELD. WAGGONER GRADUALLY LOST THEIR HOLD UPON THE MASS OF OUR MINISTERS. HE CONTINUED, I SUPPOSE AS HE DOES YET, TO HOLD THE SAME VIEW STRENUOUSLY. I GUESS HE NEVER GIVES UP A VIEW HE ONCE ENTERTAINS. ELD. ANDREWS WAS ABOUT HALF AND HALF BETWEEN ELD. WAGGONER AND THE VIEWS HELD BY THE REST OF US. BUT THE TIME CAME WHEN YOUR TESTIMONY WAS BROUGHT IN, AND IT WEIGHTED HEAVILY IN FAVOR OF THE VIEW HELD BY US, THAT THE ADDED LAW WAS NOT THE TEN COMMANDMENTS, BUT REFERRED TO THOSE LAWS

PECULIARLY JEWISH. I WAS WATCHING THESE THINGS WITH GREAT INTEREST ABOUT THIS TIME, THOUGH NOT THEN CONNECTED WITH THE WORK IN BATTLE CREEK, AND KNEW WHEN THE CHANGE CAME. RANSOME WROTE ME THAT YOU HAD BEEN SHOWN SOMETHING ON THIS POINT, AND HE WAS VERY POSITIVE IT WAS IN FAVOR OF THE VIEWHELD BY FATHER PIERCE AND MYSELF. ELD. SMITH HAS TOLD ME THE SAME, AND I KNEW FULL WELL THAT A CHANGE CAME IN THE PUBLIC VIEWS HELD BY OUR PEOPLE. ELD. WAGGONER'S PAMPHLET WHICH CONTAINED HIS VIEWS ON THIS SUBJECT WAS TAKEN OUT OF PRINT, WITH THE EXCEPTION OF HIS VIEWS OF THIS GALATIONS MATTER, WE ALWAYS THOUGHT THAT THIS WAS AN EXCELLENT TREATISE ON THE LAW. BUT IS HAS CEASED TO BE PRINTED EVER SINCE THAT TIME, BUT OTHER PUBLICATIONS FAVORING THE OTHER SIDE OF THE QUESTION WERE PUBLISHED IN TRACTS AND PAMPHLETS AND THROUGH THE REVIEW MORE OR LESS FROM THAT TIME UNTIL THE PRESENT. THE VIEW WAS CONSIDERED SETTLED BY THE LARGER PART OF OUR PEOPLE, YET THOSE OF US WHO HAVE HELD THIS VIEW HAVE TRIED TO REFRAIN FROM PRESSING OUR BRETHREN WHO MAY HAVE ENTERTAINED DIFFERENT VIEWS, THOUGH THEY ARE LARGELY IN THE MINORITY. BUT WE HAVE MADE AS FEW REFERENCES TO THE SUBJECT AS WE COULD CONSISTENTLY FOR THE SAKE OF PEACE AND GOD FEELING. THIS COURSE I KNOW WAS PURSUED FOR YEARS, THOUGH A STRENUOUS A BELIEVER IN THE OTHER SIDE AS ANY ONE I HAVE OFTEN REFRAINED FROM WRITING OR SPEAKING ON THAT SUBJECT LEST OTHERS SHOULD FEEL THAT WE WERE HURING THEIR FEELINGS. THE PUBLIC ATTITUDE OF YOUR HUSBAND, BROTHER SMITH, THE PUBLISHING HOUSE, ETC. HAVE BEEN UNMISTAKABLY SINCE THE POINT WHERE YOUR TESTIMONY CAME IN, SETTLED ON THIS QUESTION. AND NOW TO SHOW THAT THE CONCLUSIONS WHICH HAVE BEEN

REACHED IN MY MIND FOR MANY YEARS ARE TRUE I QUOTE FROM YOUR LETTER TO E.J.WAGGONER AND A.T.JONES, OF FEB. 18, 1887, AS FOLLOWS:--

"I HAVE SOME THINGS TO SAY TO YOU THAT I SHOULD WITHHOLD NO LONGER. I HAVE BEEN LOOKING IN VAIN AS YET TO GET AN ARTICLE THAT WAS WRITTEN NEARLY TWENTY YEARS AGO IN REFERENCE TO THE ADDED LAW. I READ THIS TO ELDER WAGGONER, I STATED THEN TO HIM THAT I HAD BEEN SHOWN HIS POSITION IN REGARD TO THE LAW WAS INCORRECT, AND FROM THE STATEMENTS MADE TO HIM HE HAS BEEN SILENT UPON THE SUBJECT FOR MANY YEARS."

THEN FURTHER ON YOU SAY, "I HAVE NOT READ ELD. BUTLER'S PAMPHLET OR ANY ARTICLES WRITTEN BY ANY OF OUR WRITERS, AND DO NOT MEAN TO. BUT I DID SEE YEARS AGO THAT ELD WAGGONER'S VIEWS WERE NOT CORRECT, AND READ TO HIM MATTER WHICH I HAD WRITTEN."

THESE WORDS I BELIEVE TO BE THE EXACT TRUTH, AND IF THEY DO NOT SHOW BEYOND ALL QUESTION THAT ELD. WAGGONER'S POSITION ON THE ADDED LAW WAS INCORRECT AND UNTRUE, I SHOULD FAIL TO KNOW HOW HUMAN LANGUAGE COULD MAKE A POINT CLEAR. THERE HAVE BEEN SIMPLY TWO VIEWS HELD ON THIS SUBJECT OF THE ADDED LAW, THE ONE ELD. WAGGONER HAS HELD THAT THE ~~ADDED LAW~~ added law REFERS TO THE MORAL 10 COMMANDMENTS THE OTHER THAT THE ADDED LAW REFERD TO THE LAWS PARTICULARLY JEWISH. THESE TWO POSITIONS ARE THE ONLY POSITIONS HELD ON THE SUBJECT. THEY ARE THE POINTS ON WHICH THE WHOLE MATTER TURNS, WHICH HAS BEEN IN DEBATE AND CONTROVERSY FOR YEARS. WHEN YOU CONDEMNED IN THE TESTIMONY, AS YOU DID, ELD. WAGGONER'S POSITION ~~POSITION~~ ON THE ADDED LAW, YOU UNMISTAKABLY CONDEMNED THE PRINCIPLE THAT THE 10 COMMANDMENTS ARE [redacted] THE ADDED LAW. THERE CAN BE NO ESCAPE FROM THIS CONCLU

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SION[illegible]. THAT THIS WAS SETTLED THEN AND THERE, AND SHOULD HAVE RE-
MAINED SETTLED IN QUIET IS TOO SELF-EVIDENT TO ME TO NEED ARGUMENT.
THE PUBLIC ATTITUDE ASSUMED BY YOUR HUSBAND, BY THE PUBLISHING HOUSE,
AND BY OUR WRITINGS ISSUED FROM THE PRESS, AND BY THE WHOLE ATTITUDE
O F THE QUESTION EVERYWAY LEADS TO THIS CONCLUSION, AND CAN TO NO
OTHER. THE OPENING UP OF THIS QUESTION AS IT HAS BEEN ON THE PACIF-
IC COAST DURING THE LAST FOUR YEARS IS FRAUGHT WITH EVIL AND ONLY
EVIL. I FIRMLY BELIEVE IT WILL BE FOUND TO BE THE CAUSE OF UNSETTL-
[redacted]INDS OF MANY OF OUR PEOPLE, AND BREAKING DOWN THEIR FAITH
IN THE WORK AS A WORK OF UNITY, AND THAT SOULS WILL BE LOST AND GIVE
UP THE TRUTH BECAUSE OF THIS, AND THAT IT WILL OPEN A WIDE DOOR FOR
OTHER INNOVATIONS TO COME IN AND BREAK DOWN OUR OLD POSITIONS OF
FAITH. AND THE WAY IT HAS BEEN MANAGED WILL TEND TO BREAK THE
CONFIDENCE OF OUR PEOPLE IN THE TESIMONIES THEMSELVES. AND THIS
WHOLE MATTER I BELIEVE WILL DO MORE TO BREAK DOWN CONFIDENCE IN YOUR
WORK THAN ANY THING WHICH HAS OCCURED SINCE THIS CAUSE HAS HAD AN
EXISTANCE, IF THIS PACIFIC MOVEMENT ON THE GALATIONS QUESTION IS
SUSTAINED. TAKING INTO VIEW THE FACT THAT THIS QUESTION WAS SETTLED
AND KEPT IN QUIET FOR SO MANY YEARS FROM THE POSITION THAT THE TES-
TIMONY TOOK ON IT, AND NOW IF OUR PEOPLE COME TO THINK THAT THE
OTHER SIDE IS SUPPORTED IT WILL BREAK THE FAITH OF MANY OF OUR
LEADING WORKER IN THE TESTIMONIES. THERE IS NO OTHER POSSIBLE RESULT
BUT THIS THAT CAN COME FROM IT. WHO THEN IS RESPONSIBLE FOR THE
OPENING UP OF THIS QUESTION? I DO NOT KNOW AS I CAN FULLY ANSWER this
~~THIS QUESTION~~ question IT HAS BEEN A STUDY WITH ME TO ASCERTAIN WHERE THE
~~RESPONSIBILITY LIES~~ responsibility lies.

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IT CERTAINLY RESTS HEAVILY UPON E.J.WAGGONER.

WHEN I WENT TO CALIFORNIA IN THE SPRING OF 1886, I WAS SURPRISED TO LEARN THAT AT THE HEALDSBURG COLLEGE THIS SUBJECT HAD BEEN AGITATED FOR SOME TWO YEARS, AND THAT DILIGENT EFFORTS HAD BEEN MADE TO INDOCTRINATE YOUNG MINDS WHO CAME TO THAT INSTITUTION FOR INSTRUCTION FROM DIFFERENT PARTS OF THE PACIFIC COAST WITH A KNOWLEDGE OF THEIR THEOLOGICAL VIEWS. I LEARNED THIS FROM THOSE WHO WERE PRESENT AND HAD THE BEST OPPORTUNITIES TO KNOW, MEN WHOSE WORD YOU WOULD NOT QUESTION, THAT THESE THINGS WERE TAUGHT, AND TAUGHT ASSIDUOUSLY. AND WHEN I WENT TO THE NORTH PACIFIC CONFERENCE, I FOUND THAT IT HAD CAUSED QUITE A SERIOUS TROUBLE THERE, AND THAT IT WAS QUITE A VITAL POINT AMONG SOME OF THE YOUNG MEN WHO WERE GOING OUT TO LABOR. THOSE WHO CAME FROM HEALDSBURGE HAD OBTAINED THESE VIEWS AND HELD THEM STOUTLY, AND WERE UNWILLING TO BE SENT OUT TO LABOR WITH ANY WHO MIGHT TAKE THE OTHER SIDE OF IT. I WAS ON THE GROUND BUT A SHORT TIME WHEN I WAS VISITED BY THE PRESIDENT AND OTHERS, TO ASCERTAIN HOW I STOOD ON THE QUESTION, AND THEY STATED TO ME THE DIFFICULTIES IN WHICH THEY FOUND THEMSELVES. IT MADE SERIOUS TROUBLE IN THE CONFERENCE IN PLANNING THEIR TENT COMPANIES. THOSE WHO HELD WAGGONER'S VIEW OF IT THOUGHT IT WAS SO IMPORTANT, THAT THEIR FELLOW- LABORERS MUST AGREE WITH THEM OR THEY COULD NOT TOLERATE THEM. I DID NOT RAISE THE QUESTION MYSELF BUT THESE QUESTIONS WERE PREFERRED TO ME. AND I CAN ASSURE YOU, SISTER WHITE, THAT THE WAY THIS MATTER HAS BEEN CONDUCTED WILL TEND TO SERIOUSLY AFFECT THE PROSPERITY OF YOUR HEALDSBURG COLLEGE. IT HAS NOT BEEN TWO

MONTHS SINCE I RECEIVED A LETTER FROM TWO PROMINENT MEMBERS OF THE STATE CONFERENCE COMMITTEE OF ONE OF THE NORTHERN PACIFIC CONFERENCES QUESTIONING ME IN REGARD TO THE PROPRIETY OF SENDING THEIR YOUNG MEN TO THE HEALDSBURG COLLEGE. THEY SAID IF THESE VIEWS WERE TO BE TAUGHT, THEY WOULD BE SENT ELSEWHERE. I HAVE ALWAYS TRIED TO FOLLOW THE PATHWAY OF PEACE. I TOLD THESE PARTIES THAT I THOUGHT SUCH THEOLOGICAL VIEWS WOULD NOT BE PRESSED AT THAT INSTITUTION, AND I HOPED THAT THEY WOULD NOT WITHDRAW THEIR PATRONAGE FROM THE HEALDSBURG ~~INSTITUTION~~ College, AS I HAVE ALWAYS FELT INTERESTED IN ITS PROSPERITY AND TRIED HARD I THINK TO WORK FOR ITS INTEREST. BUT I WANT YOU TO UNDERSTAND HOW THESE THINGS ARE WORKING. I WANT YOU TO UNDERSTAND THAT THIS MOVEMENT WHICH HAS BEEN PUSHED SO VIGOROUSLY FROM THE PACIFIC COAST, AND STILL SEEMS DETERMINED TO B E PUSHED, IF CONTINUED I SHALL NOT GIVE MY INFLUENCE FOR OUR YOUNG PEOPLE TO ATTEND IT. I HAVE TRIED TO FOLLOW THE THINGS WHICH MAKE FOR PEACE, AND TRIED THE BEST I COULD TO SUSTAIN THE HEALDSBURG COLLEGE, BUT THESE THINGS IN MY JUDGMENT ARE WRONG, AND I CANNOT AND WILL NOT SUSTAIN WHAT I THINK IS WRONG FOR ANY ONE.

SO WE SEE SO FAR AS OUR LITERARY INSTITUTIONS ARE CONCERNED THAT THEY WERE TAKEN POSSESSION OF TO PUSH THIS UNJUSTIFYABLE RAID. WHEN I LEARNED THESE THINGS I WROTE TO YOU FREELY ABOUT THEM, BUT RECEIVED NO REPLY.

DURING THE SUMMER OF 1888 E.J.WAGGONER'S LESSONS TO BE USED IN ALL THE SABBATH SCHOOLS IN THE WORLD CONTAINED POINTED REFERENCES ON THIS SUBJECT, AND ALL THE INGENUITY HE WAS CAPABLE OF USING WAS

BROUGHT IN TO SUBSTANTIATE THIS VIEW. THEY CREATED NUMEROUS CONTENTIONS IN THE BODY, DISCUSSIONS IN THE SABBATH SCHOOLS, AND I HEARD FROM MANY DIRECTIONS OF THEIR EVIL EFFECTS. IF THIS WAS NOT A WICKED COURSE IN VIEW OF THE PAST HISTORY OF THAT BELIEF, AND WHAT THE TESTIMONY HAD SAID CONCERNING IT, THEN I HAVE NO KNOWLEDGE OF JUDGMENT. THESE WERE FOLLOWED BY A LONG SERIES OF ARGUMENTATIVE ARTICLES IN THE SIGNS OF THE TIMES THE SAME SUMMER, IN WHICH HE DID HIS VERY BEST TO MAKE HIS VIEWS PROMINENT AND GIVE THEM AS WIDE A CIRCULATION AS POSSIBLE. THESE ARE FACTS WHICH MUST BE WELL KNOWN TO YOURSELF, AND WELL KNOWN TO ALL OUR PEOPLE. NONE OF THESE FACTS HAVE BEEN OR EVER CAN BE DISPUTED. THERE WAS A MOST PERSISTENT EFFORT THAT IT WAS POSSIBLE TO MAKE TO BRING THESE VIEWS OUT MOST PROMINENTLY IN OUR INSTITUTIONS OF LEARNING IN THE SABBATH SCHOOLS, AND PUBLISHED IN OUR LEADING MISSIONARY PAPER WHICH AT THAT TIME WENT TO SOME 20000 PEOPLE. THEY WENT TO ALL PARTS OF THE COUNTRY, TO EVERY ONE OF OUR PEOPLE, AND TO EVERY SABBATH-SCHOOL MEMBER. A MORE BARE-FACED AND DEFIANT COURSE ON A CONTROVERTED QUESTION I NEVER SAW TAKEN. THAT STATEMENT MAY SOUND STRONG, BUT IF YOU CAN SHOW THAT EVERY WORD OF IT IS NOT TRUE, I WILL BE GLAD TO RECALL IT.

UP TO THIS POINT I HAD NEVER SAID ONE WORD PUBLICLY. TO BE SURE I HELD THE POSITION OF PRESIDENT OF THE GENERAL CONFERENCE. ONE MIGHT NATURALLY SUPPOSE THAT ONE HOLDING THE HIGHEST POSITION THAT OUR PEOPLE COULD IMPOSE, THAT I SHOULD HAVE SOME LITTLE RIGHT TO SAY SOMETHING IN REGARD TO SUCH QUESTIONS. AND ONE WOULD SUPPOSE IN VIEW OF THE PRINCIPLES HERETOFORE TAUGHT BY THE TESTIMONIES AND BY

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LONG CUSTOM OF TH'S BODY THAT CONTROVERTED POINTS SHOULD NOT BE INTRODUCED WITHOUT BEING BROUGHT BEFORE LEADING BRETHREN, OR AT LEAST THE PRESIDENT OF THE GENERAL CONFERENCE SHOULD HAVE A LITTLE INTIMATION THAT SOMETHING OF THIS KIND WAS IN THE WIND BEFORE BEING CAST BROADCAST BEFORE THE PUBLIC. AND IF YOU ARE PREPARED, MY DEAR SISTER WHITE, TO TREAT THE HIGHEST OFFICER IN THIS BODY THUS, AND THAT IS THE POLICY YOU WISH TO INTRODUCE AND SUSTAIN, I WISH YOU TO TELL ME SO. OF COURSE I HAVE TOO MUCH CONFIDENCE IN YOU TO BELIEVE YOU WILL SANCTION IT FOR ONE MOMENT.

NOW, I WISH TO SPEAK OF SOME THINGS IN REGARD TO MY OWN ATTITUDE. I AM BLAMED IN THE ABOVE EXTRACTS FOR MAKING ANY STATEMENT OF THIS MATTER, AND MY ATTITUDE IS PRESENTED AS A REASON WHY A PUBLIC DISCUSSION OF THIS MATTER MUST BE HELD. MY COURSE IS HELD UP AS A CAUSE FOR THIS NECESSITY BECAUSE I SIMPLY VENTURED TO MAKE A FEW STATEMENTS ON THE OTHER SIDE OF THE QUESTION. ONE WOULD HARDLY SUPPOSE IN REASON IT SEEMS TO ME THAT A PERSON HOLDING THE POSITION OF PRESIDENT OF THE GENERAL CONFERENCE WAS OBLIGED TO KEEP HIS MOUTH SHUT while PERSISTENT EFFORTS WERE BEING MADE TO BRING UP A SILENT CONTROVERTED POINT BEFORE THE PUBLIC. I DO NOT KNOW AS I UNDERSTAND WHAT THE PRESIDENT OF THE GENERAL CONFERENCE IS TO DO, BUT IF HE HAS NO PROVINCE IN SUCH QUESTIONS AND CANNOT SAY ANYTHING, BUT MUST LET YOUNG MEN FAIRLY FLEDGED IN THE EDITORIAL CHAIR SAY ANYTHING IN PUBLIC, AND HE CANNOT SAY A WORD, IT SEEMS TO ME TO BE A STRANGE IDEA. LET ME SAY FURTHER I WROTE TO YOU AT LEAST THREE TIMES CONCERNING THIS MATTER DURING THE SPRING AND SUMMER OF 1886 BEFORE I SAID ONE

WORD IN PUBLIC. YOU NEVER ANSWERED ME A WORD CONCERNING IT OR PAID THE SLIGHTEST ATTENTION TO THESE THINGS, CONCERNING WHICH I SO MUCH DESIRED YOUR ADVICE. YOUR SON WROTE ME THAT MOTHER WAS CONSIDERING THE SUBJECT OF THE LAW, AND MIGHT HEREAFTER WRITE SOME ARTICLES. I KNEW FROM THIS THAT SOME OF THE LETTERS AT LEAST HAD BEEN RECEIVED BY YOU AND READ. I CLAIM THAT I DID EVERY THING THAT A MAN COULD DO TO KEEP THE PEACE, AND FOLLOWED THE DIRECTIONS, CUSTOMS, AND TEACHINGS OF THE TESTIMONIES RELATIVE TO THOSE CONTROVERTED QUESTIONS UP TO THE TIME OF THE GENERAL CONFERENCE IN WHICH THIS DISCUSSION TOOK PLACE. THESE THINGS WERE THE PUBLIC TALK OF ALL, AND I WAS NOT THE MAN THAT WAS RESPONSIBLE FOR IT EXX EITHER. IT COULD HAVE NOT BEEN MADE MORE PUBLIC IN ANY WAY I CAN SEE POSSIBLE. THESE THINGS BROUGHT ME INTO THE GREATEST DISTRESS AND ANXIETY POSSIBLE. HERE WAS A QUESTION THAT I BELIEVED IN MY SOUL WAS WRONG, AND WHICH HAD BEEN CONDEMNED BY THE TESTIMONIES, AND IN CONSEQUENCE HAD BEEN KEPT QUIET FOR YEARS, AND HERE IT COMES OUT IN PUBLIC UNDER THE SANCTION OF OUR LEADING PUBLIC JOURNALS, SABBATH-SCHOOL INSTRUCTIONS, LEADING INSTITUTIONS OF LEARNING, AND MADE PUBLIC IN EVERY POSSIBLE WAY THEY COULD CONTRIVE, AND I COULD NOT GET ONE WORD OF ADVICE FROM YOU CONCERNING IT. IT HAD EVERY APPEARANCE OF BEING SANCTIONED BY SOME ONE IN LEADING POSITIONS. I KNEW THAT ELD. E.J.WAGGONER WAS NOT A FOOL, AND WOULD NOT GO ON IN THIS BOLD AND UNPRECIDENTED MANNER ON HIS OWN RESPONSIBILITY. NEITHER HAVE I EVER BELIEVED THAT YOU COULD REALLY SANCTION SUCH A MOVEMENT. BUT I HAVE BELIEVED AND DO TO THE PRESENT TIME THAT YOUR SON W.C.WHITE IS MORE RESPONSIBLE

FOR IT THAN ANY OTHER MAN, AND THAT IN SOME WAY HIS INFLUENCE SUSTAINED IT, OR IT NEVER WOULD HAVE ASSUMED SUCH PROPORTIONS, OR DARED TO CUT SUCH A FIGURE. AND I HAVE BEEN FORCED TO BELIEVE THAT YOUR INFLUENCE HAS BEEN IN SOME WAY, [redacted] IN, THOUGH I DO NOT BELIEVE THAT YOU INTENDED IT TO BE. BUT THESE YOUNG MEN WHO HAVE VENTURED TO COME OUT IN THIS PUBLIC, DEFIANT WAY WOULD HARDLY HAVE DARED TO WITHOUT SOME ONE OF LARGE INFLUENCE BACK OF THEM I CAN NEVER BELIEVE. NOW, LEST YOU SHAL L THINK THESE STATEMENTS CONCERNING W.C. ARE STRONG AND UNTENABLE I WILL GIVE YOU MY REASONS FOR THINKING SO.

1. AS he WAS ON THE GROUND IN CALIFORNIA WHEN THIS MATTER OCCURRED IN HEALDSBURG COLLEGE, HE MUST HAVE KNOWN OF IT.

2. ELD. E.J.WAGGONER STATED BEFORE THE THEOLOGICAL COMMITTEE WHEN WE WERE CALLING THESE THINGS INTO QUESTION, THAT HE WAS THOROUGHLY ENDORSED BY W.C.WHITE, AND THOUGHT HE WAS BY YOURSELF.

3. BECAUSE YOUR SON'S ATITUDE HAS ALL THE WHILE SEEMED TO BE BEHIND THIS SUSTAINING IT, EVEN TO THE PRESENT TIME. HE HAS ALWAYS APOLOGISED FOR THEIR COURSE, AND HAS NEVER SEEMED TO THINK THERE WAS ANYTHING PARTICULARLY WRONG IN IT, THOUGH HE HAS KNOWN FULL WELL HOW I HAVE REGARDED IT. I CAN THEREFORE ONLY CONCLUDE THAT HE HAS SUSTAINED IT WITH THE FULL STRENGTH OF HIS INFLUENCE. IF I AM WRONG IN THIS THERE WOULD BE NONE MORE HAPPY TO FIND IT OUT THAN MYSELF.

NOT ONLY WERE THESE PUBLIC EFFORTS MADE THROUGH THE SIGNS OF THE TIMES, HEALDSBURG COLLEGE, AND THE SABBATH SCHOOL LESSONS, BUT ELD. E.J.WAGGONER CAME TO THE GENERAL CONFERENCE EXPRESSLY TO FIGHT THIS BATTLE UNDER THE PATRONAGE OF ELD. S.N.HASKELL. ELDER HASKELL

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SAW FIT TO TAKE THE DOCTOR UNDER HIS SPECIAL CHARGE, AND SUSTAINED HIM IN EVERY WAY HE COULD. IF I WAS EVER BROUGHT INTO A TRYING AND UNPLEASANT POSITION IN MY LIFE, IT WAS AT THE TIME OF THE CONFERENCE ASSEMBLED AT THAT SESSION, SMARTING UNDER THE INJUSTICE OF A WRONG COURSE WHICH HAD BEEN PURSUED AND SEEMED TO BE SUSTAINED, AND COULD GET NO HELP FROM YOU IN CHECKING THESE THINGS UNTIL IT HAD THE RUN OF ALL ITS INFLUENCE. NOT A WORD HAS BEEN SAID IN PUBLIC OR ANY WAY THAT THERE WAS ANYTHING WRONG IN ALL THIS COURSE. (OF COURSE I EXCEPT HERE YOUR PRIVATE STATEMENTS TO THEM.) BUT BROTHER HASKELL COMES ON AND COMES INTO MY PRIVATE FAMILY, ENJOYING MY HOSPITALITY THROUGHOUT THE MEETING, WITH BROTHER B.L.WHITNEY ALSO BOTH FILLED WITH THIS SPIRIT OF OPPOSITION. THEY KNEW WELL MY FEELINGS. THEY KNEW WELL WHAT PERPLEXITY AND TROUBLE OF MIND I HAD OVER THESE THINGS AND YET THEIR INFLUENCE SUSTAINED DR. WAGGONER EVERY WAY THEY KNEW HOW DURING THE WHOLE MEETING. Their great effort was to help Dr Waggoner from being censured and help him all they dared

ELD. WHITNEY, AT LEAST, TOOK OCCASION TO GO OUT AND COLLECT LITTLE KNOTS OF BRETHREN OF THOSE WHOM THEY SUPPOSED WERE NOT SO WELL POSTED ON THE SUBJECT AND SPEND HOURS OF TIME IN ENDOCTRINATING THEM IN THEIR VIEW OF THIS SUBJECT. THIS I KNEW WAS GOING ON. SOME OF MY FRIENDS HAPPENED TO CATCH THEM AT IT SEVERAL TIMES, HOW MANY I HAVE NEVER KNOWN. SUCH A COURSE WAS TAKEN THAT NO CENSURE COULD BE PLACED WHERE IT REALLY BELONGED. HERE WAS A COURSE pursued THOUGH VIOLATING ONE OF THE PLAINEST PRINCIPLES OF OUR ORGANIZATION, STIRRING UP STRIFE THROUGHOUT THE WHOLE BODY IN VIOLATION TO THE

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DECISIONS OF THE TESTIMONIES, BUT ANYTHING AGAINST IT MUST BE KEPT QUIET. DR. WAGGONER MUST NOT HAVE HIS FEELINGS HURT, WHILE ELD. HASKELL AND WHITNEY WERE THE MEN, EATING AT MY OWN TABLE, WHO WERE STANDING BACK AND SUSTAINING SUCH A COURCE AS THAT. I TELL YOU THES THINGS WERE HARD TO BEAR, AND IT IS NO WONDER MY POOR NERVES HAVE GIVEN AWAY AT LAST, AS I HAVE TRIED TO BEAR THESE THINGS ALL THESE YEARS. I TOLD ELD. HASKELL PLAINLY HOW I LOOKED AT THESE THINGS IN A KIND AND CHRISTIAN MANNER. I CONSIDERED IT A GRIEVOUS FAULT. I EXPECT ALWAYS TO. BUT THERE HAS NEVER BEEN AN APOLOGY FOR IT. YET I HAVE SHOWN A KIND SPIRIT TO HELP ELD. HASKELL IN EVERY WAY POSSIBLE. HAVE STOOD BY HIS SCHOOL WHEN THINGS SEEMED TO GO HARD AGAINST IT. I AM WILLING TO DO THIS, AND HAVE I THINK SHOWN A CHRISTIAN SPIRIT TO HIM EVER SINCE THAT TIME. AS FOR ELD. WHITNEY, POOR MAN, WHEN HE CAME HERE ON HIS DEATH BED, I DID EVERY THING IN MY POWER TO MAKE HIS LAST DAYS HAPPY. MY WIFE PREPARED HIM FOOD, FOR HE COULD HARDLY GET ANYTHING AT THE SANITARIUM THAT HE COULD EAT, AND DID EVERYTHING IN HER POWER TO MAKE HIS LAST DAYS PLEASANT. HE SEEMED MUCH TO ENJOY IT. I PRAYED WITH HIM, AND WEPT WITH HIM, AND THOUGH THESE THINGS HAD GRIEVED ME SORE, I HAVE TRIED TO ACT A BROTHER'S PART, I HAVE TRIED TO CARE FOR HIS WIDOW AND ORPHAN CHILDREN, AND HE IN HIS LAST WORDS DID ME THE HONOR OF COMMITING THEM TO MY CARE. I SAY THIS THAT YOU MAY SEE THAT I HAVE NOT HELD WICKED AND BITTER FEELINGS CONCERNING THIS, THOUH IT CAUSED ME ONE OF THE MOST BITTER EXPERIENCE OF MY LIFE. I HAVE TRIED TO ACT A CHRISTIAN'S PART, THOUGH I FEEL THAT MY BRETHREN HAVE MADE IT HARD FOR ME. I HAVE TRIED TO BEAR IT

WITHOUT COMPLAINT.

AND NOW YOU CENSURE ME FOR HAVING WRITTEN A LITTLE PAMPHLET ON THE SUBJECT of the Law in Galatians. MY WRITING THAT PAMPHLET YOU SAY MAKES IT NECESSARY TO HAVE A PUBLIC DISCUSSION. YOU SAY YOU CANNT FEEL THAT I AM RIGHT ON THIS POINT UNLESS I GIVE DR. WAGGONER THE SAME LIBERTY THAT I HAVE TAKEN MYSELF. THEN AGAIN YOU SAY I HAVE CIRCULATED MY PAMPHLET, AND IT IS ONLY FAIR THAT DR. WAGGONER SHOULD HAVE JUST AS FAIR A CHANCE AS YOU HAVE HAD. MY DEAR SISTER, YOU WILL PARDON ME IF I SAY THAT THAT LANGUAGE SEEMS TO ME PASSING STRANGE. I WROTE A LITTLE PAMPHLET OF THE SUBJECT AFTER THESE THINGS HAD BEEN MADE PUBLIC IN EVERY WAY WE KNEW HOW. I KNEW THAT CANRIGHT'S PAMPHLET WAS UNFIT FOR CIRCULATION, AND THAT IT DID NOT MEET THE ISSUE AT ALL, AND I WAS JUST SIMPLE ENOUGH TO THINK THAT AFTER THESE THINGS HAD BEEN TAUGHT THROUGH THE HEALDSBURG COLLEGE, THE SABBATHSCHOOL LESSONS AND NINE LONG ARTICLES IN THE SIGNES OF THE TIMES WITHOUT ONE SINGLE WORD OF NOTICE FROM THE POSITIONS HELD BY THE LARGE MAJORITY OF OUR MINISTERS, I DID THINK THAT IT WOULD BE NO MORE THAN FAIR THAT A FEW WORDS BE SAID ON THE OTHER SIDE. I HAD PLEAD WITH YOU FOR ADVICE THREE DIFFERENT TIMES HOWEVER BEFORE VENTURING THIS, BUT COULD GET NO REPLY, AND THEN AFTER ALL THIS WOULD YOU SAY SISTER WHITE THAT IT WAS DUTY WHILE I WAS PRESIDENT OF THE GENERAL CONFERENCE, AND SUCH A RAID AS THIS HAD BEEN MADE ON A LONG SETTLED QUESTION BY THE TESTIMONIES TO 20000 READERS, BESIDE THOUSANDS OF SABBATHSCHOOL SCHOLARS, AND THE STUDENTS OF ONE OF OUR INSTITUTIONS OF LEARNING, THAT I SHOULD BE OBLIGED TO SIT STILL AND NOT SAY ONE WORD. DO YOU CALL THAT FAIRNESS.

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IF SO LET ME HAVE NO FAIRNESS. FOR MY PART, WHAT DID I DO EVEN AFTER HE HAD TAKEN SUCH A DEFIANT COURSE AND PUBLISHED HIS VIEWS TO SO MANY, I SIMPLY WROTE A LITTLE PAMPHLET, AND CIRCULATED IT TO PERHAPS 100 PERSONS, TAKING GREAT PAINS THAT IT SHOULD NOT BE SOLD GENERALLY. THIS HAS NEVER BEEN USED FOR GENERAL CIRCULATION. IT WAS ONLY DESIGNED TO BE USED FOR OUR LEADING BRETHREN. I DID FEEL AND FEEL YET IF SUCH THINGS WERE TO GO ON WITHOUT REBUKE THAT SOME ONE HAD A RIGHT TO SAY SOMETHING ON THE OTHER SIDE. IF THESE THINGS ARE NOT SO THEN I AM CERTAINLY GREATLY UNFIT TO SEE JUSTICE OR RIGHT. AND NOW HOW YOU CAN SAY THAT DR. WAGGONER SHOULD HAVE A FAIR CHANCE WHEN HE HAD DONE EVERY THING POSSIBLE IN HIS POWER TO MAKE HIS VIEWS PUBLIC AND I HAD REPLIED SIMPLY TO 100 READERS, I CANNOT TELL.

MY ONLY REGRET, SISTER WHITE, HAS BEEN THAT WHEN THESE ARGUMENTS of Wagoner OR THE OTHER SIDE OF THE QUESTION APPEARED IN THE INSTRUCTOR LESSONS AND SIGNS OF THE TIMES, AND HAD SUCH A WIDE CIRCULATION, THAT (& Smith and) DID NOT JUST WADE INTO THEM AND SHOW THEM UP IN THE WIDEST CHANNELS POSSIBLE. I FANCY A FEW DAYS OF ELDER JAMES WHITE'S ADMINISTRATION WHEN SUCH A MOVE AS THIS WOULD COME UP, IF THOSE YOUNG MEN WOULD NOT HAVE HEARD THUNDER AROUND THEIR EARS, IF HE HAD BEEN ON EARTH, THAT WOULD HAVE MADE THEM TINGLE, THEN I HAVE FORGOTTEN THE NATURE OF THIS PROCEEDURE. I HAVE NOT FORGOTTEN THE WAY HE HANDLED THINGS OF THIS KIND, IF HE WOULD NOT GO FOR THEM IN PUBLIC AND PRIVATE AND MAKE THEM REGRET SUCH BOLDNESS THEN I MISJUDGE. HE WOULD NOT HAVE WAITED ONE WEEK BEFORE HE HAD PUT THAT THING THROUGH THE REVIEW AND SHOWED IT UP IN ITS TRUE LIGHT. FOR MY PART I HAVE GOT

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ABOUT TIRED OF THIS POLICY THAT YOUNG FLEDGLINGS WHO HAVE JUST FAIR-
LY GOT SEATED IN THE EDITORIAL CHAIR CAN ATTACK ANY POINT OF FAITH
WITH OUT THE LEAST HESITATION NO MATTER HOW LONG IT HAS BEEN SETTLED,
AND SPREAD THEIR VIEWS OUT BROADCAST NO MATTER HOW MUCH IT MAY CON-
FLICT WITH THE VIEWS OF THE OLDEST PIONEERS IN THIS WORK. IF THERE
IS ANY JUSTICE OR PROPRIETY IN IT I AM MISTAKEN. THIS IS PLAIN LAN-
GUAGE, SISTER WHITE, I KNOW; BUT BEFORE GOD I BELIEVE IT IS TRUE.

YOUR LETTER TO E.J.WAGGONER AND A.T.JONES IS GOOD. I HAVE NO
FAULT TO FIND WITH IT. IT SAYS STRONGER THINGS THAN I HAVE SAID. IT
SAYS THE TRUTH. AND YOU WELL SAY TO THEM THAT THEY LITTLE REALIZE
THE EVILS THAT WILL RESULT FROM THEIR COURSE IN THIS GALATIONS MAT-
TER. WE HAVE NOT BEGUN TO SEE THE END OF IT. YOUR PRIVATE REMARKS TO
THEM I THINK ARE VERY MUCH IN PLACE. HOW FAR WAGGONER HAS EVER HEEDED
THEM IS ANOTHER QUESTION. BUT I HAVE THE BEST OF EVIDENCE THAT ONLY
AT THE OAKLAND [redacted] LAST YEAR HE TOOK SOME OF OUR MINISTERS
IN PRIVATE CONFERENCE OVER THIS SUBJECT AND READ THEM A LONG REVIEW
HE HAD PREPARED OF MY PAMPHLET, AND DID EVERY WAY HIS INGUNUITY
COULD INVENT TO IMPRESS HIS VIEW OF THIS SUBJECT. I HAVE THIS FROM
THE MOUTH OF MEN WHO KNEW FOR THEMSELVES WHAT THEY WERE TALKING OF.
I AM HAPPY TO SAY THAT ONE WHOM HE HAD BEEN TRYING TO WORK UPON HAS
STRONGLY SETTLED ON THE RIGHT SIDE OF THIS QUESTION, AND HE WILL
NEVER BE ABLE TO MOVE HIM NO MATTER HOW CUNNING HIS EFFORTS MAY
BE. SO I HAVE NO EVIDENCE THAT ELD. E.J.WAGGONER OR THOSE BACKING
HIM EVER HAVE ANY IDEA OF LETTING UP, BUT THINK THEY STILL PROPOSE
TO FIGHT THIS TO THE BITTER END.

SO FAR AS I AM CONCERNED AS TO A PUBLIC DISCUSSION, IF I HAVE ANY STRENGTH LEFT, I WOULD BE ONLY TOO GLAD TO MEET THE DOTCTOR'S ARGUMENTS. WE ARE NOT AFRAID OF ANY OF THEM. BUT I HAVE NO GREAT FAITH THAT A PUBLIC DISCUSSION WILL AMOUNT TO ANYTHING. I HAVE HEARD J.H.WAGGONER'S ARGUMENTS, AND E.J.WAGGONER'S BEST EFFORTS I THINK, AND I HAVE NO EXPECTATION THAT MY MIND WILL BE CHANGED BY ANYTHING THAT HE CAN PRODUCE AFTER THE EFFORTS OF SUCH A MAN AS HIS FATHER, AND AFTER THE POSTIONS THAT THE TESTIMONIES HAVE TAKEN CONCERNING THEM. DO YOU SUPPOSE THAT SUCH A MAN AS ELD. URIAH SMITH, WHO ONCE HELD THAT VIEW AND GAVE IT UP BECAUSE HE SAW THE WEAKNESS OF IT, AND HAS HEARD ALL THAT J.H.WAGGONER CAN PRODUCE ON THE SUBJECT, WILL EVER BE CHANGED BY ANYTHING THAT SUCH A MAN AS DR. WAGGONER COULD PRODUCE? THERE ARE SCORES OF OUR BEST MINISTERS WHO HAVE SETTLED THIS QUESTION IN THEIR MINDS AND WILL NEVER GIVE UP THE TRUTH CONCERNING IT, AND CAN NEVER BE CHANGED BY WHAT YOUNG MEN LIKE THESE MAY PRODUCE. IF THEY PURSUE THIS COURSE VERY LIKELY THERE WILL BE A GOOD MANY FEELINGS OF STRIFE ENGENDERED THROUGH THE BODY AND A SPIRIT OF DISCUSSION AWAKENDED, AND MUCH TIME SPENT, BUT THAT IT WILL RESULT IN ANY AGREEABLE SETTLEMENT, I HAVE NO HOPE. THESE YOUNG MEN, AS YOU SAY, NEED TO CULTIVATE MONDESTY AND HUMILITY. THEY ARE GOOD MEN. I RESPECT THEIR TALENT, BUT THEY ARE FAR TOO SELF-CONCEITED TO APPEAR TO GOOD ADVANTAGE BEFOB MEN OF FAR MORE TALENT AND EXPERIENCE.

AND NOW LET US CALMLY AND BRIEFLY CONSIDER WHAT HAVE BEEN THE BENEFITS OF THIS RAID FOR THE LAST THREE OR FOUR YEARS ON THIS SUBJECT OF GALATIONS.

THE SUBJECT WAS RESTING IN PEACE, MUTUAL FORBEARANCE WAS BEING USED, BUT FEW KNEW THERE WAS A DIFFERENCE OF OPINION IN OUR BODY ON THIS POINT. BUT NOW, NOW IS IT? THIS MATTER HAS BEEN PUSHED TO THE FRONT BY E.J.WAGGONER AND THOSE WHO HAVE SUSTAINED HIM, THROUGH THE LENGTH AND BREADTH OF THE LAND. IT IS KNOWN EVERYWHERE THAT THERE IS A WIDE DIVISION AMONG US AND CONTROVERSY THROUGH OUR CHURCHES HAVE ARISEN OVER THIS SUBJECT. SOULS HAVE BEEN THROWN INTO DOUBT AND UNCERTAINTY. SORROW AND SADNESS HAVE REIGNED IN MANY HEARTS. THE STRENGTH OF SOME OF US HAS BEEN GROUND OUT IN SORROW AND SADNESS OVER THIS and apostates have created the first bitterness through the DISSENSION UNNECESSARILY BROUGHT IN; AND A CROP OF YOUNG MEN ARE RISING WHO VENTURE TO PUBLISH THEIR PET OPINIONS BROADCAST TO THE WORLD, WHICH ARE ESSENTIALLY DIFFERENT AN CONTRARY TO THE LONG ESTABLISHED POSITIONS HELD AMONG US. THIS LASTFEATURE I CONSIDER ONE OF VAST IMPORTANCE. SINCE THIS GALATIONS QUESTION HAS BEEN INTRODUCED, AND THE PRINCIPLE OF ORDER ESTABLISHED AMONG US VIOLATED, HOW MANY NEW THINGS HAVE SPRUNG UP AMONG THIS BODY. BRO. A.T.JONES COMES OUT STRONGLY THAT THE HUNS ARE NOT ONE OF THE TEN KINGDOMS, CONTRARY TO THE LONG ESTABLISHED FAITH OF OUR PEOPLE TAKEN FORTY YEARS AGO. HE STATES XXX IN HIS SABBATH SCHOOLS LESSONS THAT THE FIRST ANGEL'S MESSAGE WAS NEVER PROCLAIMED UNTIL AFTER THE PASSING OF THE TIME IN 1844, WHICH I BELIEVE IS A GREAT MISTAKE. FOR SURELY IF IT WAS NOT PROCLAIMED UNTIL THEN, IT NEVER WAS, BY THE BODY OF ADVENT PEOPLE BEFORE THE THIRD ANGEL'S MESSAGE. OWEN OF CANADA COMES ON WITH HIS NEW APPLICATION OF THE SEVEN TRUMPETS. ELD. WILCOX OF NEW YORK, A MAN OF SO LITTLE JUDGMENT THAT HE CANNOT BELIEVE THAT THE EARTH IS

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ROUND IS ABLE TO GIVE US SPECIAL LIGHT ON THE FACT THAT THE SEVEN HEADS OF THE PAPAL BEAST HAVE NEVER BEEN PROPERLY APPLIED, AND THAT THE DEADLY WOUND OF THE PAPACY HAS NEVER BEEN HEALED WITH VARIOUS and Old Hardwall publications [illegible] OTHER INTERESTING PARTICULARS. FOR MY PART I LOOK WITH THE DEEPEST ALARM AT THE BOLDNESS AND SELFCONCEIT MANIFESTED BY OUR YOUNG MEN. I THINK IT IS ABOUT TIME WE CEASED TO TALK ABOUT THE UNITY OF THE MESSAGE AND GOING ON YEAR AFTER YEAR IN THIS WORK UNTIL SOME OF THESE THINGS ARE BROUGHT TO A CHECK. I DONT KNOW WHERE WE ARE COMING TO. BUT IT IS THESE INNOVATIONS INTO THE UNITY OF OUR WORK AND SUCH MOVEMENTS AS THESE I HAVE POINTED OUT WHICH FILL ME WITH THE DEEPEST ANXIETY. AND THIS MOVEMENT ON THE GALATIONS QUESTION STANDS AT THE HEAD OF THE LIST. IT IS THE OPENING WEDGE BY WHICH THIS DELUGE HAS BEEN LET IN. IF ANY ONE CAN SEE ANY ONE GOOD THING THAT HAS COME OUT OF IT, I WISH THEY WOULD INFORM ME, FOR I STAND SADLY IN NED OF LIGHT ON THAT POINT. I REGARD IT AS AN ENORMOUS FAULT, INJURIOUS TO THE CAUSE, DESTRUCTIVE TO [redacted] OF PEACE. AND I DO NOT BELIEVE THAT A FEW PRIVATE WORDS TO E.J.WAGGONER AND A.T.JONES IS SUFFICIENT TO COVER SUCH A COURSE AS THEY HAVE TAKEN IN PUBLIC FOR YEARS. I BELIEVE THAT THIS THING NEEDS TO BE PUBLICLY REBUKED. NOTHING CAN EVER MAKE ME BELIEVE THAT THE OTHER COURSE IS RIGHT.

THERE IS ANOTHER QUESTION ALSO UPON WHICH I FEEL CALLED TO SPEAK. IT RELATES ESPECIALLY TO DR. KELLOGG AND HIS MOVEMENT AT THE CONFERENCE LAST FALL, AND THE ATTITUDE YOU ASSUMED RELATIVE TO IT. AFTER MUCH REFLECTION I HAVE BEEN ABOUT FORCED TO THE CONCLUSION THAT SISTER WHITE INTENDED TO GIVE ME A PUBLIC SLAP BEFORE THE

GENERAL CONFERENCE OVER DR. KELLOGG'S MATTERS. I HAVE BEEN LOTH TO COME TO THIS CONCLUSION, BUT I REALLY SEE NO WAY TO ESCAPE IT. I WAS NOT PRESENT WHEN THE REMARKS WERE MADE TO WHICH I REFER, AND OF COURSE CANNOT SPEAK AS UNDERSTANDINGLY AS I WOULD B E GLAD TO, BUT FROM ALL THE CIRCUMSTANCES, I THINK YOU HAD ME ESPECIALLY IN YOUR MIND AS ONE THAT CRUELLY RAISED SUSPICIONS AGAINST DR. KELLOGG AND HIS CHARITABLE AND BENEVOLENT PROJECTS. THE CIRCUMSTANCES WERE SUCH THAT I AM REALLY FORCED TO THIS CONCLUSION. IF SO I FEEL IT WAS A GROSS INJUSTICE TO ME. I DESIRE TO EXPRESS MY MIND CONCERNING IT.

THE FACTS ARE DR. KELLOGG PROPOSED TO PUT UP HIS NEW BUILDING, AND PROPOSED TO PUT IT UP AS A PRIVATE INSTITUTION. AND I WAS OP-POSED TO IT, AND EVER EXPECT TO BE. I BELIEVE THAT IT IS UTTERLY policy of ours INCONSISTENT WITH OUR PUBLIC INSTITUTIONS THAT THEY SHOULD BE MIXED UP WITH PRIVATE AFFAIRS OF ANY KIND. AND I WOULD OPPOSE IT IF IT WAS W.C.WHITE, A.R.HENRY, DR. KELLOGG OR ANY OTHER MAN. DR. KELLOGG WAS AT MY HOUSE BEFORE WE WENT TO THE PACIFIC COAST, AND I TOLD HIM SO. HE FIRED UP AND BECAME VERY ANGRY AT ONCE AND ACCUSED ME OF INSIN-UATING THAT HE WAS DISHONEST ETC. BECAUSE I WAS OPPOSED TO HIS PUT-TING UP A BIG BUILDING TO BE OWNED PRIVATELY IN CONNECTION WITH AND CLOSE TO THE SANITARIUM, ONE OF OUR PUBLIC INSTITUTIONS. I TOLD HIM I HAD MADE NO SUCH INSINUATIONS, AND I HAD NO RIGHT OF ACCUSING HIM OF THEM, BUT I THOUGHT I HAD A RIGHT TO MY OWN CONVITCTIONS ON SUCH MATTERS CONNECTED WITH OUR PUBLIC INSTITUTIONS. HE WAS VERY MUCH stirred up ~~OPPOSED~~ INDEED TO THINK THAT I SHOULD DARE TO OPPOSE IT. I HAVE

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NEVER MADE SUCH ACCUSATIONS OR INFERENCE WHATEVER, BUT I WAS OPPOSED TO THAT WAY OF DOING AND AS YET.

WHEN THE SANITARIUM MEETING WAS OPENED IN CONNECTION WITH THE GENERAL CONFERENCE, I WAS NOT PRESENT AT THE OPENING AND DID NOT KNOW WHAT MEETING IT WAS BUT HAPPENED TO DROP AFTER IT HAD BEGUN. I HAD BEEN VERY BUSILY ENGAGED ON COMMITTEE WORK AND DID NOT KNOW WHAT WAS GOING ON, AND I BELIEVE ELD. FARNSWORTH CAME IN WITH ME. THEY WERE TALKING UP THE PROJECT OF THIS NEW BUILDING, AND ELD. FARNSWORTH WITHOUT ANY PREVIOUS TALK WITH ME WHATEVER CONCERNING IT, ASKED SOME SIMPLE QUESTIONS RELATIVE TO THE MANNER IT WAS TO BE CONDUCTED, ETC., NOW IT WAS TO BE PUT UP, FROM WHAT FUNDS, AND OTHER QUESTIONS OF THIS KIND THAT WOULD NATURALLY ARISE FROM THE STOCK HOLDERS OF OUR INSTITUTIONS AT SUCH A TIME. I ALSO ASKED SOME QUESTIONS OF THE SAME NATURE. THE DOCTOR AT ONCE BECAME FRUSTRATED AND VERY MUCH EXCITED. BEFORE HE HAD LEFT BATTLE CREEK HE HAD RECEIVED A DEED OF THE PROPERTY MADE OUT TO HIM, AS A PRIVATE ENTERPRISE, BUT MADE NO STATEMENT BEFORE THE MEETING THAT WOULD IMPLY ANY SUCH THING. I THOUGHT I COULD SEE WHY THE DOCTOR BECAME SOMEWHAT EXCITED. THE FACT IS HE HAD PLACED HIMSELF IN AN ENTIRELY FALSE POSITION. HE WAS STANDING UP BEFORE THE MEMBERS OF STOCK HOLDERS OF OUR HEALTH REFORM INSTITUTE, INFORMING THEM IN GLOWING TERMS OF THE FREE HOSPITAL THAT WAS GOING TO BE BUILT, AND THE GREAT GOOD IT WAS TO ACCOMPLISH, AND THE VAST AMOUNT OF SUFFERING IT WAS TO ALEVIATE, ETC., ETC., BUT HE HAD NEVER TOLD THEM ONE WORD THAT THIS WAS AN ENTERPRISE TO BE CONTROLLED BY ONE MAN AS A PRIVATE INSTITUTION. HE STOOD THERE UNDER FALSE COLORS, AND HAD NOT GIVEN THEM THE FACTS IN

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THE CASE. THE STOCK HOLDER OF OUR INSTITUTIONS HAVE A RIGHT TO KNOW THE FATS CONCERNING MATTERS OF THIS CHARACTER. THEY HAVE PAID IN THEIR MONEY, AND THE OFFICERS THEY HAVE PLACED IN CHARGE DO NOT TREAT THEM JUSTLY UNLESS THEY GIVE THEM FULL PARTICULARS AS TO THE RUNNING OF THE INSTITUTION. SO WHEN ANY QUESTIONS ARE ASKED WHICH TEND TO BRING OUT THE ACTUAL FACTS, THE DOCTOR BECAME VERY MUCH EXCITED, AND REFUSED TO DO AS REQUESTED BY THE STOCK HOLDER. BUT IS IT NOT A PRIVILAGE OF THE STOCK HOLDER TO ASK QUESTIONS OF THIS CHARACTER, WHEN SUCH CHANGES AS WERE THEN CONEMPLATED SEEMED TO BE ON FFOT, AND EXPECT A RESPECTFUL EXPLANATION? HAS IT COME TO THIS THAT THAT IMPORTANT POTITONS OF OUR INSTITUTIONS ARE TO BE DEED AWAY TO PRIVATE PARTIES WITHOUT THE KNOWLEDGE OF THE STOCK HOLDERS? THIS OF COURSE EXCITED, AND ENTIRELY CHANGED THE PROGRAM OF THE DOCTOR, AND HE WAS VERY MUCH STIRRED UP TO THINK THAT HIS NICE LITTLE SCHEME WAS THUS INTERFERED WITH, AND SO MADE IT APPEAR THAT THOSE WHO ASKED THESE QUESTIONS WERE VERY UNJUST ON HIM, AND GETS UP THE IDEA THAT THEY HAD SUSPICIONED HIM OF BEING A RASCALL, WHEREAS THE ONLY THING WE HAD DONE WAS TO TELL HIM POSITIVELY THAT WE WERE OPPOSED TO HAVING PRIVATE ENTERPRISES IN CONNECTION WITH OUR PUBLIC INSTITUTIONS, AND UNCOVERED HIS COURSE WHICH WAS CONCEALE D FOM THE STOCK HOLDERS OF THE INSTITUTION. THIS WAS WHAT BROUGHT ABOUT THE SECOND PUBLIC MEETING, AND CALLED IN SISTER WHITE TO SPEAK OF THE CRUELTY OF THOSE WHO SUSPICIONED THE DOCTOR'S MOTIVES, IT SEEMS TO ME.

I SAY THERE WAS NOT ONE SINGLE HINT IN ANYTHING WE SAID THAT [illegible] TAKING A SUSPICIOUS COURSE OR ANYTHING OF THE KIND, BUT AS ONE OF THE STOCK HOLDERS, WE WISHED SIMPLY TO HAVE AN UNDERSTANDING OF THE MATTER. FINALLY IT WAS DECIDED BY THE STOCK HOLDERS THAT THERE SHOULD BE A COMMITTEE APPOINTED TO INVESTIGATE THIS MATTER AND REPORT TO THE STOCK HOLDERS AS WE SEEMED TO BE UNWILLING TO HAVE IT BROUGHT OUT IN PUBLIC IN THIS MANNER.

HE BECAME MUCH WROUGHT UP OVER THIS AND REFUSED TO [illegible] THE COMMITTEE, AND SOON BROUGHT ABOUT AN ADJOURNMENT.

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I SAW IT WAS A VERY TENDER POINT WITH THE DOCTOR, AND EXPECTED PROBABLY THERE WOULD BE SOME SUCH MOVEMENT AS AFTERWARDS CAME UP, FOR I WAS QUITE SURE THAT HE WOULD COMMUNICATE WITH YOU, PLACING HIS CONSTRUCTION UPON THE WHOLE MATTER. A FEW DAYS AFTERWARDS THERE WAS ANOTHER MEETING CALLED, I BEING SO BUSY ON COMMITTEE WORK WAS NOT PRESENT, BUT LEARNED FROM THOSE WHO WERE SOMETHING OF ITS NATURE, IN WHICH YOU SPOKE AT SOME LENGTH ON THIS MATTER MAKING THE REFERENCES I HAVE REFERRED TO concerning those WHO MIGHT HAVE SUSPICIONS ETC, AND OPPOSE benevolent A WORK OF THIS KIND. THIS OCCURRED I AM FORCED TO BELIEVE AFTER HEARING HIS PRIVATE INTERPRETATION OF THE MATTER, WITHOUT GIVING ME SO MUCH AS A CHANCE TO STATE HOW IT APPEARDED TO ME OR SAY ANYTHING CONCERNING IT BEFORE IT WAS BROUGHT OUT IN PUBLIC. IF IT HAS COME TO THIS THAT SUCH QUESTIONS AS THOSE CANNOT BE ASKED AND PROPERLY ANSWERED TO THE STOCK HOLDERS OF OUR INSTITUIONS, THEN I FOR ONE WANT TO DISCONTINUE MY WHOLE CONNECTION WITH THEM, SO THAT I WILL NOT BE LIABLE TO SUCH PUBLIC REBUKES ETC FOR WHAT SIMPLY SEEMED TO ME A PERSONAL RIGHT.

ON THE NEXT DAY WHEN WE WENT TO HEALDSBURG ON THE CARS YOU HAD A CONVERSATION WITH ME, IN WHICH YOU EXPRESSED A DESIRE THAT THERE NEVER MIGHT COME A TIME WHEN YOU AND I SHOULD BE FOUND ON THE OPPOSITE SIDE OF QUESTIONS IN ~~THIS~~ PUBLIC IN THIS BODY. OF COURSE I DESIRED THIS AS MUCH AS YOU. YOU THEN WENT ON TO SPEAK OF DR. KELLOGG AND REFERRED ME TO THE DOCTORS POSITION, AND YOU HOPED THAT I WOULD DO NOTHING IN PUBLIC TO HURT HIS INFLUENCE OR MAKE IT HARD FOR HIM

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AT PRESENT I DID NOT SEE THE DRIFT OF THIS CONVERSATION, BE MISTAKEN IN, AND MADE MATTERS WORSE. I SUPPOSE I UNDERSTOOD THAT DR. KELLOGG HAD BEEN TALKING WITH YOU CONCERNING THIS MATTER, AND HAD GIVEN SOME PREJUDICE AGAINST ME UPON YOUR MIND, SO I TOOK OCCASION AT DR. KELLOGG TO TELL YOU WHAT MY POSITION WAS IN REGARD TO HIS PRIVATE ENTERPRISES MIXED WITH OUR PUBLIC INSTITUTIONS. I SAID THAT I THINK IN A KIND CHRISTIAN SPIRIT THE REASON WHY I WAS OPPOSED TO SUCH A COURSE, AND YOU NEVER MADE ANY ANSWER ONE WAY OR THE OTHER. WHEN I CAME TO LEARN HOW YOU HAD SPOKEN IN REFERENCE TO THE SIMPLE QUESTIONS ELD. FARNSWORTH AND MYSELF HAD ASKED IN REGARD TO THE IMPROPRIETY OF PRIVATE ENTERPRISES OF THIS KIND, AND REALIZED THAT DR. KELLOGG HAD BEEN TO YOU AND PROBABLY CALLED OUT THE REMARKS YOU MADE, I CONFESS I FELT SOMEWHAT ASTONISHED.

I SOLEMNLY AVER THAT MY POSITION WAS RIGHT IN REGARD TO HAVING PRIVATE ENTERPRISES MIXED UP WITH OUR PUBLIC INSTITUTIONS, AND I BELIEVE IN YOUR HEART YOU KNOW THEY ARE RIGHT. I HAVE SEEN THE HESITANCY OF DR. KELLOGG HIMSELF IN PROCEEDING WITH THIS MATTER SINCE THAT TIME, AND I HAVE THOUGHT THAT HE WAS AFRAID TO GO ANEAD WITH IT IN THAT WAY, BUT HOWEVER THAT MAY BE I WILL NOT ATTEMPT TO SAY. BUT, SISTER WHITE, IF IT HAS COME TO THIS THAT NO QUESTION CAN BE ASKED IN REGARD TO SUCH PUBLIC MATTERS WITHOUT BEING CONSIDERED THAT WE ARE REFLECTING UPON THE CHARACTER AND MOTIVES OF MEN, AND IF IT HAS COME TO THE POINT THAT YOU ARE READY TO COME BEFORE A PUBLIC MEETING WITH SHARP REMARKS FOR SUCH A COURSE ON THE REPRESENTATION OF ONE PARTY WHICH I FEEL CONFIDENT WAS DESIGNED FOR ME, I THINK IT IS HIGH TIME THAT I SHOULD

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RETIRE FROM PUBLIC OFFICE. I WOULD NOT FOR A MOMENT CIRCUMSCRIBE YOU LIBERTY FOR REPROOF OF MY COURSE FROM DAN TO BERSHEBA. I HAVE NOTHING TO SAY CONCERNING HOW MUCH YOU MAY DO THAT. BUT IF A MAN WHO STANDS IN THE POSITION OF PRESIDENT OF THE GENERAL CONFERENCE CANNOT HAVE A RIGHT TO RESPOND UPON SUCH INSINUATIONS AS DR. KELLOGG MAKES CONCERNING ME, BUT MUST BE REPROVED IN PUBLIC, I THINK SOME ONE BETTER BE SELECTED TO HOLD THESE OFFICES WHO IS ENTITLED TO MORE RESPECT THAN I SEEM TO BE. I DO NOT FEEL THAT THAT IS THE PROPER WAY FOR THE PRESIDENT OF THE GENERAL CONFERENCE TO BE USED, AND IN BEHALF OF THE OFFICE MADE HONORABLE BEFORE OUR PEOPLE I SHALL CONTEND IN ITS BEHALF, AND PROTECT AGAINST SUCH MANNER OF DOING. IF YOU TELL ME I AM MISTAKEN, AND YOU DID NOT REFER TO ME IN THAT SPEECH, I TAKE ALL THIS BACK. BUT FROM THE BEST OF MY [redacted] YOU HAD ME IN VIEW, AND INTENDED TO GIVE ME A PUBLIC [redacted], WHICH I CONTEND I DID NOT DESERVE, AND WAS BROUGHT UPON ME BY THE MISREPRESENTATIONS OF DR. KELLOGG, CONCERNING WHICH I HAD NO OPPORTUNITY TO ANSWER OR GIVE EXPLANATION.

AND NOW I HAVE A FEW WORDS TO SAY IN REGARD TO THE DOCTOR. I HAVE GOT TO THE POINT WHERE I DO NOT PROPOSE TO STAND UP FOR ALL THAT THE DOCTOR DOES. I AM NOT IGNORANT OF THE MANY GOOD THINGS WHICHHE HAS DONE AND IS DOING IN THE CAUSE. I HAVE NO DESIRE TO IMPUTE WICKED OR UNWORTHY MOTIVES TO HIM. I LEAVE THAT ENTIRELY TO OTHERS AND ALWAYS HAVE. I HAVE STOOD BY DR. KELLOGG IN MANY HARD SPOTS, WHEN YOURHUSBAND WAS NOT SO VERY FRIENDLY TO HIM, BUT I HAVE COME TO THE POINT WHERE I FEEL VERY CERTAIN THAT HE IS USING HIS

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INFLUENCE AND ALL THE UNDERHANDED POLICY AT HIS COMMAND TO INJURE MY REPUTATION IN THE MINDS OF MANY OF OUR BRETHREN, AND WHERE THERE MAY BE CONSIDERED SOME CONFLICT BETWEEN US PERHAPS. BUT I HAVE SAID NOTHING OR DONE NOTHING PARTICULARLY AGAINST HIM. DR. KELLOGG IS A DOUBLE [redacted]. ONE DR. KELLOGG IS PLEASANT, BENEVOLENT, EFFICIENT, AND GENTLEMANLY, EVERY WAY LOVELY AND DESIRABLE, BUT THERE IS ANOTHER DR. KELLOGG THAT I DO NOT FANCY SO MUCH, POLITIC, SOMETIMES DECEPTIVE AND HIS INFLUENCE WORLDLY AND LEADING AWAY FROM THE TRUE SPIRIT OF THIS WORK, AND THE HUMBLE RELIGION OF JESUS CHRIST. HE KNOWS WITH WHAT ADROITNESS TO WORK HIS CARDS, AND HOW TO WORK HIS INFLUENCE, DOING MANY FAVORS TO EVERY RICH AND INFLUENTIAL PERSONS, ESPECIALLY THOSE LIKE YOURSLF WHO HAVE LARGE INFLUENCE IN THIS BODY. I KNOW HOW THE RICH AND GREAT ARE FAVORED REGARDLESS OF CHARACTER, WHO CAN GO TO THE SANITARIUM AND BE FAVORED ANDENTERTAINED FOR NOTHING ETC. I KNOW HOW BY THE ENORMOUSLY HIGH PRICES, OFTEN GRNDING THE POOR UNFORTUNATES WHO MAY WISH HELP ARE CHARGED SO THAT MONEY FLOWS PLENTIFULLY INTO THE INSTITUTION, AND NEW BUILDINGS AND VAST ENTERPRISES ARE SET ON FOOT.. I ALSO KNOW SOME OTHER THINGS, I KNOW HOW POOR, HUMBLE, CHRISTIAN WOMEN, WHO HAVE HAD A FEW HUNDRED DOLLARS SAVED, HAVE PAID IT ALL OUT AND GONE AWAY WITHOUT RECEIVING ANY BENEFIT, WHO HAVE BEEN PUT INTO SOME [redacted] BED IN A [redacted] SECOLATE ROOM, PAYING $10 OR $12 PER WEEK, AND WHEN THEY WERE TOO SICK TO GO DOWN TO THE TABLE FOR FOOD WILL BE CHARGED UP EXTRA PRICES FOR A LITTLE MILK OR SOMETHING OF THAT KIND THEY MIGHT TRY TO EAT. I KNOW HOW SUCH GODLY MEN AS OLD FATHER OLSEN CAME THERE AND STAYED FOR WEEKS WITHOUT RECEIVING

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ONE PARTICLE OF HELP, AND PAID OUT SOME $15 OR $16 DOLLARS PER WEEK, AND THOUGH THEY NEVER COMPLAINED ONE WORD, WENT AWAY FEELING VERY SORE. I KNOW HOW SUCH GOOD WOMEN AS SISTER SHAW OF COLORADO WERE PLACED IN A LONELY DISMAL ROOM AND STAYED A FEW WEEKS AND WAS TO BE SENT HOME, GIVING HER TO UNDERSTAND THERE WAS NOT MUCH THE MATTER WITH HER, AND HOW I WENT UP TO VISIT HER AND FOUND HER IN HER LONELY [redacted] OR SLATE ROOM WEEPING LIKE A CHILD, AND TOLD HER TO COME TO MY HOUSE AND STAY THERE UNTIL SHE WAS BETTER AND IT WOULD NOT COST HER ONE CENT. AND WHEN I TOOK HOLD OF HER CASE IN THIS WAY HOW THINGS BEGAN TO SWING AROUND AND SHE RECEIVED MUCH DIFFERENT TREATMENT, AND THEY FOUND SOMETHING THE MATTER WITH HER, AND WAS WILLING TO TRY TO HELP HER. BUT I NEVER HEARD HER COMPLAIN. I HAVE WATCHED THESE THINGS SO I KNOW WHAT I AM TALKING ABOUT. I KNOW HOW THE DOCTOR HAS A CORPS OF WORKERS AROUND HIM, AND HOW THEY HAVE TO GO AND COME AT HIS BECK AND GROW UP SIMPLY HIS SHADDOW. I KNOW FULL WELL IF ANY ONE DONT SEE THROUGH HIS EYES THERE IS TROUBLE IN THE CAMP AT ONCE. I KNOW HOW HE TALKS ABOUT HEALTH REFORM, AND PRESENTS SOME OF HIS CRANKY IDEAS WHICH I BELIEVE HAVE DONE MORE INJURY TO THE HEALTH REFORM AND MANY WHO HAVE TRIED TO FOLLOW HIS EXAGARATED VIEWS OF IT, AND TAKEN SOME OF THEM NEARLY TO RUIN. I KNOW ALSO HOW, AFTER I HAD LECTURED TO OUR STUDENTS ON THE TESTIMONIES, AND TRIED TO EXPLAIN THEM, AND CLEAR UP ANY POINTS OF DOUBT WHICH MIGHT EXIST IN THE YOUNG MINDS, HOW HE CAME IN AND FOLLOWED IT UP, AND MADE PERSONAL REFERENCES TO ME AND MY COURSE AND BREAK DOWN WHAT I HAD SAID AFTER I HAD TRIED TO ESTABLISH THEIR FAITH. I KNOW HOW HE REFERS TO ME

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THROUGH THE PRESS. I HAVE NOT YET COMMENCED TO REPLY TO SOME OF THESE THINGS, THOUGH I MAY. BUT I WILL TELL YOU TRULY THAT I HAVE GOT TO THE POINT WHERE I SHALL NOT BACK UP AND STAND BY ALL THAT DR. KELLOGG SAYS BY ANY MEANS. AND IF THE CRISIS MUST COME, YOU KNOW HE WELL ENOUGH TO KNOW THAT I WILL MEET IT~~XXXXXXXXXXXXXXXX~~ SQUARELY. I DONT WANT TO HAVE ANY CONTEST WITH HIM, BUT I AM NOT IGNORANT OF HIS SLY, POLITIC COURSE, AND HOW HE WORKS WITH PERSONS OF INFLUENCE, AND WHEN HE HAS A GOOD CHANCE CAN MISREPRESENT A LITTLE. I COULD SPEAK OF MANY OTHER THINGS, BUT THIS WILL PERHAPS BE SUFFICIENT TO GIVE YOU SOME IDEA OF THE VENT OF MY MIND. I AM FULLY SATISIFED THAT THE DOCTOR EXPECTS TO GET ME DOWN. IN FACT I THINK HE HAS BEEN HEARD TO SAY SO IN SUBSTANCE SEVERAL TIMES. THIS WILL BE NO GREAT MATTER SO FAR AS I AM CONCERNED. I AM WILLING TO BE DOWN, BUT I WOULD NOT HAVE YOU FOR A MOMENT SUPPOSE THAT I DID NOT SEE THROUGH HIS MOVEMENTS. I DO.

THERE IS ONE OTHER MATTER I SHALL REFER TO BRIEFLY, AND THAT IS THE ERECTION OF BUILDINGS IN SWITZERLAND. I HAVE FELT THAT MY BRETHREN WHITE AND S.L. WHITNEY ETC., WHEN THEY MOVED OUT IN THAT ENTERPRISE, TOOK STUDIOUS PAINS TO KEEP ME FROM KNOWING ANYTHING ABOUT IT. I KNOW THAT BROTHER WHITNEY DID, AND THAT IT WAS STOUTLY CONTENDED THAT THIS BUILDING SHOULD NOT COST THE CONFERENCE ONE CENT, BUT I KNOW FULL WELL THAT THE MATTER HAS NOW REACHED THAT POINT WHERE FROM $8000 TO $20000 MUST BE RAISED BY THE GENERAL CONFERENCE FOR THEM OR ELSE THE CAUSE THERE IS TO BE BROUGHT INTO DISGRACE. I CANNOT THINK THAT SUCH A COURSE IS RIGHT. WHEN THE PRESIDENT OF THE

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GENERAL CONFERENCE IS PLACED IN A POSITION WHERE HE IS EXPECTED TO LOOK AFTER THE FINANCES IT SEEMS TO ME NO MORE THAN RIGHT THAT HE SHOULD BE COUNSELLED BEFORE GREAT EXPENSES OF THIS KIND ARE INCURRED. THE THING SEEMS TO ME TO BE SO SELFEVIDENT THAT I WILL NOT EXTENUATE THE MATTER. BUT SOME OF THESE QUESTIONS HAVE CAUSED ME DEEP ANGUISH AND I HAVE FELT IT WAS PROPER AND RIGHT FOR ME TO TELL YOU HOW THEY LOOKED TO ME. I DO NOT SAY THAT I HAVE JUST THE CORRECT VIEW OF THEM, BUT I HAVE EXPRESSED THE VIEWS THAT HAVE PRESSED THEMSELVES UPON ME IF YOU CAN SHOW ME THAT I AM MISTAKEN IN REGARD TO THESE THINGS, YOU WILL DO ME THE GREATEST FAVOR.

I THINK NOW THAT YOU WILL BE FULLY PREPARED TO SAY THAT THE TIME HAS COME FOR ME TO RETIRE FROM ALL PUBLIC AND OFFICIAL TRUSTS IN THIS BODY. YOU WILL THINK MY VIEWS SO BLIND AND DARKENED, THAT I MUST BE UNFIT TO HOLD ANY SUCH POSITIONS, DOUBTLESS. I DO NOT OF COURSE EXPECT TO CHANGE YOUR MIND, OR THAT OF MY BRETHREN, TO WHOM I HAVE REFERRED, BUT I DO WANT ~~THEM~~ TO KNOW HOW I LOOK A T SOME OF THESE THINGS. I AM HERE ON A SICK BED, A POOR BROKEN DOWN NERVLESS MAN. AS IT SEEMS TO ME MY NERVE POWER IS GROUND OUT AND SLAUGHTERED IN THE HOUSE OF MY FRIENDS. I HAVE TRIED TO LABOR WITH AN UNSELFISH PURPOSE IN THIS CAUSE, DOING ALL I COULD IN LABOR, GIVING ALL I COULD IN MEANS. I HAVE HAD NO PRIVATE ENTERPRISES OR MONEY MAKING SCHEMES, BUT HAVE GIVEN THE BEST I HAD TO THE PRECIOUS CAUSE. I HAVE NO REGRETS TO OFFER ON THIS SCORE. WOULD TO GOD I COULD HAVE DONE TEN TIMES MORE. I HAVE NO FEELINGS OF SADNESS OVER IT. IT HAS GONE IN AND I HAVE DONE WHAT SEEMED TO ME TO BE MY DUTY CHEERFULLY

AND PLEASANTLY WITHOUT COMPLAINT. I FEAR YOU WILL THINK THAT I HAVE HAD HARD FEELINGS LAID UP IN MY HEART AGAINST YOU AND OTHERS, IF SO I SEE YOU TO BE BACK TO THE SEASON OF PRAYER WE HELD AT ST. HELENA LAST WINTER WHEN MY HEART WAS BROKEN DOWN IN TENDERNESS FOR POOR AFFLICTED MARY AND IN SYMPATHY FOR YOURSELF AND W.C. HAVE MY LETTERS TO BROTHER WILL SEEM MARKED BY UNCHARITABLE AND UNKIND FEELINGS AND BITTERNESS THE PAST SUMMER? IF SO I AM UNAWARE OF IT. IF I HAVE ANY HARD FEELINGS IN MY HEART AGAINST YOU OR YOUR SON, OR ELD. HASKELL OR ANY LIVING MAN, I AM UNAWARE OF IT. BUT THESE THINGS HAVE SEEMED UNJUST TO ME. THEY HAVE GROUND UPON MY HEART UNTIL I CAN STAND UNDER IT NO LONGER. I CANNOT FEEL THAT I CAN CONSISTENTLY ... RESPONSIBILITIES IN THE WORK WHILE THINGS STAND IN THIS WAY. MANY TIMES THE GRAVE HAS LOOKED TO ME A BRIGHT SPOT ON EARTH, BUT I AM WILLING TO LIVE IF IT IS THE LORD'S WILL, AND IF I HAD ANY REMAINING STRENGTH LEFT THAT WOULD MAKE IT AT ALL SAFE, IN SPITE OF ALL THESE TRIALS, I WOULD STILL CONTINUE TO DO THE BEST I COULD. BUT I HAVE GOT TO THE POINT WHERE I FEEL THAT MY ONLY CHANCE IS TO THROW UP THE SPONGE. I COULD HAVE LASTED LONGER, AND DONE MORE FOR THE PRECIOUS CAUSE IF MY BRETHREN HAD HAD A LITTLE MORE FEELING AND CONSIDERATION FOR MY FEELINGS, AND COULD HAVE BEEN PERSUADED TO LEAVE SOME OF THESE SCHEMES WHERE THEY SHOULD HAVE BEEN LEFT. BUT THEY HAVE PUSHED THEM AND STILL SEEM BOUND TO PUSH THEM TO THE BITTER END. HENCE I HAVE CONCLUDED TO WITHDRAW MY NAME FROM THE CANDIDATES FOR OFFICE, AND SHALL FEEL IT IS PROPER TO REFUSE TO SERVE IN ANY LEADING CAPACITY. I MUST GET OUT AND TRY TO GATHER MY ENERGIES IN A QUIET WAY WORKING

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WITH MY HANDS, [illegible] I SHALL PREACH PERHAPS A LITTLE, WRITE SOME FOR THE PAPER, AND DO WHAT LITTLE I CAN TO SAVE PRECIOUS SOULS FOR THE MASTER. I LONG TO BE OUT OF OFFICE AND HAVE FOR ALONG TIME AND BE A SIMPLE MINISTER. THE CARES AND PERPLEXITIES FOR TWENTY YEARS OF OFFICIAL LIFE HAVE BEEN IT SEEMS TO ME MY SHARE. I WOULD BE GLAD TO USE WHAT EXPERIENCE I HAVE GAINED TO HELP MY SUCCESSOR ALL I CAN.

IT NOW SEEMS TO BE IMPROBABLE THAT I SHALL BE ABLE TO ATTEND THE GENERAL CONFERENCE AT ALL. IF I GET A LITTLE STRENGTH I MAY MANAGE TO CRAWL UP FOR A FEW DAYS SOMETIME DURING THE SESSION. IF I AM ABLE TO DO SO I SHALL, FOR THERE HAVE BEEN SOME IMPORTANT QUESTIONS WITH WHICH I HAVE BEEN CONNECTED, AND IN WHICH I FEEL A DEEP INTEREST I WOULD DESIRE TO PRESENT, AND WISH TO LEAVE MY WORK IN AS GOOD A CONDITION AS POSSIBLE FOR MY SUCCESSOR.

I SHALL RETIRE WITH NO [illegible] MOROSE OR BITTER FEELINGS. TO BE SURE THINGS LOOK DARK IN THE CAUSE, AND I SEE NO WAY BUT WHAT WE ARE RIGHT IN THE SHAKING TIME FOR WHICH WE HAVE BEEN LOOKING. THE WORLDLY SPIRIT WHICH SEEMS TO BE RUNNING RIGHT AMONG US, THE COLD AND FORMAL SPIRIT WITH MANY, AND THE LACK OF SPIRITUALITY AND SACRIFICE, THE AVALANCH OF DARK SINS AND INIQUITY WHICH SEEMS TO BE COMING ON MANY, AND THE LACK OF HUMILITY AND THE BLESSED SPIRIT OF OUR SAVIOUR WHICH ARE EVERYWHERE SEEN, SPEAK SADLY TO MY SPIRIT, AND SHOW THAT FEARFUL TIMES ARE COMING. IF IT WERE GOD'S WILL IT WOULD BE A PLEASURE FOR ME TO SLEEP IN THE GRAVE UNTIL THE TROUBLES ARE OVERPAST. BUT I WILL NOT MURMUR NOR COMPLAIN. I SHALL NOT GO OUT IN DISPAIR OR CRYING FOR SYMPATHY, BUT I SHALL STAND UP LIKE A MAN OF

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GOD WHATEVER COMES, WITH A BRAVE AND FEARLESS SPIRIT. I HAVE TRIED TO DO MY BEST. I HAVE COMMITTED NO CRIMES, OR DISGRACED MY NAME OR REPUTATION, OR TAKEN A POLITIC OR UNDERHANDED POLICY, BUT HAVE TRIED TO LEAVE A RECORD I WOULD NOT BE ASHAMED TO MEET. MY WORK SEEMS utterly UNWORTHY OF THE BLESSED MASTER. I CANNOT TELL YOU HOW MUCH I WISH IT WERE BETTER, BUT I HAVE TRIED TO BE FAITHFUL TO GOD AND THE CAUSE.

IT IS WITH A SENSE OF SADNESS, I CANNOT EXPRESS TO THINK OF BEING DEPRIVED OF THE ABILITY TO WORK ON MORE FULLY IN THIS BLESSED CAUSE. BUT I SHALL DO THE VERY BEST I CAN, HOPING THAT YOU WILL LOOK WITH SOME PITY UPON A POOR NERVE-BROKEN MAN, AND THAT YOU WILL NOT FEEL TOO INDIGNANT AT WHAT I HAVE SAID, AS I HAVE TRIED TO EXPRESS ME FEELINGS FRANKLY. I MUST CLOAE THIS LETTER. I CAN TELL YOU THAT IN THE MEETINGS I HAVE ATTENDED IN VARIOUS PARTS OF THE COUNTRY THE PAST SEASON, I HAVE LABORED MOST EARNESTLY TO STRENGTHEN FAITH IN THE TESTIMONIES AND YOUR WORK. THEY HAVE NOT LOST THEIR INTEREST TO ME NOR IS MY FAITH IN THEM AT ALL SHAKEN, YET I THINK SISTER WHITE IS HUMAN AS WELL AS THE REST OF US. MY POOR PRAYERS ASSEND IN BEHALF OF ALL THOSE BRETHREN I HAVE MENTIONED AND IN BEHALF OF YOURSELF, AND MY GREATEST REGRET IN WRITING THIS LETTER IS THE SADNESS YOU WILL FEEL IN READING IT, BUT I FEEL PRESSED BY A SENSE OF DUTY WHICH I CANNOT REPRESS TO WRITE IT. MAY GOD HAVE MERCY UPON US ALL IS MY PRAYER.

YOUR UNWORTHY BROTHER IN THE WORK,

GEO. I. BUTLER.

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P. S. OCT. 4, 1888 SINCE WRITING THE ABOVE I HAVE BEEN VERY SICK. I RODE OUT ONE AFTERNOON, AND GOT CHILLED, AND SINCE THAT TIME HAVE HAD VERY HIGH TEMPERATURE, SOME OF THE TIME RUNNING AS HIGH AS 105, AND HAVE BEEN A VERY SICK MAN. SO MUCH SO THAT SOME OF THE TIME IT HAS SEEMED DOUBTFUL HOW IT MIGHT TURN WITH ME, YET I THINK I AM RATHER BETTER NOW, AND THE DOCTORS THINK THAT MY FEVER RATHER ASSUMES A TYPHOID TURN. I HAVE GIVEN UP ALL IDEA OF BEING AT THE GENERAL CONFERENCE, AND PRESUME IT WILL BE MANY WEEKS BEFORE I WILL BE ABLE TO BE ABOUT MUCH.

ONLY TWO MEMBERS OF MY FAMILY HAVE SEEN THIS LETTER, AND KNOW OF ITS CONTENTS. I HAVE WRITTEN IT FOR YOUR PERUSAL, AND SHALL SEND IT BY SOME ONE TO BE PLACED IN YOUR HANDS.

WITH KINDEST REGARDS AS EVER,

G. I. B.

Part II

Additional Documents, related to the topic

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2) Butler, G. I. Letter to E. G. White. - Battle Creek, Mich., March 3, 1887. 77-90
3) White, E. Letter to G. I. Butler and U. Smith. - Basel, Switzerland: April 5, 1887; [Letter # 13, 1887. The Ellen G. White 1888 Materials: Chapter 2: 32-37]. - 91-94
4) White, E. G. Cautions About Making Doctrinal Differences Prominent; Contemplating the Marvels and Mysteries of the Incarnation [Letter to E. J. Waggoner and A. T. Jones]. - Basel, Switzerland, Feb 18, 1887. - Manuscript Released, V 15, N 1141: 18/1-28/2. - - 95-101
5) Pierce, Stefan (S. P.). Answer to Bro. Merriam's Question Respecting the Law of Gal. iii, in Review No. 3, Vol. X. - Rev & Her, 1857, Oct 8, V. 10, N 23: 180/3-181/3. - 102-108
6) Merriam, J.D. Bro. Merriam's Questions. - Rev & Her, 1857, May 21, V 3, N 10: 21 109-111
7) Sabbath Schools lessons. - The Youth Instructor, 1886, Apr 7 - Jul 14, V 34, N 14-28. 112-137
8) G. I. Butler's condition discussed at the General Conference in Minneapolis (1888) 138-139
9) Elder E.J. Waggoner presented his view at the General Conference in Minneapolis {1888} 140-140
10) Proceedings of the 25th Session of General Conference [Battle Creek]. - Rev & Her, 1886, V 63, Nov 23: N 46: 728; Nov 30, N 47: 744-745; Dec 1, N 48: 762-763; Dec 14, N 49: 777-779. - 141-150
11) Proceedings of the 27th Session of General Conference in Minneapolis: Oct 10 - Nov 8, 1888. - Rev & Her, 1888, V 65, Oct 23: N 42: 664-665; Oct 30, N 43: 680-682; Nov 6, N 44: 698; Nov 13, N 45: 712-714; Nov 20, N 46: 728. - - 151-162
12) Daily Bulletin: Seventh Day Adventist General Conference. - Minneapolis, Minn: 1888, Oct 17 - Nov 1, V. 2, N 1-12. - 163-205

13) The Tree Angels' Messages. - Present Truth, 1886, Feb 4, V. 2, N 3: 20-21. 206-208
14) Going to Canossa. - Present Truth, 1886, Apr 15, V 2, N 8: 62. 209-210
15) White, E. G. An Impressive Dream. - In: Testimonies for the Church, No. 33. - Battle Creek, Mich: Review and Herald, 1889: 99-101. 211-214
16) Bliss, G. W. Comments on the Law of God. - Rev & Her, 1884, Apr 22, Vol. 61, No 17: 259. 215-216
17) Waggoner, E. J. Articles in The Signs of the Times in 1886-1888: 217-217
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18) Jones, A.T. Great subject in the book of Galatians. - Rev & Her, 1899, Aug 8, V 76, N 32: 508. 235-238

19) White, E. G. Articles and Letters regarding "Added Law" and "School-master" (a review) 239-273
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22) Ellen G. White, To Brethren Assembled at General Conference. Nov, 1888; Ms 15, 1888. 282-292
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Covert, William. The Sullivan Ind. Camp-Meeting.

Review & Herald, Oct 23, Vol. 65, No. 42: 667.

The Sullivan, Ind. Camp-Meeting.

This meeting was held Oct. 1-8. The attendance was small. Not more than one hundred were encamped on the ground at any one time. The *weather was cold* most of the time; but we were granted the free use of a ball located on the ground, and we were made quite comfortable by putting in a stove. There were only three doctrinal discourses preached at the meeting. The effort was to enable those in attendance to get into that spiritual condition where God would use them to advance the cause of truth.

It seemed for a time that the object for which we were laboring would fail. This caused the ministers to seek the Lord earnestly for light and freedom in God. Our prayers were answered, and on the Sabbath a move was made, and at least one third of the camp came forward to seek God anew for evidences of his acceptance. More than a score of humble confessions were made. Some had failed to pay their tithe, or had withheld a part of it. Many had neglected prayer. All had failed in the study of the Scriptures. It was indeed a solemn place to be at. It appeared at times as if all in the building were weeping on account of the neglect of duty, as they listened to the confession of sins which, by the influence of the spirit that pervaded the meeting, brought the guilt of all vividly before their minds.

This closes our camp-meetings in Indiana for the present season. The total number attending these meetings is greater than that of any previous year; yet many have let Satan cheat them out of the blessings that the Lord designed for them, by failing to attend these meetings. We rejoice that much good has been done on these occasions; but we are sorry that so many were at home who should have been present to give and receive help in these important gatherings.

Wm. Covert

camp-meeting. For many years she had been an Adventist, and when she heard the third angel's message, gave prompt obedience to the Sabbath truth. We are sad to have one of our little company taken away, but we rejoice in the assurance that she will be "accounted worthy" of a part in the first resurrection. We are seeking to educate all to become laborers and burden-bearers in the cause. A tract society has been organized, with twenty members. A few others will join soon. Considerable opposition is manifested by the clergy of the city, but the outlook is still encouraging, and we trust many others will yet obey the truth. Our stay here will necessarily be short, on account of the demand for labor in Buffalo and other places. H. E. ROBINSON,

MARYLAND.

EASTON AND BALTIMORE.—Our meetings at Easton closed Sept. 23. During our stay there, we made over 800 visits, distributed over 2 000 copies of our different periodicals, sold over $107 worth of books and tracts, besides having given away about eleven dollars' worth, and taken twenty-three orders for periodicals. The Lord has been with us, and we rejoice in the prospect for the truth in this mission field. The seat of the beast in the United States is here, and no place that we know of is in greater need of earnest, persevering Christian effort. We baptized three adults at Easton, and two at Baltimore. On Sabbath, Oct. 6, we organized a church of sixteen members at Baltimore.

We are of good courage in the Lord, and hope to see greater results during the year to come. Many families in Easton are anxious for Bible readings, and we purpose to devote some time to this work, soon. Our cash donations were over seventy-five dollars. With a desire for the prayers of God's people, we labor on. D. E. LINDSEY.
Oct. 11. D. C. BABCOCK.

MINNESOTA.

WINONA.—I came to this place with my family about the first of August, to take charge of the American part of the work. Good results are seen of the tent and mission work done here last summer. We found several good, faithful persons here keeping the Sabbath. There is the usual prejudice here to be met, and we have worked quite a while to get acquainted with some, so as to be able to help them. The Lord has given us much of his blessing, and gone before us by his Spirit. Providence opened the way for us to become acquainted with five families, who, knowing nothing of us as a people, were not prejudiced, and we have been holding two readings a week with each family. Six persons have decided to keep the Sabbath, and others of them are in the valley of decision. We are not yet through presenting the testing truths, but expect others will accept the whole truth. It does us good to hear them say, "We have been praying for light, and believe God has sent you." There are other families with whom we have just begun to hold readings, who seem as anxious to know the truth as the others, and we have more visiting to do and readings to give than my wife and I can attend to.

We hope to be greatly benefited by attending the General Conference, and better prepared to engage in this sacred work. Bro. Hill is much encouraged in his German work, and God's Spirit seems to be working upon the hearts of that people to hear and know the truth. Pray for us and the work here.
Oct. 10. E. A. MERRELL.

WISCONSIN.

MILWAUKEE.—We closed our tent-effort here Sept. 30, because the weather is too cold to continue our meetings thus any longer. The interest was good until the close, and many felt sad to see the tent taken down, and expressed their desire to attend our evening meetings, if we have any. The only question difficult to solve is where the meetings shall be held, since we have no meeting-house here. It seems to us that plans should be laid to erect a house of worship soon. Many seem to think it quite hard to leave their church homes, and unite with a people who have no place for worship.

Our work has been greatly blessed during the past season. July 7, five were added to the church by baptism. During the tent-season about twenty-five embraced the truth, of whom thirteen were added to the church last Sabbath,—twelve by baptism, and one by letter. We expect others will soon follow the good example of those who were baptized last Sabbath. There is quite an interest among those not of our faith, and we shall follow it up by visiting and holding Bible readings. Those who have embraced the truth are happy, and rejoice because the light of truth has been brought to them.

The work has but just begun in this large city, and we pray that the Lord may send more laborers into this great harvest field. The Lord is answering our prayers, in that he has brought persons into the truth who, we believe, will be earnest workers in the Master's cause. We have rented a hall on the corner of 3rd and North Sts., for our Sabbath meetings. The donations amounted to $50.54. The church is in far better condition now than it was in the forepart of the summer. Unity, love, and a spirit of tenderness is manifested. To the Lord be all the praise. We labor on in courage and hope.

F. H. WESTPHAL.
J. W. WESTPHAL.

NEBRASKA.

FARMERS VALLEY AND ORVILLA.—I closed my labors in the Peland school-house in Farmers Valley, Aug 12, and then began a course of lectures in the Liboult school-house in Orvilla precinct, ten miles northwest of the first named place. I was told by some of the friends living in that vicinity that it would be a hard field of labor, as nearly all the residents were infidels, and opposed to all religious meetings. I announced the first meeting by distributing hand-bills, and to my astonishment, found the house filled to its utmost seating-capacity, and some standing in the aisles, and on the steps outside. All were anxious to hear the proof for the statements made in the circular distributed, which were, in brief, as follows:—

"Prophecy fulfilled and fulfilling; startling events before us; unmistakable evidence of the authenticity of the Bible, the Book of books." The Lord gave freedom in the presentation of Matthew 24, and a solemn impression was made on the minds of many present. The interest continued to increase, and as I closed the meetings to attend our general camp-meeting, five decided to obey and honor God by keeping his commandments. There are several others who admit the evidences presented, to be the truth, but who have not yet decided to obey. We can but hope (and our hope is brightened by the positive evidences from the testimonies on this point) that many of this class will take a stand on the side of truth when the final issue is reached in the third angel's message.

There are now thirteen adult Sabbath-keepers here, who meet for worship on the Sabbath, some of whom embraced the truth at the meetings held in Farmers Valley. The precious truth is so dear to them, that ten miles is not too far for them to go to meeting. A Sabbath-school was organized, with a membership of twenty-eight. The tithes paid during the last quarter amounted to forty-one dollars.

As I close my labors in Nebraska, and return to my home in Michigan, it is with thankfulness to God for his tender mercies and blessings, which have attended me during the past year. To the dear brethren here, I would say, "Be faithful, that we may meet again." O. F. CAMPBELL.
Oct. 11.

THE SULLIVAN, IND., CAMP-MEETING.

THIS meeting was held Oct. 1-8. The attendance was small. Not more than one hundred were encamped on the ground at any one time. The weather was cold most of the time; but we were granted the free use of a hall located on the ground, and we were made quite comfortable by putting in a stove. There were only three doctrinal discourses preached at the meeting. The effort was to enable those in attendance to get into that spiritual condition where God would use them to advance the cause of truth.

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This closes our camp-meetings in Indiana for the present season. The total number attending these meetings is greater than that of any previous year; yet many have let Satan cheat them out of the blessings that the Lord designed for them, by failing to attend these meetings. We rejoice that much good has been done on these occasions; but we are sorry that so many were at home who should have been present to give and receive help in these important gatherings. WM. COVERT.

THE CAMP-MEETING AT NEODESHA, KAN.

THIS meeting was held according to appointment, Sept. 13-23, 1888. By the faithful efforts of the few who attended the workers' meeting, the grounds were put in order in season. The citizens of the city did much for us in the way of accommodations. A night-watch was sent to protect us each night, and many tokens of respect were shown. The brethren came in slowly, but by the middle of the second week about 200 were encamped on the ground. The meetings during the day were seasons of close practical instruction, which was well received by all. The evening services were devoted to the outside interest, which was unusually good, the attendance ranging from 600 to 1,000.

Some of our people, who came at the beginning and remained to the close, were heard to say, "It is the best camp-meeting I ever attended." Others, who came only a day or two near the close, felt otherwise. And we did not wonder at it; for such is frequently the result. We are sorry that so many failed to secure the benefits of this good meeting. There might have been 500 there, and none have come more than seventy-five miles. Brethren, if the camp-meeting were brought in sight of our very doors, Satan would prevent our attending it, if he could. We greatly fear that many will be too busy to prepare to eat bread in the kingdom of God. May God, in his infinite mercy, help us to feel our need of his assistance, and to improve more carefully future opportunities.

The last Sabbath of the meeting, though cold and rainy until noon, was the best day of all. As the solemnity of the judgment was presented, the Holy Spirit came in, and many good resolves were made. Sunday morning thirteen were baptized. The camp-meeting closed Sunday night, with an unusually good parting meeting. Monday and Tuesday were spent in breaking camp, and in pitching a tent in which to continue the presentation of the truth to those who had become interested. One had previously decided to obey; and as the meetings have continued, others have taken hold, till thirteen are now keeping the Sabbath. Bro. Rousseau remained with me five days. I was then alone nearly a week, when Bro. J. L. Beilhart joined me; and the meetings are now continued by Brn. Stebbins and Beilhart.

C. MC REYNOLDS.

THE AIKEN, KAN., CAMP-MEETING.

THIS meeting was held in connection with the German meeting, Oct. 3-8, for the benefit of the brethren in Southwestern Kansas, and to unite more firmly the two nationalities in the bonds of present truth. The weather was somewhat cold and rainy during a portion of the meeting, but the closing days were very pleasant. The interest, zeal, and harmony manifested from the first meeting and onward were encouraging, and showed that our people prized the privileges they were having, of drawing nearer to God and learning of his will. About 100 Americans and from 250 to 300 Germans were present. All seemed much encouraged and strengthened, and expressed a determination to go home and live out the truths they profess more faithfully.

The Sabbath-school work, also the health and temperance work, and the canvassing work, each received a share of attention. Bro. Conradi gave us an interesting and instructive account of the tract and missionary work in Europe, urging the necessity of more thorough work in this branch of the message at home. A goodly number of canvassers went out from the meeting to carry the light to other portions of the State, and some donations were made for their benefit. We hope the brethren all over the State will remember the canvassers the coming winter. This closes our camp-meetings for the year; and as we look back over them, we can see the guiding hand of God therein, and believe they have been seasons of especial benefit to our people. We earnestly pray and sincerely hope that the advance steps taken and good resolves made, will be carried out the coming year. Brethren and sisters, the time of trouble is just before us, and it will take a deeper work of grace in our hearts, and a more thorough consecration to God of ourselves and our means than we yet have made, to carry us through to the kingdom. May God help us all so to live and do his will that we may be owned of him when Jesus comes.

C. A. HALL.

TENNESSEE CONFERENCE PROCEEDINGS.

THE ninth annual session of the Tennessee Conference was held in connection with the camp-meeting at Guthrie, Ky., Oct. 2-9, 1888.

FIRST MEETING, AT 4 P. M., OCT 2.—The President, Eld. J. M. Rees, in the chair. Prayer by Eld. E. E. Marvin. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, J. Sisley, Roscoe Burrow, John White; on Resolutions, S. H. Lane, S. Osborn, E. E. Marvin; on Credentials and Licenses, S. Osborn, G. W. Dortch, J. E. White; on Auditing, J. B. Yates, John Dortch, Robert King, J. D. Kivett, Roscoe Burrow, Dr. W. C. Sheppard.

Adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., OCT. 3.—The time was occupied by reports from ministers. Elds. Rees, Sisley, and Marvin all gave interesting accounts of their work for the year.

Adjourned to call of Chair.

THIRD MEETING, AT 10 A. M., OCT. 4.—The Committee on Nominations reported as follows: For President, J. M. Rees; Secretary, Etta Marvin; Treasurer, J. B. Yates; Conference Committee, J. M. Rees, E. E. Marvin, J. Q. Finch; Delegate to General Conference, J. M. Rees. The persons named were unanimously elected.

George I. Butler, Letter to E. G. White

[Battle Creek, Mich.: 1887, Mar 3]

Dear Sister White,

I was very glad to get your letter of March 16, a day or two since, with the enclosed letters to Dr. Waggoner, A. T. Jones and others.* It did me much good and greatly relieved my mind. I feel very humble this morning, and a great sense of gratitude I trust, for all the goodness of God to me, and anything but a sense of triumph or self-sufficiency. Oh, what a good God we have, and how great is His tender mercy to us poor, weak, sinful creatures. I feel that He shall have all my life-service without any reserve. This world looks exceeding small and unworthy to me, and the promises of God and the glorious inheritance, all over-glorious.

I am daily seeking Him with all the powers of my soul, as we are in great need of His help at this present juncture, being engaged in the special closing time of the College and as we are trying to help the religious influences in this great drowsy, formal church. It is enough to discourage the heart of most anyone to see how little spiritual life there is among the largest portion of the membership.

I have been working very hard for months past and feel somewhat the effects of ft, so that I know full well the significancy of what you say about your seeking God's special help to enable you to discharge the duties as they come. I feel often as If I could hardly get through the labors before me. My head gets very weary. But I am bound not to complain or even murmur in my feelings, even against some that cause unnecessary burdens. They do not realize it, perhaps, and know not what their course causes me of labor and anxiety. But I go to the Lord and lay the matter before Him and somehow He helps me from time to time. I praise and love Him for it, my dear Sister. Oh, what precious blessings He has bestowed upon me!

You know something of my life and character. What a proud, wicked, hardhearted subject I was, to start with - stubborn, unbelieving, impure and sinful in many ways. How wonderfully the Lord has led me all these years, and what struggles I have passed through, and God has mercifully revealed Himself to me, and such views of His love and goodness come over me at times that I am just melted down in tenderness and tears. How precious is the love of Christ! I will serve such a Saviour as long as I live, and I greatly desire more strength with which to do it.

* Ellen G. White, letter 37, 1887.

I see so much to do and if I had more strength it seems to me I could do much more than I do now. Aren't we going to get more strength to labor one of these days, Sister White? Of course I am pressed in many ways, with perplexity. You warn me not to work so hard, and tell me I must not. And then I see so much to do that demands attention. Then you tell me how hard you work and how you get strength from the Lord to do it - get up in the morning so early, and I am forced to reason - if the Lord will help Sister White in her need, why will He not help me? And so I go on, trusting in the Lord for His help. Well I doubtless make many and great mistakes.

The copy of the letter you wrote to Dr. W. (Waggoner) and A. T. (Jones) afforded me great relief. I have been in great perplexity over this matter. Views were being taught by them which I cannot believe to be the truth. If those views were to be sustained, I confess I shall never know what to believe and I think it would close up my ever trying to write anything on doctrine as I should, and could have no confidence in my own judgment, of an argument. It would finish me on that score and even in regard to my knowing the leading {-1-} of the Spirit, and perfectly unfit me for acting any leading part. It is not a slight matter with me, as I have given it much thought for many years. I took my position after studying the matter carefully for myself. But I said little about it for six or eight years, desiring not to pain the hearts of brethren who thought differently. But as I hear some arguments being framed more or less for years, virtually sustaining that position in the *Signs*, and have known how some two or three years ago they were teaching these things in the Healdsburg College, making them very important, yet I said little about it. But when Dr. W. (Waggoner) came out in our pioneer paper with nine long articles directly presenting the subject, I felt that this course could not go on. So I wrote to you several times, but got no reply. Then when Dr. W. ame on to the Conference, fully armed for the fray, and was sustained so fully by Brother Haskell, B. L. Whiting (or Whitney), Wilcox and others, so that he and Bro. Whiting (or Whitney) got little companies of our brethren together to indoctrinate as much as possible in quiet, and so the Dr. went home feeling that he was sustained and that he had really carried his point.

Of course I felt very badly. I did not pursue this course myself, though all knew my views, and I did not favor the matter being brought into public discussion, fearing we should have a scene which would be very bad in its effect. But all these things made such a load of sadness on my heart as I never wish to carry again. I felt that some of my leading brethren did not walk uprightly in their course, though I was powerless to prevent it. It almost makes me sick at heart at the present time, to think of it.

Brethren Haskell and Whitney (?) were my guests and Dr. W. (Waggoner) I invited several times to my house for meals, and treated him kindly. But I kept as cheerful and kind as I could, though my heart ached with anguish. But after the meeting, God greatly blessed my soul and I was enabled to rise above all this, and have never felt so blessed and encouraged in all my life as I have in the few months since.

I love all my brethren, though I never expect to think their course was right. I see now that God permitted it all to test me and try me, and this is always good for us and none need it more than poor, unworthy me. I love Dr. W. and Brother A.T. Jones. I formed a very pleasant acquaintance with them last year. I was especially pleased with the latter, as a man of a good spirit.

The Doctor inherits some of his father's qualities which he will need to guard greatly, or they will hurt him. Elder Waggoner's methods and ways have been taught them too much, I think, to their mutual injury. The Waggoner stamp appears in all their editorials, and hurts them a good deal, for me. That mixture of egotism, criticism and sharpness is not so sweet to me as to some, I suppose, even when mingled with much ability. I do not see much of Christ in it.

If Christ was the embodiment of the real sentiment of the Law of God as we all believe, I must think Elder Waggoner's views of the Law somewhat warped, or I fail to see the Christ spirit in them.

I greatly rejoice of course, after this long time, to see that you do not endorse the course the young men have pursued. They are promising young men and I hope they will be useful. They will be surprised at your letter, for one who has recently come from Healdsburg told me that Brother Jones told him he had not a doubt but what all they had done in these matters would be fully sustained by yourself, or words to that effect. {-2-}

I am sorry for them, for I always pity those who suffer keen disappointment. Of course your statement made in this letter that you had told Elder Waggoner "that his position on the Law was incorrect", referring to the "added law," is very satisfactory to me. I have no disposition to feel elated over it, and do not. It is the truth and I am glad to see the truth established. That is really the key to the whole position.

I have refused to publish my views on the Law in Galatians in the *Review*, though others desired me to do so. I have not felt free to do it though I should have a far better right to do so, on the defensive (?) than the Dr. did, to write originally, and the pamphlet published for the leading brethren I have not felt at liberty to circulate, though many have wanted it.

In some cases, where persons have written for it expressly, I have consented for them to have a copy. But I fully believe before God that the principles of that pamphlet will stand

the test of the most rigid examination. But I let this matter rest, and am perfectly willing to have it all in God's hands, though the matter has been a sore trial to me. But I cannot see how it ever can rest, as the subject is sure to come into every thorough examination of the Law, and we cannot help it.

The *added Law* is either the moral or the ceremonial Law systems. You say in substance that *Elder Waggoner's position was not correct*, his position was that the moral Law was the added Law, hence it must be the other. If our people knew that you had light that the Moral Law was not the added Law, the question would be settled in short order. That is precisely what our people are waiting with much anxiety to know. I am not urging you to say anything, but I feel certain that after all the stir over this question it will make constant trouble, till your opinion is known. You see if it don't.

I shall not make the trouble, but it will present itself. I care not for the minor points, to how that added Law question is settled. The minor points will settle themselves very quickly.

The General Conference Committee have been together several days this week, and have now gone home. We send Elder Underwood and Farnsworth to the Pacific Coast to attend the anniversary meetings, and then the Northern Pacific Camp Meetings. We hope this will be a great encouragement to the brethren in Calif. and Oregon. Brother Farnsworth is in excellent condition to labor. Brother U. has considerable of the managing quality. Our campmeetings will miss your coming as there was quite an expectation of your coming this spring. Of course I am much disappointed myself. But I do not want you to come till the Lord does (?) we shall get along some way. God lives and can help even the weakest instrument.

I dread going to Kansas but suppose I will have to. I greatly wish you would give me advice, what to do in Smith Sharp case. The Kansas Committee placed him over a city mission. I wrote Cook a sharp letter about it. It seems ridiculous to me that a man who has acted as he has should be placed over a city mission. I think it would be some time before I would send a daughter of mine to him to manage I can't see how a decent woman would consent to work with him. Then there is a real split in feeling in the Conference over Cook's management. Several of the best and most prominent brethren feel dissatisfied about it. Who shall be put in there? I do hope you have some light on the subject. Do you think Sharp should have credentials as a preacher? For one, I do not dare to trust him. He claims to be enjoying great light and knows he is greatly blessed, etc. But he is so politic and deep, {-3-} that I do not know whether to believe him or not.

Please do give me all the light you have about Kansas. And so I say about Pennsylvania. I am puzzled what to think about Oviatt, whether he is a true man or not. A report comes to me from a man there that he had heard from one of our brethren that a young woman

became pregnant by him, and procured an abortion, and that he was with her and paid the bill. The one that told him was a Brother Green. I wrote to Brother G. and he wrote carefully, but did admit that his sister, the girl's aunt, told him so and he knew that the girl was away at the time and came home very sick and they supposed she had the consumption. The mother has been kept very quiet. I do not know what to think, and cannot hardly believe it. The young man don't (sic) like Ovlatt. But this Bro. Green seems to be a good man, and he evidently fears it is true. Do you think it can be truth?

I dare not write to Oviatt about it, but mean to investigate the matter when I go there. Your testimony to him was very cutting, but I did not suppose it implied such things. Tell me all you can of such matters, for I do not want to make a mistake or imagine evil where it does not exist. I guess we are to be overwhelmed in this kind of business.

I should think Ballou ought to be silenced. Self-conceit is the rock on which he busted. Dr. Stillman, after running a terrible race, seems now to be leaving off his evil ways and becoming at least, respectable. He is not a member of the church, so we can let him prove himself.

I judge Elder Haskell will leave New England not far from the middle of May. He feels he must stay through the closing of the academy, special term. He wanted me to go there but I guess if I live through this special time here, I shall do well. Then I don't know as I could fit in just right at New England. Bro. Haskell's ideas and mine don't exactly agree in everything. I rather he would manage his own matters.

The Committee put in Haskell Editor of *Present Truth*, You will probably laugh at this Idea. Yet I think it is the best we can do. We did not want to hold Wilcox In that position, nor put in Waggoner. So Haskell can select his own help. Your husband, I believe, in all his editorial work, never spent much of his time in the editorial chair. Brother Haskell has now Brother Will Spicer as his scribe. He is really one of the brightest boys in the Cause, and is a great help to him. He can employ other help. Smith, self, Whitney and Wilcox are all corresponding editors.

Haskell, after much reflection, has concluded that he does not want the help of Elder Waggoner - thinks if he went over there it would lead many to slack their liabilities to the mission. I think so also. Underwood says many of the old friends of Elder W. in Ohio say they never want to read his articles in the *Signs* now. They wish they could never see them. Well, it is sad, sad. But I don't know how to help it.

Elder W.'s health is now quite good. He called here when Elder H. was here, but did not stay but a few moments. We all spoke to him kindly and did not suppose he was going so quick.

There is another matter I wish to present to you. It is in regard to Brother Prank Storr, whom the Conference voted to send to Bale, to help in the German work. Somehow, Providence has seemed to interfere in this matter. His old mother, over 70, has been sick all winter so that he feared she would not live, and rally in some two or three months that is, in despair. {-4-}

The poor woman suffered terribly and Brother Frank has been confined at home all the last winter. She is a little better now. At Brother Whitney's urgent request for laborers and in the largeness of my affection for the foreign fields, I consented to his going, but have somewhat changed my mind in regard to its being best. His mother is so aged and feeble that it seems to me she ought not to be left by her only son. She has one daughter but she is feeble-minded and a constant subject for care - can do nothing to help her mother.

When his father died, he made Frank promise to look after his mother's wants as long as she lived. Frank does not feel really that he ought to go, under the circumstances. He is one of those who desires to do his whole duty. I think he is a noble young man - humble, sensible, conscientious, and one who is useful everywhere he goes.

The College Board have been looking for someone to assist Elder Smith in his lectures at the College. Canright helped him till he got off the track. But he more fully met my mind as the proper person, though he made his lectures quite interesting, and pleased many. After Canright failed us, the whole burden fell on Brother Smith; with his other work it pretty near used him up. His head was in such a condition that he could not sleep nights, and he had the chills return upon him, so he had to give them up some days, and has been poorly ever since.

Brother Smith felt that he was not well used, and I felt so too. But what could we do? But we have felt that it 1s too much to make Brother Smith go through that constant pull of five months, every winter, with all his other cares. At his age he begins to feel the effects of wear, like some of the rest of us.

After some considerable looking over the field we can find none of our young men whom, on the whole, we would prefer to Brother Storr. He is not brilliant, but he is sensible, humble, devoted, true to every doctrine and truth we profess - a man who fears God and has a critical mind. His Influence would be good. We would like to have him connected with the work here. What do you think of this whole matter? Please tell me. I am loathe to take him from the field appointed by the General Conference. But Providence has directly interfered with that, and he cannot leave his mother for the present, anyway. I fear his leaving her so much in the past has been one cause of her sickness.

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We shall want to announce his connection with the College after a little. He could help in the German work here, very much, and if the brethren over there desire to send important manuscripts over here to be examined, he could do it as well as to go over there. It would take a long time for him to get enough acquainted with the work in the German to be able to do it well over there. Please tell me your Mind about this.

I see you take us to task somewhat for voting to have Brother Lane return to this country. You think we should take Durland and John or others over here, rather than Brother Lane, because, you say, their families are more expensive and cost the Cause more. To the best of my memory, the first year Brother Lane had full as much pay as Elder Durland, Elder Lane had this year $11.00 per week. But this was upon the representation by those who come from there that his labors were really more valuable. Brother Ings wrote me strongly to that effect, that his speaking was more acceptable. Indeed, he was so dissatisfied with Elder Lane's management that he was unwilling to remain in England or try to do anything there till Elder Haskell came. And to the best of my recollection, Brother Whitney felt that Elder Durland was a more successful laborer. Brother Lane was well off, and Durland very poor. This might have had some Influence. We made diligent enquiries on this point. {-5-}

I have felt the very kindest to Brother Lane. Our correspondence has been very pleasant and he has always written in a way that carried hope and courage with it. But from what most of the brethren have said, I supposed he was not making a fit exactly, in his preaching in England. Then again, he always said he intended to return in two or three years, anyway.

As the time was drawing nearer, and as we had a peculiar field in Ark., where the spirit of persecution raged and as he was a pleasant and agreeable man, one likely to assuage the wrath of opposition, we thought he could go in there and accomplish much good. His gift, the Southern people like very much. There are 200 Sabbathkeepers there now, and there will be a conference wanted there soon, and I am sure Brother Lane could do much good there. These were the reasons which led to the vote inviting him to return.

And yet the matter was left so he could remain in England as long as his sense of duty required. He was not forced away, and no one will complain if he chooses to stay. I have written him so. But he writes me that he intends to come back when Haskell gets there. Do you think our action very foolish under the circumstances?

Am glad you cautioned to take an interest in Sister Martha. I read what you said to her with interest. I felt so sorry that she wanted to marry A. C. (Bourdeau). But she did, and I hope she will be happy as possible with him. He is in many respects, a good man, but not often the Butler turn, exactly. I am not much of a matchmaker or match-breaker, so I did

not interfere with it, and wish all the parties much joy. Very likely it may be better for them to return to America. If so, I hope it will not be duty for him to go back again in a year or two. I pity her and we will all make it as pleasant for her here as possible.

I have been sorry she ever went over there, many times, and am becoming somewhat doubtful about quite so much travel across the ocean. Sister Whipple and her husband send a cordial invitation for her to come and stay with them. Their son is building a new house and will soon move in to it. Bro. Whipple will be away. They have a large house and are rather lonesome, and will be glad to have her stay there. I would give her an invitation to stay with us, but we have such a constant rush of visitors and callers, and wife's health is so precarious that I presume it will be better for her to go there.

Sometimes it seems as if we must get into a more quiet place or all of us go under. I cannot tell when we shall get through with our writings here or what will be the result. There seems to be some interest and we hope for some good. But things move hard here. We are trusting and pleading with God, and trying to give the best instruction possible. God is good and I never felt more courage and hope in His carrying the work through. But how He will do it, I can't tell.

With respect and affection,

(Signed) Geo. I. Butler

Typed Mar. 7, 1986

BUTLER, G.I.

Battle Creek, Michigan
March 31, 1887

Dear Sister White,

I was very glad to get your letter of March 16, a day or two since, with the enclosed letters to Dr. Waggoner, A.T. Jones and others. (EGW letter 37, 1887). It did me much good and greatly relieved my mind. I feel very humble this morning, and a great sense of gratitude I trust, for all the goodness of God to me, and anything but a sense of triumph or self-sufficiency. Oh, what a good God we have, and how great is His tender mercy to us poor, weak, sinful creatures. I feel that He shall have all my life-service without any reserve. This world looks exceeding small and unworthy to me, and the promises of God and the glorious inheritance, all over-glorious.

I am daily seeking Him with all the powers of my soul, as we are in great need of His help at this present juncture, being engaged in the special closing time of the College and as we are trying to help the religious influences in this great drowsy, formal church. It is enough to discourage the heart of most anyone to see how little spiritual life there is among the largest portion of the membership.

I have been working very hard for months past and feel somewhat the effects of it, so that I know full well the significancy of what you say about your seeking God's special help to enable you to discharge the duties as they come. I feel often as if I could hardly get through the labors before me. My head gets very weary. But I am bound not to complain or even murmur in my feelings, even against some that cause unnecessary burdens. They do not realize it, perhaps, and know not what their course causes me of labor and anxiety. But I go to the Lord and lay the matter before Him and somehow He helps me from time to time. I praise and love Him for it, my dear Sister. Oh, what precious blessings He has bestowed upon me!

You know something of my life and character. What a proud, wicked, hard-hearted subject I was, to start with--stubborn, unbelieving, impure and sinful in many ways. How wonderfully the Lord has led me all these years, and what struggles I have passed through, and God has mercifully revealed Himself to me, and such views of His love and goodness come over me at times that I am just melted down in tenderness and tears. How precious is the love of Christ! I will serve such a Saviour as long as I live, and I greatly desire more strength with which to do it.

I see so much to do and if I had more strength it seems to me I could do much more than I do now. Aren't we going to get more strength to labor one of these days, Sister White? Of course I am pressed in many ways, with perplexity. You warn me not to work so hard, and tell me I must not. And then I see so much to do that demands attention. Then you tell me how hard you work and how you get strength from the Lord to do it--get up in the morning so early, and I am forced to reason--if the Lord will help Sister White in her need, why will He not help me? And so I go on, trusting in the Lord for His help. Well I doubtless make many and great mistakes.

The copy of the letter you wrote to Dr. W.(aggoner) and A.T. (Jones) afforded me great relief. I have been in great perplexity over this matter. Views were being taught by them which I CANNOT believe to be the truth. If those views were to be sustained, I confess I shall never know what to believe and I think it would close up my ever trying to write anything on doctrine as I should, and could have no confidence in my own judgment, of an argument. It would finish me on that score and even in regard to my knowing the leading

of the Spirit, and perfectly unfit me for acting any leading part. It is not a slight matter with me, as I have given it much thought for many years. I took my position after studying the matter carefully for myself. But I said little about it for six or eight years, desiring not to pain the hearts of brethren who thought differently. But as I hear some arguments being framed more or less for years, virtually sustaining that position in the SIGNS, and have known how some two or three years ago they were teaching these things in the Healdsburg College, making them very important, yet I said little about it. But when Dr. W.(aggoner) came out in our pioneer paper with nine long articles directly presenting the subject, I felt that this course could not go on. So I wrote to you several times, but got no reply. Then when Dr. W. ame on to the Conference, fully armed for the fray, and was sustained so fully by Brother Haskell, B.L. Whiting (or Whitney), Wilcox and others, so that he and Bro. Whiting (or Whitney) got little companies of our brethren together to indoctinate as much as possible in quiet, and so the Dr. went home feeling that he was sustained and that he had really carried his point.

Of course I felt very badly. I did not pursue this course myself, though all knew my views, and I did not favor the matter being brought into public discussion, fearing we should have a scene which would be very bad in its effect. But all these things made such a load of sadness on my heart as I never wish to carry again. I felt that some of my leading brethren did not walk uprightly in their course, though I was powerless to prevent it. It almost makes me sick at heart at the present time, to think of it.

Brethren Haskell and Whitney (?) were my guests and Dr. W.(aggoner) I invited several times to my house for meals, and treated him kindly. But I kept as cheerful and kind as I could, though my heart ached with anguish. But after the meeting, God greatly blessed my soul and I was enabled to rise above all this, and have never felt so blessed and encouraged in all my life as I have in the few months since.

I love all my brethren, though I never expect to think their course was right. I see now that God permitted it all to test me and try me, and this is always good for us and none need it more than poor, unworthy me. I love Dr. W. and Brother A.T. Jones. I formed a very pleasant acquaintance with them last year. I was especially pleased with the latter, as a man of a good spirit.

The Doctor inherits some of his father's qualities which he will need to guard greatly, or they will hurt him. Elder Waggoner's methods and ways have been taught them too much, I think, to their mutual injury. The Waggoner stamp appears in all their editorials, and hurts them a good deal, for me. That mixture of egotism, criticism and shrpness is not so sweet to me as to some, I suppose, even when mingled with much ability. I do not see much of Christ in it.

If Christ was the embodiment of the real sentiment of the Law of God as we all believe, I must think Elder Waggoner's views of the Law somewhat warped, or I fail to see the Christ spirit in them.

I greatly rejoice of course, after this long time, to see that you do not endorse the course the young men have pursued. They are promising young men and I hope they will be useful. They will be surprised at your letter, for one who has recently come from Healdsburg told me that Brother Jones tole him he had not a doubt but what all they had done in these matters would be fully sustained by yourself, or words to that effect.

I am sorry for them, for I always pity those who suffer keen disappointment. Of course your statement made in this letter that you had told Elder Waggoner "that his position on the Law was incorrect", referring to the "added law," is very satisfactory to me. I have no disposition to feel elated over it, and do not. It is the truth and I am glad to see the truth established. That is really the key to the whole position.

I have refused to publish my views on the Law in Galatians in the REVIEW, though others desired me to do so. I have not felt free to do it though I should have a far better right to do so,on the defensive (?) than the Dr. did, to write originally, and the pamphlet published for the leading brethren I have not felt at liberty to circulate, though many have wanted it.

In some cases, where persons have written for it expressly, I have consented for them to have a copy. But I fully believe before God that the principles of that pamphlet will stand the test of the most rigid examination. But I let this matter rest, and am perfectly willing to have it all in God's hands, though the matter has been a sore trial to me. But I cannot see how it ever can rest, as the subject is sure to come into every thorough examination of the Law, and we cannot help it.

The added Law is either the moral or the ceremonial Law systems. You say in substance that Elder Waggoner's position was not correct, his position was that the moral Law was the added Law, hence it must be the other. If our people knew that you had light that the Moral Law was not the added Law, the question would be settled in short order. That is precisely what our people are waiting with much anxiety to know. I am not urging you to say anything, but I feel certain that after all the stir over this question it will make constant trouble, till your opinion is known. You see if it don't.

I shall not make the trouble, but it will present itself. I care not for the minor points, to how that added Law question is settled. The minor points will settle themselves very quickly.

The General Conference Committee have been together several days this week, and have now gone home. We send Elder Underwood and Farnsworth to the Pacific Coast to attend the anniversary meetings, and then the Northern Pacific Camp Meetings. We hope this will be a great encouragement to the brethren in Calif. and Oregon. Brother Farnsworth is in excellent condition to labor. Brother U. has considerable of the managing quality. Our campmeetings will miss your coming as there was quite an expectation of your coming this spring. Of course I am much disappointed myself. But I do not want you to come till the Lord does,(?) we shall get along some way. God lives and can help even the weakest instrument.

I dread going to Kansas but suppose I will have to. I greatly wish you would give me advice, what to do in Smith Sharp case. The Kansas Committee placed him over a city mission. I wrote Cook a sharp letter about it. It seems ridiculous to me that a man who has acted as he has should be placed over a city mission. I think it would be some time before I would send a daughter of mine to him to manage I can't see how a decent woman would consent to work with him. Then there is a rea split in feeling in the Conference over Cook's management. Several of the best and most prominent brethren feel dissatisfied about it. Who shall be put in there? I do hope you have some light on the subject. Do you think Sharp should have credentials as a preacher? For one, I do not dare to trust him. He claims to be enjoying great light and knows he is greatly blessed, etc. But he is so politic and

deep, that I do not know whether to believe him or not.

Please do give me all the light you have about Kansas. And so I say about Pennsylvania. I am puzzled what to think about Oviatt, whether he is a true man or not. A report comes to me from a man there that he had heard from one of our brethren that a young woman became pregnant by him, and procured an abortion, and that he was with her and paid the bill. The one that told him was a Brother Green. I wrote to Brother G. and he wrote carefully, but did admit that his sister, the girl's aunt, told him so and he knew that the girl was away at the time and came home very sick and they supposed she had the consumption. The mother has been kept very quiet. I do not know what to think, and cannot hardly believe it. The young man don't (sic) like Oviatt. But this Bro. Green seems to be a good man, and he evidently fears it is true. Do you think it can be truth?

I dare not write to Oviatt about it, but mean to investigate the matter when I go there. Your testimony to him was very cutting, but I did not suppose it implied such things. Tell me all you can of such matters, for I do not want to make a mistake or imagine evil where it does not exist. I guess we are to be overwhelmed in this kind of business.

I should think Ballou ought to be silenced. Self-conceit is the rock on which he busted. Dr. Stillman, after running a terrible race, seems now to be leaving off his evil ways and becoming at least, respectable. He is not a member of the church, so we can let him prove himself.

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Am glad you cautioned to take an interest in Sister Martha. I read what you said to her with interest. I felt so sorry that she wanted to marry A.C. (Bourdeau). But she did, and I hope she will be happy as possible with him. He is in many respects, a good man, but not often the Butler turn, exactly. I am not much of a matchmaker or matchbreaker, so I did not interfere with it, and wish all the parties much joy. Very likely it may be better for them to return to America. If so, I hope it will not be duty for him to go back again in a year or two. I pity her and we will all make it as pleasant for her here as possible.

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With respect and affection,

(Signed) Geo. I. Butler

Typed Mar. 7, 1986
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White, E. G. Dear Brethren [G. I.] Butler and [Uriah] Smith.

Written on April 5, 1887 in Basel, Switzerland [Letter # 13, 1887.
The Ellen G. White 1888 Materials: Chapter 2: 32-37.

Dear Brethren [G. I.] Butler and [Uriah] Smith.

I have sent copies of letters written to Brethren [E. J.] Waggoner and [A. T.] Jones to Elder [G. I.] Butler in reference to introducing and keeping in front and making prominent subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise.

I am troubled for the life of me I *cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder [J. H.] Waggoner*. It may be that it was a caution not to make his ideas prominent at that time, for there was great danger of disunion.

Now, I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong.

I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet.[*] Now, my brother, things that you have said, many of them are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner.

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me. I have had some *Impressive dreams*[†] that have led me to feel that you are not altogether in the light. Elder [D.M.] Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to.

[*] Elder Butler's pamphlet: "The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to that System of Laws Peculiarly Jewish?" (1886) was distributed to the delegates of the 1886 General Conference session.
[†] White, E. G. An Impressive Dream. - Testimonies for the Church, No. 33 (1889): 99-101 {p. 211-213}.

You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower. And then someone said, "*We have had enough of this. All this is as the shadow of night; it is the work of Satan*." Next he started up uneasy, groaning, and seemed to be like a man paralyzed, and declared he would leave the boat. He saw one that was sailing faster, and all on board apparently were happy. [There was] music and singing. He said, "I am going into that boat. I think this boat will go to pieces." The Captain stood firmly and said, "I know every piece of timber in the ship, and it will outride every storm. But that boat has worm-eaten and decaying timbers. It will not endure the tempest." I thought he said, "I am going on that boat if I perish with it."

Now, my brethren, I do not feel very happy and reassured when I think you have encouraged Elder Canright in giving lessons to the students in the college, and in pouring into the *Review* such a mass of matter as though he were bishop of the Methodist Church. And then when that objectionable article came out, even if it did come out while Elder [Uriah] Smith was not present, who of you laid this matter open before him? It seems I had to write him and speak plainly on this point. And he has used every check put on him by myself as a cause to throw himself.

I think if you had done your duty, I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer.

I advised his books to be suppressed,[*] especially the one on the law, the very subject he was conversing with you in regard to.[†] If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people.

And after his apostasy,[‡] why need you say the things in regard to him you have? God did not treat apostates in this way, and if you had anything to say, say it without putting such things in the paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another.

I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit

[*] Ellen White didn't explain a reason why she asked to suppress Canright's books published before by the SDA publishing house.
[†] Canright, D. M. The Two Laws, as set in the Scriptures of the Old and New Testaments. – Battle Creek, Mich.: Seventh-Day Adventist Publishing Association, 1882: 126.
[‡] D. M. Canright left the Seventh-day Adventist Church permanently in February, 1887. In 1886 he still was among the members of Theological Committee [Rev & Her, 1886, Nov 30, Vol. 63, No. 47: 744].

of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ.

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But, brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined, and [that] can bear the test of criticism, don't be afraid or too proud to yield it.

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help us, for the days of peril are upon us.

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see farther in this matter from that which the Lord has shown me, than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days.

My brethren, we want self and pride in us to die. Self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children, or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ.

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points, as Elder Canright has done, with assertions.

What we want in every conflict is not words to condemn but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fullness of God, and have the meekness and lowliness of Christ.

We have a wily foe who will seize your sword and turn it against you unless you know how to use it skillfully. But let none feel that we know all the truth the Bible proclaims.

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches.

I do not lose my faith in God nor in you, my brethren; neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know: God will help us if we will seek Him most earnestly.

The gospel is not all peace. I have many conflicts; I have many wakeful hours; but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty.

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other.

The religion of Christ, I testify, is not one of gloom but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until we can triumph in faith. While we have cause to grieve over the sinfulness of others, we must pray more and cling more firmly to the promises. –

Letter 13, 1887.

Ellen G. White Estate Washington, D. C. October 30, 1986. Entire Letter.

White, E. G. Cautions About Making Doctrinal Differences Prominent; Contemplating the Marvels and Mysteries of the Incarnation

Letter 37, 1887, to E. J. Waggoner and A. T. Jones; Basel, Switzerland, Feb 18, 1887.
[Manuscript Released, Vol. 15, No. 1141: 18/1-28/2]

I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the "added law." I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown [that] his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years.

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write. I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg, I am well aware, but it has not come as yet. I have much writing many years old on the law, but the special article that I read to Elder Waggoner has not come to me yet.

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. W.'s [Waggoner's] teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. If you, my brethren, had the experience that my husband and myself have had in regard to these known differences being published in articles in our papers, you would never have pursued the course you have, either in your ideas advanced before our students at the college, neither would it have appeared in the Signs. Especially at this time should everything like differences be repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent.

I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of. I have wanted to get out articles in regard to the law, but I have been moving about so much, my writings are where I cannot have the advantage of them.

It is no small matter for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are not vital points. I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder [J.H.] Waggoner's views were not correct, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that presenting it has been not only untimely, but deleterious.

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E. J. W. [Waggoner] has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye erelong, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of.

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I

have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background.

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion.

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused and the conference will be a dead loss, worse than if they had had no conference. Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony.

Elder [J.H.] Waggoner has loved discussions and contention. I fear that E.J.W. [Waggoner] has cultivated a love for the same. We need now good, humble religion. E.J.W. [Waggoner] needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people.*

But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence. I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the Lord, one in faith, one in purpose.

The Sickle [a missionary paper briefly published in 1886.] was started in Battle Creek, but it is not designed to take the place of the Signs, and I cannot see that it is really needed. The *Signs of the Times* is needed and will do that which the Sickle cannot. I know if the *Signs* is kept full of precious articles, food for the people, that every family should have it. But a pain comes to my heart every time I see the Sickle. I say it is not as God would have it. If Satan can get in dissension among us as a people, he will only be too glad.

I do not think that years will wipe out the impressions made at our last conference. I know how these things work. I am satisfied that we must have more of Jesus and less of self. If there is a difference upon any parts of the understanding of some particular passage of

* In a year Ellen G. White will give positive charateristcs to both E.J. Waggoner and A.T. Jones {See: p. 293-310}

Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this.

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness.

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eyes traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls.

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples travelling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy.

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. They listen to the discourses preached, they seem to be deeply interested as they hang upon the lips of the speaker, and if his words are sublime they are delighted; tears flow as the love of Christ is the theme brought before them.

But with the close of the discourse the spell is broken. Enter the homes and you will be surprised to not hear one word that would lead you to think that a deep impression was made as the circumstances warranted in the presentation of such elevating things. It was exactly as if they had listened to some pleasant song or melody. It is done, and the impression gone like the morning dew before the sun.

What is the reason of this? The truth is not brought into the life. They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. They did not take the word as a special message from God, of whom the speaker was only the one who was entrusted with the message. It is then any marvel that the truth is so powerless, that with a large number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper?

There is altogether too much sermonizing. There is too little listening and hearing the voice of God, but hearing only the voice of man; and the hearers go to their homes with souls unnourished but empty as before, and prepared to sit in judgment upon the sermon, commenting upon it as they would upon a tragedy, reviewing the matter as a human effort. "Let this mind be in you, which was also in Christ Jesus." Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice, that was the marvel of angels.

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed, scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom do we see? - Divinity, the Eternal Son of God, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man.

I wish that finite minds could see and sense the great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point.

I know that Satan's work will be to set brethren at variance. Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.

Our Redeemer liveth to make intercession for us, and now if we will daily learn in the school of Christ, if we will cherish the lessons He will teach us in meekness and lowliness of heart, we shall have so large a measure of the Spirit of Jesus that self will not be interwoven into anything that we may do or say. The eye will be single to the glory of God. We need to make special efforts to answer the prayer of Christ that we may be one as He is one with the Father, He who declared Himself actually straitened while in the days of His humiliation because He had many things to say to His disciples which they could not bear now. The wonders of redemption are dwelt upon altogether too lightly.

We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper like Cain's offering, Christless.

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away. Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart.

Truths connected with the second coming of Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then

there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are cantered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted.

Letter 37, 1887.
Ellen G. White Estate
Washington, D. C.,
May 2, 1985.

Pierce, S. Answer to Bro. Merriam's Question Respecting the Law of Gal. iii, in Review No. 3, Vol. X.

Review & Herald, 1857, Oct 8, Vol. 10, No 23, 180/3-181/3.

He asks, "Can the Law there spoken of, refer to the Ten Commandments?"

I think it cannot; but that it refers to the law-system, as a system; or, the *dispensation* of law, as such; or, the whole *embodiment* of law. Some will here ask, if in verse 19 the Moral Law is not referred to; and others, if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and as a system, as a dispensation, *as* a *whole*, it was added.

The word Law in the New Testament is used in some eight different senses: perhaps more. There are several passages in the New Testament besides those in Galatians, in which the word *law* is used in its broadest sense. John i, 17. "The law was given by Moses." It is evident to every mind that all laws *peculiar* to that dispensation were more especially given by Moses, than were those laws that were common to any other dispensation. Hence it does not mean the Law of the Ten Commandments (or Moral Law) merely, though there was perhaps a more complete development of that Law by God himself, at that time and by the instrumentality of Moses also, than there previously had been.

Again, Rom. v, 13. "For until the law sin was in the world." We learn from the connection that this period was from Adam to Moses. If this was the Law of the Ten Commandments, this connection shows that it did not *exist* till Moses. And further, that there must have been some other hidden, unrevealed law which men transgressed during that period of time. Both of which conclusions are untenable.

Again, we have additional evidence that the Moral Law was not alluded to, by paraphrasing the passage a little as follows: Until the Moral Law, the transgression of the Moral Law was in the world; showing also that this Law was transgressed before it existed, which is evidently an utter absurdity.

But it' we read It as follows: Until the law-dispensation, or system of law, sin was in the world, it is all rational and consistent. For the Moral Law, the transgression of which is sin, was in existence from Adam to Moses. And of course as men transgressed that Law, sin was in the world. This makes it all plain. The above is to show that the word *law* is used in some instances in its most extended sense. Some evidence will now be given to show that it is used in this sense in Gal. iii; and of course that it is some other law than that of the Ten Commandments.

therein all the days of his life?" When he could not read them but a few days, at most, before as a matter of course, they must all be committed to memory, and thus prevent that necessity. Again: if he had only a knowledge of the moral precepts, without a knowledge of any other laws, would he have been qualified to execute that penal code enacted to meet cases of rebellion, upon his rebellious subjects?

Again, as some believe this book to contain the ceremonial law only, we ask if that king had had a perfect knowledge of the ceremonial without any knowledge of the moral, or judicial code, would he have been any better qualified, in this case, to discharge the duties of a chief magistrate than in the other? Let the unprejudiced answer these questions.

It would seem not to be necessary for any of the inspired writers to give us a definite epitome of what their hooks respectively contained; for when we read them we *know* their contents. Thus we may know that the book of the law contained the whole embodiment of law.

Notwithstanding, to gratify the minds of some, they are referred to Deut. xxxi, 24; Josh. i, 8; Neh. viii, 1-3, 8, 14-18. Other scriptures might be brought as evidence on this point.

4. We have the *time when* this law *commenced* in verse 17; and the time of its termination, or when it expired by limitation in verse 19 of Gal. iii, which shows to all who appreciate the force of the language of those verses, and who believe that the Moral Law had any existence prior to Moses or subsequent to Christ, that it must have been some other law. And that it did exist prior, and has existed subsequently to these chronological points, an overwhelming amount of evidence has been adduced by the brethren who have written on the subject, both from the book of Genesis, and most or all the writers of the New Testament. And that the dispensation of law did begin with the former of these chronological points, we may all very well understand if we will take the pains to add Paul's 430 years to the chronological year of Gen xii, and compare the sum of these with the chronological year of Ex. xx; and that it ended with the latter chronological point, or in the midst of the seventieth week no one doubts.

5. We have further chronological evidence in verse 23? "Before faith came, we were kept under the law, shut up unto the faith, which should afterward be revealed." The above language indicates in the clearest manner that there was a point of time to which the Law here referred to, reached, and then the faith of Jesus took its place. This could not be the Moral Law, as that was not to be destroyed or removed to give place to this dispensation, but by the new covenant, was to be brought nearer than before; even to be written on our hearts, and thus magnified and made honorable; verifying the language of Ps. ixxxix, 28, "My covenant shall stand fast with him."

We have additional evidence in the following verses. "Wherefore the law *was* our schoolmaster to bring us to Christ; but after that faith *is come*, we are no longer under a schoolmaster." The language here shows, that the law was spoken of in the past tense, and faith in the present tense when Paul wrote. It is evidently therefore not the Moral Law, but the dispensation of law, which ended a little before, and gave place to the faith of Jesus which should afterwards be revealed, or the gospel dispensation.

Further that the Moral Law alone was our schoolmaster to bring us to Christ we have no evidence. True, it is by this Law we have the knowledge of sin; but how it brings us to Christ we are unable to tell. It was by the ministration of this Law, or by the types and shadows the body of which is of Christ, that men under that dispensation were led to Christ, as it is by the ministration of the gospel, or its teachings that men are led to Christ under this dispensation.

6. It must have been some other law; because it never could harm those who are all children of God by faith in Christ Jesus, [verse 26] to keep the Ten Commandments. Yea, rather, we must keep them according to the light we have in order to keep our faith alive. In proof James ii, 22 is adduced. Seest thou how faith wrought with his works, and by works was faith made perfect? Also Gal. ii, 17. But if while we seek to be justified by Christ, we ourselves are found sinners; i. e., transgressors of the Law, is therefore Christ the minister of sin? God forbid.

Again, Rom. vi, 1. What shall we say then? Shall we continue in sin, i.e., in the transgression of the Law, that grace may abound? God forbid." Thus we see that every child of God by faith in Christ must keep the Ten Commandments according to the light he has, to keep in a state of justification, and prevent his faith from dying.

Had it read, The law *is* our schoolmaster, instead of *was*, it would have taught something quite different. In this case, it must have referred to the Moral Law as no other law exists under the gospel dispensation.

Again, the phrase, *under the law*, in Galatians does not convey the same sense we all attach to this phrase when it refers to the Moral Law. In the latter instance we understand it to convey the idea that those who are under it, are exposed to its penalty; or are under condemnation and exposed to the wrath of God. But the 21st verse of chap. iv, completely refutes the idea of its being the Moral Law, if our view in this, as a church, is correct. For who in the exercise of their common faculties could desire to be under the Moral Law, if the sense of that phrase, is to be under its penalty? But if we understand that the Galatians desired to be under any rites or ceremonies which do not belong to the gospel, but did belong to the law dispensation, this would be quite a different thing. And the propriety of the application of that phrase would be apparent.

7. As further evidence to prove what law was here referred to, Abraham's two sons are introduced; the one by a bond-maid, and the other by a free-woman. Chap. iv, 22, 23. In verse 24 Paul says, "Which things are an allegory: for *these* are the *two covenants*." Here we have the key that unlocks the whole mystery of the book of Galatians. It will be useless here to introduce any kind of an argument to show that Paul was not abruptly introducing a subject foreign to, or in any degree different from the one in the preceding chapters; nor would I try to prove that the covenants here introduced, are a continuation of the leading subject of the former chapters, thrown in to elucidate it. For these, with a little reflection, must become self evident to all.

Now if it can be shown that the first covenant embraced the same people, the same period of time, and identically the same services that the law dispensation did, then this question must be forever settled. And in order to this, I would refer the reader to Heb. ix. "Then verily the first covenant had also ordinances (margin. ceremonies) of divine service and a worldly sanctuary." And Paul goes on with a description of these services, till in verse 10 he gets down to meats, and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation. Read the whole chapter. Thus we have proof that the first covenant comprehended the same that the law dispensation did. This first covenant *had* all these; i.e., it possessed all these ceremonies, sanctuary and all, that pertained to that dispensation.

8. And lastly. The reader is referred to chap. v. 3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. The phrase, whole law, is proof in itself what law is referred to. *Whole law*, means all law that had ever been given. If any dissent from this opinion, and think it means the whole of Ten Commandments, such are asked if they will inform us why the man who is circumcised is any more a debtor to do the whole of the Ten Commandments, than the man who is not circumised? True, the phrase, whole law, (as in James ii, 10,) when applied to the present dispensation would include but the Moral Law. But that Paul did reprove the Galatians for adherence to some things pertaining to a former dispensation; and that he did bring up and compare the two ; and in each of the four first chapters stow by striking contrast the eligibility of the latter, is hoped will soon become apparent to all.

The testimony adduced above, to bear on the points at issue, exists inherently within the book of Galatians itself, No collateral testimony being brought from any other book in the Bible; because there are no parallel cases except those recorded in Acts xv.

S. P.

Roxbury, Vt.

Additional Documents

to the trophies of Him, who with his "name written on his vesture and on his thigh, King of kings and Lord of Lords, travels in the greatness of his strength, as the Captain of our salvation?" And what is the fading wreath of laurel that crowns the victor's head, to the fadeless diadem which, all the more lustrous and valuable for being won by his skill, and placed upon the head by his own hand, *our Captain* bestows upon "him that overcometh?"

Soldiers of Christ, do we love our Leader? Does *his name* send a thrill of satisfaction and joyful enthusiasm through and through us? Then, to our dying day, let us be bold for him, and faithful to him. God forbid that we should be cowards under such a Captain. Above all, let us never be ashamed to own him as our Captain, or to be known as marching under his banner. Think of Washington's troops ashamed of Washington. Think of Wellington's troops turning their backs to the enemy because they fear or blush to be seen in Wellington's ranks. Think of Napoleon's army deserting his standard because they have no love for, and no confidence in, Napoleon. What then do we think of the Captain of our salvation? Are we ever ashamed of Him? L. T. [*Am. Messenger*

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH. OCT. 8, 1857.

GOLD TRIED IN THE FIRE.

PERHAPS to what has already appeared in the REVIEW on this subject, a few more thoughts may be added, if not to present anything new, at least to call attention again to a important subject that concerns us now.

What is meant by the gold of Rev. iii, 18, is a question which has often been asked. It is a proper one too, since we are under the counsel of a Witness that is faithful and true, to buy it of him; for he has borne witness against us that we are destitute of it; and when we are to seek for anything, we wish to have the object definitely before our mind for which we are to seek. What is the gold tried in the fire? It may help us to arrive at the definition of this, to consider the other things which we are counseled to buy. These are white raiment and eye-salve.

It must be evident to all that in the counsel of the true Witness are contained all the Christian graces which we are required to exercise; for he who heeds it will be found perfect; he will be enabled to see, he will be clothed, he will be rich towards God, he will overcome and be seated finally with Christ upon his throne.

Concerning what is meant by the eye-salve and white raiment, we presume all are agreed. The fine linen clean and white, (or white raiment,) says an inspired interpreter, is the righteousness of the saints. Rev. xix, 8. And we think the Apostle enlightens us on the eye-salve when he says, "But ye have an unction from the Holy One, and ye know all things. . . . But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John ii, 20, 27.

In 2 Pet. i, we find an enumeration of graces which, if they abound in us, will make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but if we do them an entrance shall be ministered unto us abundantly into his everlasting kingdom. They are, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity How many of these are included in righteousness, or right doing, which is the fine linen, or white raiment of the saints? Those evidently which relate more particularly to our outward actions, which are virtue, temperance, patience and godliness. What is included in the eye-salve? Knowledge; for it is by the anointing from on high that we see, perceive or know the things that pertain unto our everlasting peace. What remains to be included in the term gold? Faith and charity: more fully expressed by another Apostle as faith, hope and charity. "And now abideth faith, hope and charity;" and we think that the term gold may include "these three." 1 Cor. xiii.

"I counsel thee to buy of me gold tried in the fire." What think you, reader, of the counsel? We know of none who have not admitted that they were in the state described in the message to the church of the Laodiceans. Whatever view therefore we may take of the seven churches, we cannot avoid the application of this testimony to ourselves. If we say that they denote seven stages of the gospel church, we have without controversy reached the last, the Laodicean, and we are the ones expressly designated. If we say that the testimony applies to the *character* there described, in whatever age of the gospel it might be found, having admitted ourselves to be in that condition, we come no less beneath the threatening and counsel of that scripture. Even if you then are unsettled in the application of the theory let not that deter you from proceeding at once to zealous and diligent action.

We are counseled to buy gold of the faithful and true Witness. Again we ask you, reader, What think you of the counsel? You have doubtless many times thought much of the counsel of an earthly friend. Perhaps you have put yourself to much trouble to obtain it; and then how gladly you have received it, and how promptly acted upon it. But more than an earthly friend counsels you now. It is he who

"above all others
Well deserves the name of friend."

He who is the only friend that can give us unerring counsel—the only friend upon whose arm we can safely lean in the coming crisis. Nor does he wait for us to seek counsel of him, but while we were blind, and in a most wretched condition otherwise, he seeks us out, as it were, and tenders to us the counsel that we need. A time of trial is coming which nothing but the pure gold will be able to withstand: he sees that we lack it, and counsels us to obtain it immediately. The King is about to come in to examine the guests who have been summoned to the wedding: he sees that we are yet without those robes in which the guests must be clothed; and with a tender solicitude lest we be among the number who will be bound hand and foot, and be cast into outer darkness, he counsels us to buy of him the white raiment, the wedding garment. Matt. xxii, 11-14. A time is just before us in which we shall need to have the eyes of our understanding enlightened: he sees that we are yet blind and counsels us to buy of him eye-salve and anoint our eyes that we may see. His counsel is kind and timely. It is from one who knows what we need. Do you prize the counsel of such a counselor? Do you value the advice of such a friend? Will you heed it, and seek of him that merchandise in which there is true wisdom and lasting gain?

There is one thought here calculated to inspire us with confidence and courage. It is that he who counsels us to obtain these things is the one also from whom we are to obtain them. Now can we suppose that any person would counsel a friend to obtain certain things of him, and then refuse them to him? We cannot think that even a frail human would act thus; and will the compassionate Saviour whose ears are ever open to the penitent's petition; who can be touched with the feeling of our infirmities (knowing that we are but dust;—will he counsel his poor children to buy of him gold and white raiment, and then turn them empty away when they seek them earnestly of him? Impossible. Sooner can God deny himself. Come then with confidence, come boldly, to a throne of grace; and there behold inscribed upon that throne in golden characters, this cheering promise, the words of him who sits thereon, "Seek and ye *shall* find; knock and it *shall* be opened unto you."

Expect the Spirit when you have prayed for his assistance.

Answer to Bro. Merriam's Question Respecting the Law of Gal. iii, in Review No. 3, Vol. x.

HE asks, "Can the Law there spoken of, refer to the Ten Commandments?"

I think it cannot; but that it refers to the law-system, as a system; or, the *dispensation* of law, as such; or, the whole *embodiment* of law. Some will here ask, if in verse 19 the Moral Law is not referred to; and others, if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and *as* a system, *as* a dispensation, *as* a *whole*, it was added.

The word LAW in the New Testament is used in some eight different senses: perhaps more. There are several passages in the New Testament besides those in Galatians, in which the word *law* is used in its broadest sense. John i, 17. "The law was given by Moses." It is evident to every mind that all laws *peculiar* to that dispensation were more especially given by Moses, than were those laws that were common to any other dispensation. Hence it does not mean the Law of the Ten Commandments (or Moral Law) merely, though there was perhaps a more complete development of that Law by God himself, at that time, and by the instrumentality of Moses also, than there previously had been.

Again, Rom. v, 13. "For until the law sin was in the world." We learn from the connection that this period was from Adam to Moses. If this was the Law of the Ten Commandments, this connection shows that it did not *exist* till Moses. And further, that there must have been some other hidden, unrevealed law which men transgressed during that period of time. Both of which conclusions are untenable.

Again, we have additional evidence that the Moral Law was not alluded to, by paraphrasing the passage a little as follows: Until the Moral Law, the transgression of the Moral Law was in the world; showing also that this Law was transgressed before it existed, which is evidently an utter absurdity.

But if we read it as follows: Until the law-dispensation, or system of law, sin was in the world, it is all rational and consistent. For the Moral Law, the transgression of which is sin, was in existence from Adam to Moses. And of course as men transgressed that Law, sin was in the world. This makes it all plain. The above is to show that the word *law* is used in some instances in its most extended sense. Some evidence will now be given to show that it is used in this sense in Gal. iii; and of course that it is some other law than that of the Ten Commandments.

1. By comparing Gal. i, 6. 7, with verses 13, 14, we get some evidence that Paul was reproving the Galatians for their adherence to the Jews' religion. But we all must admit that the Ten Commandments or Moral Law, which was common to all dispensations, did not distinguish the Jews' religion from the religion of any other class of God's saints. But the law-dispensation did distinguish the Jews' religion from the religion of *every* other class of saints, which lived either before or since.

2. Several things recorded in chap. ii, and also in chap. v, 2-4, carry the strongest evidence that if the Galatians had not received the rite, they had embraced the sentiment, that circumcision was of consequence to them; and their adherence to this law of circumcision, a part of that dispensation of law and not common with this, was one of the reasons why Paul so sharply rebuked them in chap. iii, 1-5. And that circumcision is a law, and a part of that great system of law, consult John vii, 22, 23; Lev. xii, 3, and Gen. xvii, 14. And further, that the Galatians were not censurable for adherence to the Moral Law, and were censurable for their adherence to the law of circumcision, we take the testimony of this same Apostle as found in 1 Cor. vii, 19: "Circumcision is

nothing and uncircumcision is nothing, but the keeping of the Commandments of God."

3. Verse 10 of chap. iii. gives clear additional evidence what law in this chapter was especially referred to; and by this we obtain additional evidence that the Galatians had embraced some things at least, not in common with that dispensation, and the present one. Or rather, altogether irrelevant to the present or gospel age.

That the book of the law referred to here, contained all that pertained to that dispensation, is evident from many scriptures and we think indeed from every other consideration also. In the first place, Paul in his quotation, by inspiration supplies the word, *book*. It is not in the passage quoted, found in Deut. xxvii, 26, reading as follows: "Cursed be he that confirmeth not all the words of this law to do them." Had this declaration just followed the record of the Ten Commandments in Ex. xx, or Deut. v, there would then have been some plausibility in the idea that it referred to the Moral Law; but as it was at the closing up of the record of all that pertained to that dispensation by Moses, and also as the idea is expressed by the use of the definitive *this*, i. e., this law; this is good evidence that it contained the whole record of law given by Moses.

Again. In the directions given for a king who might be set over the people we have farther evidence. Deut. xvii, 18, 19. "And it shall be when he sitteth on the throne of his kingdom, that he shall write him a copy of *this* law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein, all the days of his life." If this book contained the moral precepts only, with what propriety could it be said, he should "read therein all the days of his life?" When he could not read them but a few days, at most, before as a matter of course, they must all be committed to memory, and thus prevent that necessity. Again: if he had only a knowledge of the moral precepts, without a knowledge of any other laws, would he have been qualified to execute that penal code enacted to meet cases of rebellion, upon his rebellious subjects?

Again, as some believe this book to contain the ceremonial law only, we ask if that king had had a perfect knowledge of the ceremonial without any knowledge of the moral, or judicial code, would he have been any better qualified, in this case, to discharge the duties of a chief magistrate than in the other? Let the unprejudiced answer these questions.

It would seem not to be necessary for any of the inspired writers to give us a definite epitome of what their books respectively contained; for when we read them we *know* their contents. Thus we may know that the book of the law contained the whole embodiment of law.

Notwithstanding, to gratify the minds of some, they are referred to Deut. xxxi, 24; Josh. i, 8; Neh. viii, 1-3, 8, 14-18. Other scriptures might be brought as evidence on this point.

4. We have the *time when* this law *commenced* in verse 17; and the time of its termination, or when it expired by limitation in verse 19 of Gal. iii, which shows to all who appreciate the force of the language of those verses, and who believe that the Moral Law had any existence prior to Moses or subsequent to Christ, that it must have been some other law. And that it did exist prior, and has existed subsequently to these chronological points, an overwhelming amount of evidence has been adduced by the brethren who have written on the subject, both from the book of Genesis, and most or all the writers of the New Testament. And that the dispensation of law did begin with the former of these chronological points, we may all very well understand if we will take the pains to add Paul's 430 years to the chronological year of Gen xii, and compare the sum of these with the chronological year of Ex. xx; and that it ended with the latter chronological point, or in the midst of the seventieth week no one doubts.

5. We have further chronological evidence in verse 23. "Before faith came, we were kept under the law, shut up unto the faith, which should afterward be revealed." The above language indicates in the clearest manner that there was a point of time to which the law here referred to, reached, and then the faith of Jesus took its place. This could not be the Moral Law, as that was not to be destroyed or removed, to give place to this dispensation, but by the new covenant, was to be brought nearer than before; even to be written on our hearts, and thus magnified and made honorable; verifying the language of Ps. lxxxix, 28, "My covenant shall stand fast with him."

We have additional evidence in the following verses. "Wherefore the law *was* our schoolmaster to bring us to Christ; but after that faith *is come*, we are no longer under a schoolmaster." The language here shows, that the law was spoken of in the past tense, and faith in the present tense when Paul wrote. It is evidently therefore not the Moral Law, but the dispensation of law, which ended a little before, and gave place to the faith of Jesus which should afterwards be revealed, or the gospel dispensation.

Further that the Moral Law alone was our schoolmaster to bring us to Christ we have no evidence. True, it is by this Law we have the knowledge of sin; but how it brings us to Christ we are unable to tell. It was by the ministration of this Law, or by the types and shadows the body of which is of Christ, that men under that dispensation were led to Christ, as it is by the ministration of the gospel, or its teachings that men are led to Christ under this dispensation.

6. It must have been some other law; because it never could harm those who are all children of God by faith in Christ Jesus, [verse 26,] to keep the Ten Commandments. Yea, rather, we must keep them according to the light we have in order to keep our faith alive. In proof James ii, 22 is adduced. Seest thou how faith wrought with his works, and by works was faith made perfect? Also Gal. ii, 17. But if while we seek to be justified by Christ, we ourselves are found sinners; i. e., transgressors of the Law, is therefore Christ the minister of sin? God forbid.

Again, Rom. vi, 1. What shall we say then? Shall we continue in sin, i. e., in the transgression of the Law, that grace may abound? God forbid." Thus we see that every child of God by faith in Christ must keep the Ten Commandments according to the light he has, to keep in a state of justification, and prevent his faith from dying.

Had it read, The law *is* our schoolmaster, instead of *was*, it would have taught something quite different. In this case, it must have referred to the Moral Law as no other law exists under the gospel dispensation.

Again, the phrase, *under the law*, in Galatians does not convey the same sense we all attach to this phrase when it refers to the Moral Law. In the latter instance we understand it to convey the idea that those who are under it, are exposed to its penalty; or are under condemnation and exposed to the wrath of God. But the 21st verse of chap. iv, completely refutes the idea of its being the Moral Law, if our view in this, as a church, is correct. For who in the exercise of their common faculties could desire to be under the Moral Law, if the sense of that phrase, is to be under its penalty? But if we understand that the Galatians desired to be under any rites or ceremonies which do not belong to the gospel, but did belong to the law dispensation, this would be quite a different thing. And the propriety of the application of that phrase would be apparent.

7. As further evidence to prove what law was here referred to, Abraham's two sons are introduced; the one by a bond-maid, and the other by a free-woman. Chap. iv, 22, 23. In verse 24 Paul says, "Which things are an allegory: for *these* are the *two covenants*." Here we have the key that unlocks the whole mystery of the book of Galatians. It will be useless here to introduce any kind of an argument to show that Paul was not abruptly introducing a subject foreign to, or in any degree different from the one in the preceding chapters; nor would I try to prove that the covenants here introduced, are a continuation of the leading subject of the former chapters, thrown in to elucidate it. For these, with a little reflection, must become self evident to all.

Now if it can be shown that the first covenant embraced the same people, the same period of time, and identically the same services that the law dispensation did, then this question must be forever settled. And in order to this, I would refer the reader to Heb. ix. "Then verily the first covenant had also ordinances (margin, ceremonies) of divine service and a worldly sanctuary." And Paul goes on with a description of these services, till in verse 10 he gets down to meats, and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation. Read the whole chapter. Thus we have proof that the first covenant comprehended the same that the law dispensation did. This first covenant *had* all these; i. e., it possessed all these ceremonies, sanctuary and all, that pertained to that dispensation.

8. And lastly. The reader is referred to chap. v, 3. For I testify again to every man that is circumcised, that he is a debtor to do the *whole law*. The phrase, whole law, is proof in itself what law is referred to. Whole law, means all law that had ever been given. If any dissent from this opinion, and think it means the whole of Ten Commandments, such are asked if they will inform us why the man who is circumcised is any more a debtor to do the whole of the Ten Commandments, than the man who is not circumised? True, the phrase, whole law, (as in James ii, 10,) when applied to the present dispensation would include but the Moral Law. But that Paul did reprove the Galatians for adherence to some things pertaining to a former dispensation; and that he did bring up and compare the two; and in each of the four first chapters show by striking contrast the eligibility of the latter, is hoped will soon become apparent to all.

The testimony adduced above, to bear on the points at issue, exists inherently within the book of Galatians itself. No collateral testimony being brought from any other book in the Bible; because there are no parallel cases except those recorded in Acts xv.

S. P.

Roxbury, Vt.

WATCHFULNESS AND PRAYER.

THESE duties are very closely connected with each other, and often urged upon us in the word of God. Especially are they urged by our Lord and his apostles, in view of the dangers that would surround the church in the last days. Says our Lord, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." Luke xxi, 36. Peter also urges the same. "But the end of all things is at hand; be ye therefore sober and watch unto prayer." 1 Pet. iv, 7.

These duties are so closely connected that he who neglects the one will soon cease to perform the other; and without the performance of these duties we make no advancement in the divine life, or work of preparation for the coming of Christ. It is through prayer we obtain strength to watch. Through watchfulness we may keep ourselves in a praying frame of mind, and thus be enabled to come before God with confidence, and ask for the things we need. Our Lord well understood all the dangers that would surround his church in the last days. Hence the injunction to watch and pray. But it is to be feared that these duties are too much neglected, even among those who profess faith in the Third Angel's Message. Our Saviour continued all night in prayer to God, and we should be instant in prayer.

Our closets should be often visited, there to enjoy communion with God; and morning and evening should witness our fervent devotion with our families at the altar of prayer. And the professed believer in present truth who goes to the secular duties of the day without having first sought God's blessing and protection for himself and family, not only gives to them a sad example of neglect of duty, but goes out

Merriam, J. D. Bro. Merriam's Questions.

Review & Herald, 1857, May 21, Vol. 3, No. 10, p. 21

Bro. Smith: It is now about sixteen months since I yielded to my convictions on the Sabbath question, and commenced to observe it as a religious duty. I have usually found it a delight, though it has brought me into marry trying positions. Still I feel the need of the Sabbath, and think it best to observe the day the Lord himself sanctified and blessed for man, rather than the day observed by professing Christians generally. There is one argument used by those who think the Sabbath is not binding, I cannot answer satisfactorily to my own mind. It is found in Gal. iii. The law was *added* Till the *seed should come*. &c. The position taken is, that the law of the Ten Commandments was added to the promise till Christ came, and then ceased. The law *was* (not *is*) our schoolmaster to bring us to Christ. Can the *law* there spoken of refer to the Ten Commandments?

I have read most of your publications on what is termed "the present truth;" but there are difficulties in my way which have prevented me from endorsing fully the views advocated. I don't know as I ought to burden you with them; but as one brother said to me, "Why don't you write your difficulties to the Review?" I thought it might not do any harm, if it did no good. So I will present some of them.

1. If the 2300 days cover the whole vision of Dan. viii, and they ended in 1844, what event answers to the breaking of the little horn without hard? This is one of the events seen in the *vision*: and *the vision*, was 2300 days in duration: and I am unable to see how the days can end and that event not take place.

2. Do the 1335 days of Dan. xii, 12, reach to the end of the wonders, in answer to the question, (verse 6)* How long? &c. What blessing is given to those who wait and come to those days? If they ended in 1844, what is understood by the last verse: "Thou shalt rest and stand in thy lot at *the end of the days*?"; If the prophetic periods are all ended, in what time are we living now, and how long will it last?

3. If keeping the Sabbath is to be the distinguishing *mark* or seal of God in the foreheads of saints during the time of the two-horned beast's reign now considered future; what was the seal of God under the sounding of the fifth angel? Rev. ix, 4. In what position is a person that is sealed? i.e., can he fall from it?

* "… How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" [Daniel viii, 13]

4. If I understand your position in regard to the two-horned beast of Rem. xii, it is, that the United States are to fulfill the prophecy that it has not yet done its miracles and wonders to deceive; of course has not yet caused the earth to make an image to the beast. The difficulty to my mina is this: if it has but just arisen so as to show its two horns, and is to exercise *all the power* of the first beast, and is to cause the earth, and them which dvell therein, to worship it; is to do great wonders, make fire come down, &c., is to deceive the people and cause them to make an image and worship it on pain of death; is to cause all to receive a mark of homage, &c., and all before the coming of Christ, then we have got something before us to *watch for* instead of watching for the Lord! To me it looks like putting the coming of Christ too far in the future. Still I may not understand it right.

5. Much has been said of late of the *loud cry* of the third angel. Can that cry be made before the beast is fully developed?

Now, dear brother, if you think any of those ideas worth noticing, I would be glad to hear from you, rough the paper or otherwise, as I most earnestly desire *truth* and not error. My sympathies are more with the seventh-day keepers, than any other class of people, though as you see I am not in full fellowship with them. I think and believe there are good people who do not understand some things as I do; but I must believe a man must possess the meekness and gentleness of Christ in order to be his disciple. Such are my brethren, whether I can see eye to eye with them or not, believing the time near, when we shell see as we are seen, and know as we are known; when the Lord shall bring again Zion.

Yours in hope of eternal life at the coining of Jesus.

J. D. Merriam.

vent them that were asleep; but all must be changed together; therefore all are called to the marriage supper. It may be plainly seen by the foregoing that Christ comes on the white cloud direct from the wedding before the marriage supper takes place.

I now inquire, What takes place after supper?

1. It will be remembered that Christ has invited, and brought up to the New Jerusalem, all that are righteous, all that are in favor with him, and to be subjects of his everlasting kingdom. They are now celebrating the marriage supper of Christ, preparatory to his going down to earth again on a white horse, followed by all the heavenly train, angels, prophets, apostles, martyrs, yea, the 144000 too, praise our God! all follow Jesus down to earth on white horses. Read the testimony. Chap. xix, 11. "And I saw heaven opened, and behold a white horse." In chap. xiv, it was a white cloud. Verse 12. "His eyes were a flame of fire, and on his head were many crowns." On the cloud, it was, "a golden crown." Verse 14. "And the armies which were in heaven followed him upon white horses." These armies must be the saints that have celebrated the marriage supper. Verse 15. "And out of his mouth goeth a sharp sword, (on the cloud it was a sickle, symbolic of gathering,) that with it he should smite the nations; (the sword is a symbol of wrath;) and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. This last verse contains positive proof that the resurrected saints will be with Jesus on white horses. Read Rev. ii, 26, 27. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. It will be seen that when Christ goes forth on the white horse, he goes forth followed by all the armies in heaven for the purpose of executing the very identical work specified in the promise made to the Thyatiran church. The faithful ones of the Thyatiran church all being dead, they must of necessity have a resurrection previous to their following Christ on white horses: for then is the time that they receive power over the nations.

I will now briefly sum up the whole testimony contained in this article, lest some may have overlooked the force of the argument while reading. I think the foregoing testimony proves the following order of events:

1. The marriage takes place between the last work in the Sanctuary, and Christ's coming on the cloud; which marriage will take place during the time it may take to pour out six of the plagues.

2. He will come direct from the wedding to his waiting servants, which will be previous to the marriage supper.

3. He will take the righteous, resurrected and living, up to the City, to there celebrate the marriage supper, which will be celebrated during the time that the kings of the earth and the whole world are gathering to the battle of the great day of God Almighty." Rev. xvi, 14, 15. For remember, Christ comes as a thief and takes away the saints while the wicked are gathering under the spirits of devils. And,

4. After supper (not before) he goes forth on the white horse, followed by all the armies of heaven on white horses, for the evident purpose of treading in wrath the vine of the earth referred to in chap. xiv, 19.

I now propose the following questions for those of our brethren that may be in doubt respecting what will be done, from the time the saints are delivered until the earth is made new. First, will not the reign of the saints with Christ begin at the marriage supper? See Rev. xix. Second, will not their first work be, to utterly desolate the earth? Compare Rev. xix, 14, 15, with verse 21. Third, will not the desolation of the earth take place previous to the beginning of the 1000 years? See Rev. xx, 2. Mark, Satan is bound 1000 years after the living are destroyed by Christ and the saints on white horses. Fourth, and last, will Christ wear the crown, the sword, the kingly robe, the mitre, the girdle, and the breastplate of judgment all during the 1000 years?

Dear brethren, I submit these views for your prayerful consideration. If I have erred, it is not willful. To err is but human. I now call for your friendly criticism, that if I have erred I may be set right.

S. WOODHULL.

West Somerset, Niagara Co, N. Y.

Questions by Bro. Merriam.

BRO. SMITH: It is now about sixteen months since I yielded to my convictions on the Sabbath question, and commenced to observe it as a religious duty. I have usually found it a delight, though it has brought me into many trying positions. Still I feel the need of the Sabbath, and think it best to observe the day the Lord himself sanctified and blessed for man, rather than the day observed by professing Christians generally. There is one argument used by those who think the Sabbath is not binding, I cannot answer satisfactorily to my own mind. It is found in Gal. iii. The law was *added* TILL the *seed should come*. &c. The position taken is, that the law of the ten commandments was added to the promise till Christ came, and then ceased. The law *was* (not *is*) our schoolmaster to bring us to Christ. Can the *law* there spoken of refer to the *ten commandments*?

I have read most of your publications on what is termed "the present truth;" but there are difficulties in my way which have prevented me from endorsing fully the views advocated. I don't know as I ought to burden you with them; but as one brother said to me, "Why don't you write your difficulties to the *Review*?" I thought it might not do any harm, if it did no good. So I will present some of them.

1. If the 2300 days cover the whole vision of Dan. viii, and they ended in 1844, what event answers to the breaking of the little horn without hand? This is one of the events seen in the *vision*: and *the vision* was 2300 days in duration: and I am unable to see how the days can end and that event not take place.

2. Do the 1335 days of Dan. xii, 12, reach to the end of the wonders, in answer to the question, (verse 6 How long? &c. What blessing is given to those who wait and come to those days? If they ended in 1844, what is understood by the last verse, Thou shalt rest and stand in thy lot at *the end of the days*? If the prophetic periods are all ended, in what time are we living now, and how long will it last?

3. If keeping the Sabbath is to be the distinguishing *mark* or seal of God in the foreheads of saints during the time of the two-horned beast's reign now considered future; what was the seal of God under the sounding of the fifth angel? Rev. ix, 4. In what position is a person that is sealed? i. e., can he fall from it?

4. If I understand your position in regard to the two-horned beast of Rev. xii, it is, that the United States are to fulfill the prophecy: that it has not yet done its miracles and wonders to deceive; of course has not yet caused the earth to make an image to the beast. The difficulty to my mind is this: if it has but just arisen so as to show its two horns, and is to exercise *all the power* of the first beast, and is to cause the earth, and them which dwell therein, to worship it; is to do great wonders, make fire come down, &c., is to deceive the people and cause them to make an image and worship it on pain of death; is to cause all to receive a mark of homage, &c., and all before the coming of Christ, then we have got something before us to *watch for* instead of watching for the Lord! To me it looks like putting the coming of Christ too far in the future. Still I may not understand it right.

5. Much has been said of late of the *loud cry* of the third angel. Can that cry be made before the beast is fully developed?

Now, dear brother, if you think any of these ideas worth noticing, I would be glad to hear from you, through the paper or otherwise, as I most earnestly desire *truth* and not error. My sympathies are more with the seventh-day keepers, than any other class of people, though as you see I am not in full fellowship with them. I think and believe there are good people who do not understand some things as I do; but I must believe a man must possess the meekness and gentleness of Christ in order to be his disciple. Such are my brethren, whether I can see eye to eye with them or not, believing the time near, when we shall see as we are seen, and know as we are known; when the Lord shall bring again Zion.

Yours in hope of eternal life at the coming of Jesus.

J. D. MERRIAM.

EDITORIAL DIFFICULTIES.—The *London Record*, on entering the thirteenth year of its existence, speaks thus:

"Few there are who know the difficulties of conducting a public journal, and especially one which desires to act on Christian principles. To speak the truth in love, and yet without fear or favor, to withstand whatever threatens the integrity of God's holy word or the purity of Christ's holy gospel, is no easy task, especially for those who must often write upon the spur of the moment. . . . Readers are offended because some favorite opinion is controverted, or some favored friend is censured; because some lengthy communication is not inserted, or some fond suggestion not adopted; because in one instance we may have been too sharp, or in another too tame; because we have dwelt too much on one topic, or too little on another. There are those who have thought our Protestantism ardent even to exaggeration. There are others who characterize it as "milk and water," and long for their own infusions of what, in the view of sober men, more resembles the too stimulating dew of the mountains."

How our sins have particularly murdered Christ and us.

Priests, magistrates, people, pursue him to the garden; bound by the chain of our sins. We wonder; he is led captive. We execute; he is silent. We shut our eyes; he is blindfolded. We pamper the flesh; he sheds blood, and agonizes. We seek ease; he faints under the cross. We are proud; he is crowned with thorns, and naked. We abuse our hands and feet; he is pierced. We are intemperate; he thirsts and hath vinegar and gall. We are unclean; he is bathed in blood. We are impatient; he is railed at. We are accursed by the law; he was upon the tree. We are hard-hearted; his heart was pierced. We are careless; he had strong cries and agonies.—*Fletcher*.

THE Bible divides men into two classes; those who trust in themselves, and those who trust in God. The one class walk by their own light, trust in their own strength, fight their own battles, and have no confidence otherwise. The other, not neglecting to use the wisdom and strength which God has given them, still trust in his wisdom and his strength to carry out the weakness of theirs. The one class goes through life as orphans; the other has a Father.—*Ex.*

"VALUE your souls," says the pious Henry "and you will value your time. Whatever you do, take heed of idleness. That is the devil's anvil on which he hammers out many temptations."

Wakefield's Translation.

James i, 22. "Be ye performers of the law, and not hearers only." Chap. ii, 10. "Whosoever shall keep the whole law, and fail in one commandment, he is guilty of breaking every commandment." Verse 26. "As therefore, the body without breath is dead, so is this belief," &c.

Interline your discourse with secret ejaculations to God for wisdom.

You have a place in society peculiarly your own; endeavor to find out where it is, and keep it.

Sabbath School Lessons. Important Bible Subjects.

The Youth Instructor, 1886, April 7 – Jul 14, Vol. 34, No. 14-28.

1. The Giving of the Law.

4th Sabbath in April.
The Youth Instructor, 1886, Apr 7, Vol. 34, No. 14: 55.

1. To what place did - the Israelites come about two months after they left Egypt? Ex. 19: 1.
2. What did the Lord say he would do on the third day afterward? Ex. 19: 11.
3. What preparation were the people required to make for this event? Ex. 19: 10, 11.
4. What precaution was taken to keep the people from touching the mountain? Ex. 19:12, 23.
5. What was said would be the result if any one should touch it? Ex. 19: 12, 13, 21.
6. What dreadful things did the people hear and see on he third day? Ex. 19: 16.
7. What caused these things? Ex. 19: 20.
8. How was the mountain affected by the presence of the Lord? Ex. 19: 18.
9. Who attended the Lord on this occasion? Ps. 68: 17.
10. For what purpose did the Lord thus come down on Mt. Sinai? Nehemiah 9:13; Deut. 33: 2.
11. Where do we find that which the Lord spoke from Sinai? Ex. 20: 1-17.
12. When the Lord had spoken these words, what did the people do? Ex. 20: 18.
13. What request did they make? Ex. 20: 19; Dent, 5: 24-27; Heb. 12: 19.
14. Did the Lord grant their request? Deut. 5: 28.
15. In what manner did he give them subsequent instruction? Deut. 5: 30, 31.

2. The Ten Commandments delivered to the People.

1st Sabbath in May.
The Youth Instructor, 1886, Apr 14, Vol. 34, No. 15: 59.

1. What preparations were required to be made before the Lord came down on Mount Sinai?
2. Describe the appearance of the mount when the Lord descended upon it.
3. By whom was the Lord accompanied?
4. For what purpose did he come?
5. How did the Lord make known this law to the people? Ex. 20: 1; Deut. 4:12.
6. When the people begged that they might not hear the voice of God any more, how did they afterward receive instruction?
7. Soon afterward, what did the Lord say to Moses? Ex. 24: 12.
8. How long was Moses in the mount? Ex. 24: 18.
9. When the Lord had finished the instructions which he gave to the people through Moses, what did he give to Moses? Ex. 31: 18.
10. Whose workmanship were the tables? Ex. 32: 15, 16.
11. How and by whom was the law written on these tables? Ex. 32: 16.
12. When Moses saw the people dancing around a golden calf, what did he do with the tables of stone? Ex. 32: 19.
13. After the people had been punished for their wickedness, what command did the Lord give to Moses? Deut. 10: 1.
14. What did the Lord say he would write on these two new tables? Deut. 10: 2.
15. Did Moses do as he was commanded? Dent. 10: 3.
16. What did the Lord then do? Dent. 10: 4.

17. What does Moses call that which the Lord wrote on these tables? Deut. 10: 4.
18. Then what was it that the Lord spoke from out of the midst of the fire on the mount?
19. After Moses had rehearsed the Ten Commandments to the people (Dent. 5: 7-21), what did he say to them? Dent. 5: 22.
20. If the Lord "added no more," then could anything else than what was on the tables be any part of the Ten Commandments?
21. Repeat the Ten Commandments. Repeat the fifth; the second; the eighth; the third; the sixth; the ninth; the fourth.

Note: When Moses was in the mount, God gave him two tables of stone made by himself, on which he had graven the "testimony" (Ex. 31:18; 32:15, 16); after these two tables had been broken, Moses, at the command of God, went up into the mount, having in his hand two tables like the first (Dent. 10: 1-3); on these two tables the Lord wrote the same matter that was on the first two tables, and that was "the Ten Commandments." Deut. 10:4. These words, says Moses, the Lord spake in the mount out of the midst of the fire in the day of the assembly; therefore that which was spoken from Mt. Sinai, and written on the two tables of stone, was the Ten Commandments. Further: Moses, after rehearsing the substance (Dent. 5: 7-21) of that which is given in full in Ex. 20:3-17, said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness; and he added no more; and he wrote them on two tables of stone, and delivered them to me." Deut. 5: 22. Therefore we must conclude that nothing that was not written on the tables of stone can form any part of the Ten Commandments. In other words, the law of God, or Ten Commandments, is limited to that which God spoke with his own voice and wrote with his own finger, and which is found, as spoken and written, in Ex. 20: 3-17.

3. **Perfection of the Law.**

2nd Sabbath in May.
The Youth Instructor, 1886, Apr 21, Vol. 34, No. 16: 63.

1. Under what circumstances were the Ten Commandments spoken?
2. What steps were taken for their preservation?
3. Where do we find them recorded?
4. In what two precepts are these Ten Commandments summed up? Matt. 22: 35-40.
5. In making this statement, did Christ utter a new truth? Lev. 19:18; Dent. 6:5. *He quoted from the law*. See Matt 22: 36.
6. Can there be any duty outside of what we owe to God and our fellow-creatures?
7. Then what may be said of the Ten Commandments? Eccl. 12: 13.
8. What does David say of the commandments? Ps. 119: 172.
9. What does the Lord, through one of his prophets, say of his own righteousness? Isa. 51: 6.
10. Who are they who know (or have) this righteousness? Isa. 51: 7.
11. Then what is the law of God? - The righteousness of God.
12. Since the law of God is his righteousness, what may truly be said of it? Ps. 19: 7.
13. Quote other statements from the Psalms concerning the nature of the law. Ps. 111: 7; 119: 86, 138, 142, 151.
14. What did Paul say of it? Rom. 7:12.
15. Since the commandments are an expression of the righteousness of God, is it possible to speak of them in too exalted terms?

Note: Since the law of God is "the righteousness of God," or the expression of God's character, it is evident that every epithet which is applied to the character of God, may with propriety also be applied to the law.

4. **Breadth of the Law.**

3rd Sabbath in May.
The Youth Instructor, 1886, Apr 28, Vol. 34, No. 17: 67.

1. What can you say of the perfection of the Ten Commandments?
2. Of whose character are they a likeness? Give proof.
3. How much of our duty is comprised in the Ten Commandments?
4. If we do the commandments, what sort of characters will we have? Dent. 6:25.
5. Of whose righteousness will we be partakers? 1 John 3:7; compare Isa. 51: 6, 7.
6. If to do the commandments is righteousness, what must it be to fail to do them?
7. And what is all unrighteousness? 1 John 5: 17.
8. Then what is sin? 1 John 8: 4.
9. How may we know that any action is sinful? Rom. 7: 7.
10. To what law does Paul here refer as pointing out sin? To the law which contains the commandment "Thou shalt not covet."
11. Then of what law is it that John speaks when he says that "Sin is the transgression of the law "? Of the law of Ten Commandments.
12. Can there be any sin committed that is not covered by the law? Rom. 4: 15; 5: 13.
13. What did David say of the law? Ps. 119: 96.
14. How broad is it? Heb. 4:12.
15. How did Jesus illustrate this in the case of the sixth commandment? Matt. 5: 21, 22.
16. Do the commandments forbid evil thoughts and desires as well as open sins? Matt. 5:27, 28.
17. What is the whole duty of man? Eccl. 12:13.
18. What reason is given why we should do our duty by keeping the commandments? Verse 14.
19. What does this statement indicate? (See note.)

Note: "Fear God, and keep his Commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Keeping the commandments is declared to be the whole duty of man. The reason given why we should thus do our whole duty, is that "God will bring every work into judgment, with every secret thing." This statement, coming in the connection that it does, can indicate nothing else than that the commandments of God cover every work, with every secret thing. Whosoever therefore keeps the commandments will be perfect, even in his secret thoughts.

5. **Extent of the Law's Jurisdiction.**

4th Sabbath in May.
The Youth Instructor, 1886, May 4, Vol. 34, No. 18: 71.

1. What is sin? 1 John 3: 4.
2. Is everything that is wrong a violation of the law? 1 John 6: 17.
3. Is sin ever imputed where there is no law? Rom. 4: 15.
4. Then when we find sin imputed to any people, of what may we be sure?
5. What does the Bible say of Cain? Gen. 4:7, 8; 1 John 3:12.
6. What is said of the men of Sodom? Gen. 13:13.
7. Then, according to Rom. 4:15, what must we conclude concerning Cain and the men of Sodom?
8. Why would not God allow Abraham and his family to occupy the land of Canaan as soon as the promise was made? Gen. 15: 13, 16.

9. What was the particular sin of the Amorites? 1 Kings 21:26.
10. What law forbids idolatry?
11. What other positive proof have we that the people in the time of Abraham had the law? Gen. 26:5.
12. By whom did sin enter into the world? Rom. 5:12.
13. Then what did Adam violate?
14. What particular period does the apostle specify, during which death reigned? Rom. 5:14.
15. What alone causes death? Rom. 5:12; James 1: 15.
16. And what is necessary in order that sin may be imputed? Rom. 5:13.
17. Then what besides sin and death must also have existed from Adam to Moses?
18. What does Paul say of the condition of both Jews and Gentiles? Rom. 3: 9.
19. If one is charged with sin, of what is he certainly in possession? Rom. 4: 15; 5: 13.
20. To whom alone can a law speak? Rom. 3: 19.
21. As a consequence of what the law says, how do all the world stand? Ib.
22. Then who are under obligation to keep the law? - *The whole world*.
23. If the law existed from the beginning, why was it necessary to give the law from Sinai? Rom. 5: 20.

Notes: Since "sin is the transgression of the law," "and sin is not imputed when there is no law," it follows that the fact that sin is imputed to any people is evidence that they had the law and were amenable to it. Therefore since sin is imputed to the Amorites, the Sodomites, Cain, Adam, etc., all those people knew, and were answerable to, the law of God.

"The law entered that the offense might abound." Rom. 5:20. An offense is a violation of law, a transgression, a sin. Therefore the text means, the law entered that the sin might abound. Then there was sin before the time spoken of when the law "entered." But as there can be no sin without law, it follows that the law existed before the, time when "the law entered," which was at 'Sinai. The "entering" of the law was the formal giving of it from Sinai. Before that time, people knew the law only as portions of it remained written in their hearts (Rom. 2:15), or as they were taught by the servants of God, like Enoch, Noah, and Abraham, who had direct communication with Heaven. But after the giving of the law from Sinai, each person could at all times carefully examine the whole law for himself, and consequently sins which before might have seemed trivial, or might have passed unnoticed, were made to stand out in their true character. Thus the offense was made to "abound." As Paul elsewhere says, sin, by the commandment, became" exceeding sinful." Rom. 7:13.

6. **Extent of the Law's Jurisdiction** (Continued).

5th Sabbath in May.
The Youth Instructor, 1886, May 12, Vol. 34, No. 19: 75.

1. Din the law exist before it was spoken from Sinai? Give proof.
2. Can you prove that its claims are binding on Gentiles as well as on Jews?
3. Over what part of the earth has the law jurisdiction? Proof.
4. How many apartments were there in the tabernacle built by Moses? Ex. 26:33.
5. What article of furniture was in the most holy place? Ex. 26: 34.
6. Why was it called the "ark of the testimony"? Ex. 25: 16.
7. What was this "testimony"? Ex. 31: 18; Deut. 10: 4, 5.
8. Of what was this earthly tabernacle a pattern? Heb. 9:8, 9, 23, 24.
9. Was the furniture of the tabernacle, as well as the tabernacle itself, made according to this heavenly pattern? Ex. 25: 9, 40.

10. Is there a real temple in heaven? Heb. 8: 1, 2.
11. What article of furniture is specially noted as having been seen in it? Rev. 11:19.
12. Since the ark was - called the "ark of the testimony" because it contained the tables of the law, what must be in the ark in the real temple in heaven? (See note.)
13. Then what relation did the tables which Moses placed in the ark bear to those in the temple in heaven? (See note.)
14. Where is the Lord's throne? Ps. 11: 4; Hab. 2: 20.
15. Between what beings is his seat? Ps. 80:1; 99:1.
16. In the earthly tabernacle, from between what' figures did the Lord speak to the people? Ex. 25: 22.
17. Then of what was the ark in the earthly sanctuary a representation? - *Of the throne of God in the temple in heaven*.
18. What was within the ark, and underneath the cherubim? Ex. 25: 16, 22; Rev. 11: 19.
19. Then what relation do the commandments sustain to the throne of God? - They are underneath it, forming its foundation.
20. Can you quote any texts of Scripture that directly support this conclusion? Ps. 89:14; 97:2. Compare Ps. 119: 172.
21. How extensive is the authority of God's throne? Ps. 103:19.
22. Then how extensive must be the jurisdiction of the Ten Commandments?
23. Must they not, then, be the rule of conduct in heaven as well as on earth? Ps. 103: 20.

Note: In Ex. 31:18 we read that the Lord "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." In Deut. 5:22 we learn that it was the Ten Commandments that were written on the two tables of stone; and from Deut. 10:4, 5 we learn that these tables were placed in the ark. Therefore we know that the Ten Commandments are the "testimony;" and when John says (Rev. 11:19) that in the temple of God in heaven he saw the "ark of his testimony," we must conclude that the Ten Commandments are in the ark. And, further, since the earthly tabernacle and its furniture were "patterns of things in the heavens" (Ex. 25:9, 40; Heb. 9: 23, 24), we must also conclude that the Ten Commandments which were on the tables of stone in the tabernacle which Moses built, were but a copy of the ten commandments in the temple in heaven.

7. **Perpetuity of the Law**.

1st Sabbath in June.
The Youth Instructor, 1886, May 19, Vol. 34, No. 20: 79.

1. GIVE as much proof as you can that the law existed before God spoke it from Sinai?
2. What relation do the Ten Commandments sustain to the throne of God?
3. From this, what must we conclude as to the extent of their jurisdiction?
4. How long is God's kingdom to endure? Dan. 4: 3; 7:27.
5. Since God is to reign forever, and the Ten Commandments are the foundation of his throne or government, how long must they endure?
6. In what words does the psalmist corroborate this? Ps. 119: 180.
7. To what would a change in the law be equivalent? - *To a change in the government of God*.
8. What strong language did Christ use concerning the law of God? Matt. 5: 17, 18.
9. Can you refer to a noted prophecy that has not yet been fulfilled? Ps. 89: 20-37; note especially verses 29, 36, 87.
10. How long will it take for this prophecy to be fulfilled? - *As long as the days of heaven, or to all eternity*.
11. Then how long will the Ten Commandments exist unchanged?

12. Quote a direct statement of the psalmist concerning the stability of the commandments. Pa. 111: 7, 8.
13. What have we already found the Ten Commandments to be? Po. 119: 172.
14. Whose righteousness are they? Isa. 51: 6, 7.
15. What does God say of his righteousness? Isa. 51: 6, last part.
16. How long must the "righteousness of God" endure? - *As long as God himself endures*.
17. What does the psalmist say of the existence of God? Ps. 90: 1, 2.
18. Then what must we still conclude as to the length of time the Ten Commandments will exist?
19. In making a direct address to the Jew, what does Paul say that lie knows? Rom. 2: 17, 18.
20. How does it happen that he knows God's will? Verse 18, last part.
2L Since "being instructed out of the law" causes one to know God's will, of what must the law be a statement?
22. What scripture further establishes the conclusion that the law of God is his will? Ps. 40: 8.
23. Is God's will changeable? James 1: 17.
24. In view of these different lines of argument, what must we conclude in regard to the law of God? Luk. 16: 17.

Note: Christ said that "not one jot or tittle should pass from the law till all be fulfilled." Matt. 5:18. From the preceding verse it appears that he had reference to the prophets, meaning that nothing should pass from the law until all the sayings of the prophets were fulfilled. In Ps. 89: 20-37 we have a prophecy concerning Christ. To fulfill this prophecy will require all "the days of heaven," that is, all eternity. Therefore Christ's words are equivalent to the statement that the law will exist unchanged to all eternity.

8. **Review of Lessons 1-7**.

2nd Sabbath in June.
The Youth Instructor, 1886, May 26, Vol. 34, No. 21: 83.

1. State the circumstances under which the law was spoken from Mt. Sinai.
2. Upon what was it written?
3. What other name was given to that which was written on the tables of stone?
4. Where do you find the Ten Commandments recorded as the Lord spoke them?
5. Where were the commandments placed?
6. Repeat them.
7. How much of our duty do they cover?
8. Give the texts which prove that the Ten Commandments are the righteousness of God.
9. Then what did we conclude as to their nature?
10. What kind of character will those have who keep the commandments?
11. Prove that the law takes cognizance of what we think, as well as of what we do.
12. What is sin?
13. How much can a person do that is not right before the law will condemn him?
14. Prove that the law existed before it was spoken from Sinai.
15. Prove that it is binding on Gentiles as well as on Jews.
16. State as many arguments as you can, which show the extent of the law's jurisdiction.
17. Give the arguments by which it is proved that the commandments are the foundation of God's throne or government?
18. What does this prove as to the jurisdiction of the ism?
19. Give as many proofs as you can for the perpetuity of the law.
20. What texts and arguments can you give to show that the law must exist unchanged to all eternity?

9. **Christ the End of the Law**.

3rd Sabbath in June.
The Youth Instructor, 1886, June 2, Vol. 34, No. 22: 87.

1. What does Paul say that Christ is to every one that believeth? Rom. 10: 4.
2. Does this mean that Christ came to abolish the law? Matt. 5: 17; Isa. 42: 21.
3. In what sense besides "termination" is the word "end" frequently used? - *Design, object, or purpose*. See Webster's Unabridged Dictionary, definition 4.
4. Quote a text from' the Bible where it evidently has this meaning. James 6:11; or any one of the following: Rom. 14:9; John 18: 37; Amos 5:18; Luke 18:1; Heb. 13: 7; 1 Peter 1: 9.
5. What does Paul elsewhere say is the end of the law? 1 Tim. 1: 5.
6. What is the meaning of "charity"? - *Love*. See rendering of this text, also of 1 Cor. 13, in Revised Version.
7. And what is love? 1 John 6: 3; Rom. 13: 10.
8. Then to what is Paul's statement in 1 Tim. 1: 5 equivalent? - "*Now the design of the commandment (or law) is that it should be kept*."
9. If a man kept the law, how would he stand before God? Rom. 2: 13.
10. Then what may be said to be one end or design of the law? - *To justify men before God. This may truly be said to be its object, for it will justify only the obedient, and it is the design that the law should be obeyed*.
11. What would be necessary in order that a man could be called a "doer of the law"? - *It would be necessary that he should have kept the law in every particular during every moment of his life*.
12. Has any body ever kept the law thus perfectly? Rom. 3:10-12.
13. Then must not the law fail of Its object in securing the justification of men? Rom. 3:20.
14. How, then, is it possible for a than to secure justification? Rom. 3: 24, 25.
15. Then in what sense may Christ be called the end of the law? - *He secures the justification of men, a thing which the law can no longer do*.
16. What have we learned was a primary design of the law? See answer to question 8.
17. Is it possible for any man to meet this requirement? Gal. 5:17.
18. How is it possible for any one to do what is required? John 15:5.
19. For what express purpose did Christ suffer for man? Rom. 8: 3, 4.
20. Then how again is Christ the end of the law? – He enables those who are "in him" to keep the law, thus fulfilling its design. (To be continued)

10. **Christ the End of the Law** (Continued).

4th Sabbath in June.
The Youth Instructor, 1886, June 9, Vol. 34, No. 23: 91.

1. To whom is Christ the end of the law? Rom. 10: 4.
2. For what purpose is he the end of the law to believers? Rom. 10: 4.
3. What is righteousness? - *Obedience to the law*. See Deut. 6:25.
4. What will those have who keep the law? Rom. 10: 5; Matt. 19: 17.
5. Then since it was designed that men should keep the law, to what may the law be said to have been ordained or designed? Rom. 7: 16.
6. But since all men have violated the law, what does it now bring them? Rom. 7: 10; 6: 23.
7. By what means has life again been brought to view? 2 Tim. 1: 10.
8. Who has life to bestow? John 5: 25, 26.

9. For what purpose did he come to earth? John 10: 10.
10. To whom will he give this life? John 8: 16.
11. Since the law, which was ordained to life, cannot, because of sin, give us life, who is now our life? Col. 3: 4.
12. Then how, as a whole, is Christ the end of the law? - *He secures to believers justification before God (Rom. 3:24, 25; 8:1); he enables us to keep the law (Rom. 8: 3, 4), a thing that without him we could not do (Gal. 5: 17; John 15: 5); and as a consequence of our continued faith and obedience, he secures to us eternal life (John, 3:16; Matt. 19: 17; Rev. 22:14); thus enabling the law to fulfill its design, which was to give life (Rom. 7: 10).*
13. Then what may Christ truly be said to be to those who believe in him? 1 Cor. 1: 30.
14. In whom alone can we be complete? Col. 2: 8-10.

11. **Under the Law**.

1st Sabbath in July.
The Youth Instructor, 1886, June 16, Vol. 34, No. 24: 95.

1. WHAT exhortation does Paul give in Rom. 6:12?
2. What is sin? 1 John 3: 4.
3. Then what does the apostle really warn us not to do?
4. Where is this exhortation repeated? Rom. 6: 13, first part.
5. If people heed this exhortation, what will have no dominion over them? Rom. 6:14, first part.
6. If a person sins, what does he transgress?
7. Then if sin has no dominion over him, what does he keep?
8. What does Paul say to those who thus refrain from sinning? Rom. 6: 14, last part.
9. Will those sin who are not under the law but under grace? Rom. 6:15.
10. Speaking to those who are not under the law, to what does Paul say they had formerly been subject? Rom. 6: 17.
11. But now, being not under the law, from what are they free? Rom. 6:18.
12. Then what must be meant by being "under the law"?
13. What do those do who are free from sin, or who, in other words, are not under the law? Rom. 6:18, last part.
14. And what is righteousness? Ps. 119: 172.
15. Then if people are not under the law, what do they do?
16. Under what must they then necessarily be? Rom. 6:14, last part.
17. Why? John 15:4, 5; Heb. 4:14-16.

Notes: "Sin is the transgression of the law;" therefore when Paul warns us against letting sin reign over us, he warns us against transgressing the law. And since when a person sins, he transgresses the law, it follows that when sin has no dominion over him, he obeys the law. In speaking to those who are not under the law, Paul says that they had formerly been the servants of sin (Rom. 6:18), but that now they are "made free from sin." Now if when they are not under the law, they are free from sin, it necessarily follows that when they were under the law, they were servants of sin. "Under the law," therefore, is equivalent to being in a state of sin. And so if people are not under the law, they keep the commandments. But the commandments can be kept only by the help of Christ; and this help is given by the grace of God (Heb. 4: 16); therefore those who are not under the law are under grace.

12. **Redeemed from Under the Law**.

2nd Sabbath in July.
The Youth Instructor, 1886, June 23, Vol. 34, No. 25: 99.

1. What does Paul say of those who are led by the Spirit? Gal. 5: 18.
2. Then what must be the condition of those who are not led by the Spirit?
3. What is directly contrary to the Spirit? Gal. 5: 17.
4. Since those who are in opposition to the Spirit are under the law, and the flesh is also opposed to the Spirit, to what is being in the flesh equivalent? - *To being under the law*.
5. What are the works of the flesh? Gal. 5:19-21.
6. What are the fruits of the Spirit? Gal. 5: 22, 23.
7. With what are the fruits of the Spirit in harmony? Gal. 5: 23.
8. Then since the flesh and the Spirit are contrary to each other, of what must the works of the flesh be a transgression?
9. And since following the flesh is being "under the law," what is it to be under the law?
10. In another place what does Paul say of us when we were "children"? Gal. 4: 3.
11. To what were we in bondage? Gal. 4: 3.
12. To what does he say the Galatians were desirous of returning? Gal. 4: 9.
13. While in that state of bondage, what had they done? Gal. 4: 8.
14. Then what is meant by the elements of the world? Eph. 2: 1, 2.
15. What did God do in the fullness of time? Gal. 4: 4.
16. For what purpose was his Son sent? Gal. 4: 5.
17. In order to redeem those under the law, how was Christ made? Gal. 4: 4.
18. What does Paul elsewhere say Christ was made for us? 2 Cor. 5:21.
19. Why was he made to be sin for us? 2 Cor. 5: 21, last part.
20. Being redeemed from under the law, what do we receive? Gal. 4: 5.
21. Who alone are the sons of God? Rom. 8: 14.
22. And with what are their works in harmony? Gal. 5: 22, 23.
23. What is said of such'? Rom. 8: 1.

13. **Redeemed from the Curse of the Law**.

3rd Sabbath in July.
The Youth Instructor, 1886, June 30, Vol. 34, No. 26: 103.

1. From what has Christ redeemed us? Gal. 3:13, first part.
2. What is the keeping of the commandments? 1 John 5:3.
3. If keeping the commandments is love, can it be also the curse of which Paul speaks?
4. Upon whom does the curse of the law fall? Gal. 3: 10; Jer. 11:3, 4.
5. What is the curse for disobedience? Rom. 6: 23.
6. How many people have been perfectly obedient? Rom. 3: 9, 10, 23.
7. Then upon how many does the curse of the law fall? Rom. 3: 19.
8. How many, consequently, stand in need of redemption?
9. How has Christ redeemed us from the curse of the law? Gal. 3: 13.
10. How was he made a curse for us? Gal. 3: 13.
11. What does this prove the curse of the law to be?
12. Having suffered the curse of the law, death, what does he give to those who believe in him? John 3: 16.
13. For what is the blessing of life promised? Gal. 3: 12; Matt. 19:17.
14. And what is inseparably connected with faith? Rom. 3: 31; Rev. 14:12.
15. How only. is it possible for us to keep the commandments, and thus gain the blessing of life? John 15:4, 5; Heb. 11:6.

14. **The Law that was Abolished, and the Law of God.**

4th Sabbath in July.
The Youth Instructor, 1886, July 7, Vol. 34, No. 27: 107.

1. What hag Christ abolished in his flesh? Eph. 2:15.
2. What is love? 1 John 5: 3.
3. Can the same thing be both love and enmity?
4. In another place what testimony did Paul give concerning the law of God? Rom. 7:12.
5. How did he feel towards it? Rom. 7:22.
6. Then can it be the law of God, or Ten Commandments, that is spoken of as "the enmity" in Eph. 2: 15?
7. What did God speak to the people from Sinai? Dent. 4: 12, 13.
8. Did lie speak any other words in the hearing of the people, besides the Ten Commandments? Deut. 5:22.
9. When the Lord had finished speaking the Ten Commandments, what did the people say? Ex. 20:19.
10. What did Moses and the people then do? Ex. 20: 21.
11. How did the Lord, after he had given the Ten Commandments, give other instruction to the people? Neh. 9:14, last part.
12. Where do we find some of the things which the Lord gave through Moses? Exodus, ch. 25-30.
13. Is there any part of the instruction that has reference to flesh? Lev. 4; 6: 25-30; 10: 16-18.
14. Did these offerings really take away sin? Heb. 10: 4.
15. Who only can really take away sin? John 1: 29; Heb. 9: 26.
16. How did Christ bear our sins? 1 Peter 2: 24.
17. Of what must we be partakers in order to have eternal life? John 6: 53, 54.
18. Were the sacrifices to be continued after Christ suffered? Heb. 10: 4, 5.
19. Then how are they done away? - *Christ abolished them "in his flesh;" that is, they found their fulfillment in the body of Christ*.
20. Were these ordinances a cause of enmity between the Jews and the Gentiles? Acts 11: 2, 8.
21. After Christ, did this cause of enmity exist? Gal. 6:15.
22. Through Christ what union was effected? Eph. 2: 16-18.
23. Are those thus brought together planted on a new foundation? Eph. 2: 19, 20.
24. After circumcision and the ceremonies connected with it had passed away, what still remained in full force? 1 Cor. 7: 19.

15. **Review.**

1st Sabbath in August.
The Youth Instructor, 1886, July 14, Vol. 34, No. 28: 111.

1. What is sin? 1 John 3: 4.
2. In what condition are all the world? Rom. 3:23.
3. Then in what service are all men? Rom. 6: 16, 17.
4. If men are overcome by sin, in what condition are they? - *In bondage*. 2 Peter 2: 19.
5. What is it that declares that all men are thus in bondage? Rom. 3:19.
6. What are the works of the flesh? Gal. 5:19-21.
7. What are the fruits of the Spirit? Gal. 5:22, 23.
8. With what are the fruits of the Spirit in harmony?

9. Then of what must the works of the flesh be the transgression?
10. In what condition are those who are not led by the Spirit? Gal. 5: 18.
11. Then what is it to be "under the law "?
12. In order to redeem men, what position was it necessary for Christ to take? Heb. 2: 17.
13. Then since he came to redeem sinners, those under the law, how was he made? Gal. 4: 4, 5.
14. Was Christ indeed counted as a sinner? 2 Cor. 5:21; Isa. 53:12.
15. What curse is pronounced upon transgressors of the law? Gen. 2: 17; Rom. 6:23.
16. How did Christ redeem us from this curse? Gal. 3: 13.
17. For what purpose did Christ thus take upon himself sin and death? 2 Cor. 5:21, last clause.
18. What is the righteousness of God? Isa. 51: 6, 7.
19. Since "in Christ" we become doers of the law, what does that insure to us? Matt. 19:17, last part.
20. What then may we say that Christ is to us? 1 Cor. 1: 30.

The Sabbath-School.

FOURTH SABBATH IN APRIL.

IMPORTANT BIBLE SUBJECTS.

LESSON 1.—THE GIVING OF THE LAW.

1. To what place did the Israelites come about two months after they left Egypt? Ex. 19 : 1.
2. What did the Lord say he would do on the third day afterward? Ex. 19 : 11.
3. What preparation were the people required to make for this event? Ex. 19 : 10, 11.
4. What precaution was taken to keep the people from touching the mountain? Ex. 19 : 12, 23.
5. What was said would be the result if any one should touch it? Ex. 19 : 12, 13, 21.
6. What dreadful things did the people hear and see on he third day? Ex. 19 : 16.
7. What caused these things? Ex. 19 : 20.
8. How was the mountain affected by the presence of the Lord? Ex. 19 : 18.
9. Who attended the Lord on this occasion? Ps. 68 : 17.
10. For what purpose did the Lord thus come down on Mt. Sinai? Nehemiah 9 : 13; Deut. 33 : 2.
11. Where do we find that which the Lord spoke from Sinai? Ex. 20 : 1-17.
12. When the Lord had spoken these words, what did the people do? Ex. 20 : 18.
13. What request did they make? Ex. 20 : 19; Deut. 5 : 24-27; Heb. 12 : 19.
14. Did the Lord grant their request? Deut. 5 : 28.
15. In what manner did he give them subsequent instruction? Deut. 5 : 30, 31.

THE HAPPY ART OF ILLUSTRATION.

"YOU tell what things are, but never what they are like," was the criticism that great preacher, Robert Hall, made once upon a brother minister.

This same criticism might be made upon many a teacher in the Sabbath-school. He knows the lesson, for he has studied it well, and he can tell what he knows in sentences which flow as clearly as a running brook; but somehow what he says runs through the mind of the scholar like water through a sieve, and leaves no trace behind. The truth is taught, but it is not made effective. The nail is driven, but it draws too easily out of the mind, and the labor is lost. Now, my dear teacher, learn to clinch the nail with a well-chosen illustration, and it will stay where it is driven.

For the mind, whether of the child or of the adult, delights in making comparisons. We want to know not only what a thing is, but also what it is like. We hold up as a torch that which is plain, so as to see that which is dark; and we compare truths in the spiritual world with objects which we see in the world of nature. In this way the field of truth is enlarged before our vision, and what we see is not soon forgotten. A word-picture is always a pleasant object to gaze upon, and the teacher who can draw it at will is apt to be the center of a charmed circle.

The fact is, every faculty of the mind can be cultivated if one only knows how, and has the spirit of perseverance. Let not the faithful teacher despair. He has imagination, and he can preceive the force and beauty of the illustrations which others use; and if so, he can, by perseverance, make some of his own.

The teacher would do well to study the method which was followed by the divine Teacher. He taught first by precepts, clearly and briefly stated, and then he added the parables. Hence "the common people heard him gladly." The method of teaching by parable, which is but one form of illustration, has ever been a favorite method in the East, and there is a peculiar charm about it.

Let no man think that to teach by illustration is only a method for children. It is suited for them, and it is suited for all others. It breaks upon a subject like a burst of light through a storm-cloud, and sometimes it has all the force of an argument. It makes the theme linger in the memory. Never undervalue the art of illustration. Learn to practice the art, and then the dry and dreary desert of your instruction will blossom with flowers.—*S. S. Journal.*

NEXT to a superintendent, in the power of making and shaping a Sabbath-school, comes the secretary; indeed, no superintendent can do his best work in and for a Sabbath-school without the aid of a good secretary. The secretary's work enables the superintendent to see his school as it is, both in its membership and in its habits; it also enables him to hold up before his teachers the dangers and the possibilities of the school. Without the work of a good secretary, any Sabbath-school is liable to lose scholars and teachers almost imperceptibly; with a good secretary, a Sabbath-school can be kept up to its own best standard of regularity in the attendance of both scholars and teachers. He who can fill a secretary's place, may feel that his position is one of large responsibility and influence. And whoever would promote the best interests of a Sabbath-school, may feel that he is doing so when he co-operates heartily with the superintendent and the secretary of that school.—*S. S. Times.*

Our Scrap-Book.

YOUR FRIEND.

THE friend who holds a mirror to your face,
And hiding none, is not afraid to trace
Your faults, your smallest blemishes within;
Who friendly warns, reproves you if you sin—
Although it seems not so—he is your friend.

But he who, ever flattering, gives you praise,
But ne'er rebukes, nor censures, nor delays
To come with eagerness and grasp your hand,
And pardon you, ere pardon you demand—
He is your enemy, though he seem your friend.

RAILROADS FIFTY-THREE YEARS AGO.

WITH such a net-work of railroads as is stretched over our continent to-day, the young people can hardly realize that a little more than half a century ago there were no cars. The *Boston Free Press* says:—

"It is just fifty-three years ago since the first trip was taken on the Albany & Schenectady Railroad. The cars were coach-bodies from an Albany livery-stable, mounted on trucks. The trucks were coupled with chains, leaving two or three feet slack, so that when the train started, the passengers were jerked from their seats; and in stopping, were sent flying back. The locomotive fuel was pitch-pine, and a dense volume of the blackest smoke floated toward the train. Those on top of the coaches had to raise their umbrellas; but in less than a mile, the cloth was burned off, and the frames thrown away. The passengers spent the rest of the time in whipping each other's clothes to put out the fire, the sparks from which were as big as one's thumb-nail. Everybody had heard of the trip, and came thronging to the track as though a presidential candidate were on exhibition. They drove as close as they could get to the railroad, in order to secure a place to look at this new curiosity. The horses everywhere took fright, and the roads in the vicinity were strewn with the wrecks of vehicles. At first the stage custom of 'booking' passengers—entering their names—prevailed; but it fell into disuse. One list reads: 'Boy, Lady, Stranger, Friend, Whiskers.' A Boston paper said a railroad to that city would be as useless as one to the moon. A member of the Massachusetts Legislature opposed it on the ground that nobody ever heard of such a thing, and it would be improper to take people's land for a project that no one knew about."

THE BIRD AND THE MIRROR.

THE following pleasing story, clipped from an exchange, matches well with Eld. Canright's canary-bird story printed in a late INSTRUCTOR:—

"At Visalia, California, there is an open shed in the rear of a workshop, and in the shed is a shelf upon which stands a looking-glass. Not many weeks ago a bird flew by chance into the shed, and caught sight of its own image in the mirror. Doubtless the bird at first thought it was another winged creature of its kind, for it alighted in front of the glass, and approached it with caution. When it found that the image was harmless, it began to cut some very queer capers. It danced a jig, and then paused with uplifted wings to mark the effect of its antics. There stood the image in just the same attitude, and when the bird pecked at the image, the image pecked back at the bird. Then the bird tossed its tiny head from side to side, shook its pretty plumage, and did other coquettish things, much to its own gratification, and the amusement of some boys who stood behind a window-shade a few feet away. By-and-by one of the boys gave such a hearty laugh that the bird heard the noise and darted away like a flash. The next day, however, the little fellow returned, and every day since then it has reappeared before the mirror, and has gone through its capers. It is thought that the bird thinks he has found a mate in the phantom creature in the glass. The species to which the bird belongs is not mentioned by the local paper at Visalia, by which the story is told."

THE STATUE OF PHARAOH.

AS Bible students we are all interested in modern researches in Bible lands, and so we shall be in the recent discovery of what is claimed to be a statue of the Pharaoh who lived in the time of Moses. The account, as published in the *Christian Union*, is as follows:—

"A great red granite statue has been discovered about ten miles from Alexandria, Egypt, in the desert. It represents the famous Pharaoh who was responsible for all the Egyptian plagues, and on one side of it is a statue of a little baby, said to be that of the next Pharaoh, who perished in his rash attempt to drive through the Red Sea. The chief of the coast-guardsmen—Middlemas Bey—discovered it when hunting for smuggled tobacco, so he invited a number of gentlemen to go and see the old fellow raised to the light of day once more. It has been lying there 3,000 years. About eighteen persons met at the little station a short mile off in the desert, and after an hour's crawl in the train, were landed forlornly in the sand, nearly two miles from their destination. They walked to the place and found the statue surrounded by about forty Arabs, who were putting it in readiness to be raised. While the work of preparation was going on, the party wandered about and explored a small staircase leading down into a diminutive chamber. They had a well-known Egyptian, a Mr. Willbor, to explain all the hieroglyphics, etc., and they discovered bits of mosaic pavements by scraping away the sand. All the wiseacres present were convinced it is the site of an ancient city, and that many interesting discoveries will be made when Middlemas Bey can set his men to work digging.

"About twelve o'clock rumors went about that the old king was coming up out of his grave, and they all flocked back to welcome him to daylight again after a subterrestrial existence of 3,000 years. There are no end of hieroglyphics written on his back and up the sides. He is very well carved, and almost perfect, except for the nose, which has succumbed to the wear and tear of existence. The muscles on the arms are well shaped, and he is well shaped altogether, and considered by Mr. Willbor to be a very valuable 'find.'"

STREET-CARS IN PARIS.

SHOULD none of the readers of the INSTRUCTOR ever enjoy the luxury of a street-car ride in Paris, the knowledge that others are thus comfortably provided for should afford them satisfaction. The *American Railroad Journal* gives the following interesting description of the Paris street-car system:—

"The street-car system of Paris is as nearly perfect as human ingenuity can make it. The cars run on T-irons, about eight inches high, placed on concrete. This keeps them always even. Hence, riding on a Paris car is so noiseless that one can talk in a whisper, and you can read your paper without having it shaken from your hands every now and then. From the platform a steep stair-way leads to the top, where sixteen people can find seats, an iron railing serving as protection. As soon as a passenger steps on the platform, the fact is registered by the conductor. When every seat is full, a sign, 'complete,' is turned down, and no more will be admitted. Hence, no one ever rides in a Paris car without a seat. It makes no difference what has caused your delay, or how necessary that you should pursue your journey, you will just have to wait. Of course, in such a case one of the 15,000 cabs in the city will soon accommodate you for twenty-five cents. The fare is six cents inside and three cents on top of the cars. Every half mile there is a station where the car stops. When the weather is bad, the cars become quickly crowded, and you may see three or four of them go by with the tantalizing sign, 'complete,' hanging out. Then you go to the station and take a ticket with your number on it. When the car comes, the conductors call out, one, two, three, according to the number of places he has unoccupied. The remainder of the passengers have to wait for the next."

A LARGE EARTHENWARE MOUND.

FRANK R. STOCKTON, in the November *St. Nicholas*, describes a curious mound lying off some distance from the modern portion of the city of Rome. He says:—

"It is a rounded, green hill, called Monte Testaccio. This hill is a very good example of how the surface of the ground can be gradually raised in the course of centuries. It is one hundred and sixty-four feet in height. It stands near the place where the ancient Roman wharves were situated, at which the ships bringing large jars and other pottery from Spain and Africa unloaded. Such jars as were broken were thrown or piled up here; and it is said that at the end of the second century the mound was about eighty feet high. The fragments of these jars and of other pottery that was landed here have thus gradually formed a little mountain as high as the top of a tall church-steeple. It has been cut into in many places and found everywhere to consist of the same material, and so it may be said to be the largest object in the world that is formed of earthenware. It is long since any broken pottery has been added to the pile, and it is now covered over with soil, on which the grass grows green and luxuriant.

A MAMMOTH SAFE.

A SAFE that is pronounced a marvel of mechanism has just been finished for the National Bank of Scotland by a London firm. This immense money-box, which is wholly of hard steel and weighs close upon one hundred tons, consumed seven months' time in building, and has no less than forty-eight locks. Each door weighs a ton, and the bolts thereon two hundred pounds apiece. The safe is said to be capable of holding five hundred and fifty million dollars in gold bullion.—*Sel.*

Yet notwithstanding its immense capacity and great strength, how insignificant in comparison with the treasure-safe in heaven!

INSECTS IN SNOW.

REV. W. D. WESTERVELT, of Denver, Colorado, writing to the Agassiz Association, says:—

"August 5 [1884], I was coming down one of the highest mountains of Colorado—Grey's Peak. Near the summit was a large snow bank, far above timber-line, in which was a great number of living insects,—flies, mosquitoes, and bugs. Without moving, I counted over twelve different kinds. They were burrowing in the snow, and traveling around in their little caves. Are the banks the breeding-places for the mountain insects, the same as the ponds are the homes of the insects lower down?"

A writer in the *St. Nicholas* says;—

"I have seen new snow in Idaho black with little insects. People there call them snow-fleas. They are as lively as possible, and will darken your footprints, walk as fast as you may. They are found only on the high mountains, and are in very fresh and very deep snow. They of course do not annoy you in any way. They are infinitely smaller than the ordinary flea, but they are not a whit less lively in their locomotion."

AN INTERESTING RELIC.

THE carriage in which the First Napoleon made his famous retreat from Moscow, and in which he, as emperor, set out from Paris in the campaign which closed at Waterloo, is now preserved in London among the effects of the Duke of Wellington. It is a two-seated conveyance, and the top, or cover, is lined with thin sheet-iron. There is also a front curtain of iron, which can be lowered at will. The wheels are large and heavy, and the steps at either side silver-finished and of curious design.

The rear seat was the one used by Napoleon. Under the cushion of the seat he carried blankets and pillows. The back of the front seat opens, and at the right hand forms a small cupboard, in which were tin plates, knives, spoons, water can, and a small fluid lamp. On the left is a long opening, extending forward nearly to the "dash board," and into which the emperor of the first nation of Europe was wont to extend his feet and legs, in order that he might lie at full length. The blankets, pillows, spoons, knives, and lamps that were used by the emperor are still preserved.

THE longest bridge in the world is stretched over an arm of the China Sea. Its length is claimed to be 26,000 Paris feet, and it comprises 3,000 arches, or more strictly speaking, openings of pillars. These are not overspread with arches, but there are placed above them large slabs of stone, which form the roadway, 70 feet broad.

The Sabbath-School.

FIRST SABBATH IN MAY.

IMPORTANT BIBLE SUBJECTS.

LESSON 2.—THE TEN COMMANDMENTS DELIVERED TO THE PEOPLE.

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. WHAT preparations were required to be made before the Lord came down on Mount Sinai?
2. Describe the appearance of the mount when the Lord descended upon it.
3. By whom was the Lord accompanied?
4. For what purpose did he come?
5. How did the Lord make known this law to the people? Ex. 20:1; Deut. 4:12.
6. When the people begged that they might not hear the voice of God any more, how did they afterward receive instruction?
7. Soon afterward, what did the Lord say to Moses? Ex. 34:12.
8. How long was Moses in the mount? Ex. 24:18.
9. When the Lord had finished the instructions which he gave to the people through Moses, what did he give to Moses? Ex. 31:18.
10. Whose workmanship were the tables? Ex. 32:15, 16.
11. How and by whom was the law written on these tables? Ex. 32:16.
12. When Moses saw the people dancing around a golden calf, what did he do with the tables of stone? Ex. 32:19.
13. After the people had been punished for their wickedness, what command did the Lord give to Moses? Deut. 10:1.
14. What did the Lord say he would write on these two new tables? Deut. 10:2.
15. Did Moses do as he was commanded? Deut. 10:3.
16. What did the Lord then do? Deut. 10:4.
17. What does Moses call that which the Lord wrote on these tables? Deut. 10:4.
18. Then what was it that the Lord spoke from out of the midst of the fire on the mount?
19. After Moses had rehearsed the ten commandments to the people (Deut. 5:7-21), what did he say to them? **Deut. 5:22.**
20. If the Lord "added no more," then could anything else than what was on the tables be any part of the ten commandments?
21. Repeat the ten commandments. Repeat the fifth; the second; the eighth; the third; the sixth; the ninth; the fourth.

NOTE.

WHEN Moses was in the mount, God gave him two tables of stone made by himself, on which he had graven the "testimony" (Ex. 31:18; 32:15, 16); after these two tables had been broken, Moses, at the command of God, went up into the mount, having in his hand two tables like the first (Deut. 10:1-3); on these two tables the Lord wrote the same matter that was on the first two tables, and that was "the ten commandments." Deut. 10:4. These words, says Moses, the Lord spake in the mount out of the midst of the fire in the day of the assembly; therefore that which was spoken from Mt. Sinai, and written on the two tables of stone, was the ten commandments. Further: Moses, after rehearsing the substance (Deut. 5:7-21) of that which is given in full in Ex. 20:3-17, said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness; and he added no more; and he wrote them on two tables of stone, and delivered them to me." Deut. 5:22. Therefore we must conclude that nothing that was not written on the tables of stone can form any part of the ten commandments. In other words, the law of God, or ten commandments, is limited to that which God spoke with his own voice and wrote with his own finger, and which is found, as spoken and written, in Ex. 20:3-17.

HONORING THE HOLY SPIRIT.

IT is related that at the close of an evening service, conducted by Mr. Moody, in the early part of his evangelistic career, he was met by an aged Christian, who, with fatherly tenderness, said: "My dear young brother, always honor the Holy Spirit in all your work."

There is reason to think that the office and work of the Holy Spirit does not hold the place that it ought in the heart and faith of professed believers.

In honoring the Holy Spirit by the full surrender of our souls in personal faith, and humble, trustful reliance in his work and power, we shall so voice the truth that it will be made savingly efficient. We ought not to rest satisfied until we see the truth leading to repentance and faith in the Lord Jesus Christ; for then alone is witnessed on the human side a change of which regeneration is the divine side. The more we come into vital contact and sympathy with the work of the Holy Spirit, the more we shall be faithful and direct in presenting the truth, of lesson and sermon, in ways that shall reach, by the divine blessing, the citadel of the will. Our duty is to bring ourselves and others face to face with the Holy Spirit. Let us not shrink from dwelling upon his office and power because the work wrought is mysterious. In this very fact we discover an assurance that the gospel is life eternal, and not simply a code of morality.

To be filled with the Holy Ghost! Is there any secret of power, in guiding and saving souls, to be compared with this? We need, as teachers of the word, that is made effectual by the Holy Spirit, not only to believe in the baptism of fire, but earnestly to seek for this enduement with power from on high.—*Selected.*

Our Scrap-Book.

THE GIANT IN THE COAL-BIN.

IT is Thomas A. Edison, the famous electrician and inventor, who says in substance that there is a "giant in the coal-bin." Do you wonder how he knows? A few facts in Mr. Edison's past history will tell you how. He began his life in 1847, a poor boy, receiving such instruction in his earlier years as his mother could give him with several other children. At the age of twelve years he was selling pea-nuts and papers on the Grand Trunk Railroad, experimenting with chemicals and studying during all his spare moments. He used an old baggage car as laboratory, labeling all his chemicals "Poison," to prevent their being meddled with. In this same car he set in type and printed a paper.

When Mr. Edison was sixteen years old, he snatched the child of a station-master from the track before a swiftly moving train; and the child's father, in gratitude for this act of bravery, taught him telegraphy. Edison acquired great skill in his profession, and it was he who invented the system of telegraphy whereby four or six messages can be sent over the same wire. His inventions in electric science were so numerous that in 1883 he had taken out 235 patents. The United States Patent Commissioner described him as "the young man who kept the pathway to the Patent Office hot with his footsteps." Some of our young readers have heard of his phonograph, telephone, and various other 'phones; of his electric pen and electric light. He has continued to improve the details of the electric-light system, and he is hard at work, expecting the study of electricity will reveal still more marvelous things in the near future. In his experiments he is so dependent upon the use of carbon, you may understand what a writer in *Treasure-Trove* means when he says:—

"The giant is there; Mr. Thos. A. Edison says he is. But nobody can find the key that will unlock his prison door. Wise men are searching for it every day, for it would be a great blessing to have the giant let out. He would propel all our cars and boats, swiftly and silently; he would turn the wheels of all the machinery in our great factories. There would be no steam-engines to hiss, and roar, and scream; to fill the air with smoke, and gas, and cinders; to explode, and crush, and scald people.

"There would be no enormous gas bills to pay; the giant would furnish all the light needed. There would be no fires to be built in the morning, no coal scuttles for boys to lug, no ashes for girls to sweep up, the giant would furnish all the heat needed to warm our houses and cook our food. Instead of calling Bridget to put on more coal, we would simply turn on a little more electricity.

"If the giant were out, car-fares would be reduced, and so would the whole cost of living. There would be no danger of our coal mines giving out some day and our supply of fuel being cut off.

"Who will let the giant out? Perhaps the boy that is going to do it is now poring over his philosophy lesson. Study hard, boys, especially the chapter on electricity, and perhaps you will find the key that will open the giant's prison door."

THE BOY OF HOORN.

THERE are some queer places in Holland, made so by the odd ways of the people who live there. One quaint place goes by the name of Hoorn. It is situated on that narrow peninsula of North Holland which juts out into the water between the Zuyder Zee and the North Sea. Its location is given on a large map of Holland. A gentleman who has visited this place, writing in the *Christian Weekly* "for the small boys of America," says:—

"Hoorn is the quaintest, queerest, tidiest old-fashioned place in the world. The houses lean to every point of the compass. Some stand so straight that they lean backward; others seem to be trying to lean over lovingly to rest against their neighbors across the street, while almost all of them slant sidewise as far as they can until they come to the next house in the block and can go no farther. The streets look like rows of children's play-houses just after they have received the first push at the end and before they have collapsed.

"Through all the streets run beautiful canals lined with great shade trees, and the boy of Hoorn is as likely to live in a canal-boat as in a house; and the clean, polished canal-boats, with their cozy, white-curtained cabins, make very attractive houses for the boy.

"To go fishing, he has simply to open his bedroom window and drop a hook and line. Nine chances out of ten, if his hook is well baited, he will pull in a fish pretty soon. If he lives in a canal-boat, he can go fishing from the roof of his house any time of day.

"His mother dresses him just as her husband is dressed, so that he looks like a little old man cut down to a boy's size. He wears baggy pants, a grown-up sort of coat, and such great, heavy, clumping wooden shoes that it would make you laugh to see him come shuffling down the street on a fast trot. How he can keep his shoes on is a wonder, for he can jump into them at one spring, and there are no ties, buttons, or elastics to bother him. A baby's shoe is seven inches long and four inches wide, so you can imagine what large shoes the boys and men must wear.

"The Hoorn boy's principal bad habit is rolled up in a cheap cigar, and he imitates his father and uncles by always puffing at it. I have seen him when he was not more than six or eight years old, holding his mother's hand and smoking with all his might. He seems to smoke as a matter of course, just as he eats his breakfast and goes to school.

"Don't imitate the boy of Hoorn in this particular, but only in his good habits. One of these is unfailing politeness. Whenever a stranger passes him on the street, he invariably touches his hat to him. If he is sitting on a seat in a public park, and a gentleman passes, he rises and salutes him. If he is whistling a merry tune, he stops the tune until he has passed his elders; and in a hundred little ways he shows his good training and aptness to learn. With the exception of his tobacco habit, one cannot help loving this boy, he is so neat and clean. His clothes are not always very nice, but they are always whole and tidy, and his face usually shines like the cheek of a rosy apple, or like his mother's kitchen door-step."

Mr. Clark said other interesting things about the city and boy of Hoorn, and altogether, what he writes, makes one feel an attachment for the place and boy. He mentions the fact that one of the ancient poets writes of the place as the "Blessed Hoorn," and he thinks it deserves the name, and that "the small boy is one of its most delightful characters."

THE MISSING SOVEREIGNS.

AS the story goes, the electric telegraph, on the start, proved itself an invaluable institution with a certain business house in Great Britain. It is related that when the "invention was new and a mystery to the masses, there came trouble one Saturday night in the Bank of England. The business of the day had been closed, and the balance was not right. There was a deficit of just £100. This is a fearful thing in that establishment. Had it been a hundred thousand or a million, there could not have been greater commotion. It was not the money, but the error that must be found. For some of those clerks there could be no sleep until the loop should be taken up.

"All that night, and all day Sunday, a squad of clerks were busy. That £100 was surely gone from the vaults, but no penmark told where.

"Meantime, a young clerk, on Sunday evening, wending his way homeward from one of the gardens, fell to thinking of his busy companions at the bank; and suddenly a suspicion of the truth flashed across his mind. On the following morning, he hurried to his post of duty, and told the chief what he suspected. The mistake might have occurred in packing some boxes of specie for the West Indies, which had been sent to Southampton for shipment.

"The chief acted upon the suggestion. Here was an opportunity to test the powers of the telegraph. Lighting against steam, and steam with eight-and-forty hours the start. Very soon, the telegraph asked a man in Southampton, 'Has the ship "Mercator" sailed?' The answer came back, 'Just weighing anchor.' 'Stop her, in the queen's name!' flashed back the lightning. 'She is stopped,' was returned. 'Have on deck certain boxes [marks given], and weigh them carefully, and let me know the result,' telegraphed the chief.

"The thing was done; and one box was found to be somewhere about one pound and ten ounces avoirdupois heavier than its mates,—just the weight of a hundred golden sovereigns!

"'All right! Let the ship go!'

"And the West India House was debited with the £100."

MYSTERIOUS PERSIAN WELLS.

IN the neighborhood of Shiraz, on a hill an hour's ride to the northeast, the traveler comes upon some very, very ancient wells. Near the top of this very steep hill, with no trace of masonry to mark the site of fort or palace, there yawns an opening about eight yards long by six wide, which is the mouth of a well going straight down into the bowels of the mountain. The shaft is cut in the rock, the sides are as perpendicular as the plumb line could make them, and the depth, as ascertained by the time of a falling stone, must be something under four hundred feet, the bottom at present being dry. Within a distance of fifty yards, on the same hill, are two other smaller wells; and it is said that there is an underground communication among the three. This theory finds support in the fact that when a pistol is fired at the mouth of one of these wells, to disturb the pigeons that flock thither at noon, the noise of their wings, at first very loud, gets gradually fainter, as though the birds were escaping through some lateral galleries. They certainly betake themselves in some manner away from the perpendicular shaft without coming out at the upper mouth, though where they go to does n't appear.

The labor expended on the boring of these wells must have been enormous; and it is a puzzle whether they were indeed wells, or intended as passages for the sudden exit of troops from some fortress built on the hill to hold the plain in awe! In the latter case, some sort of spiral staircase would necessarily have been attached to the walls of the shaft, of which at the present day no trace remains. No traveler has yet visited Shiraz sufficiently enterprising to go down the four hundred feet of perpendicular side with rope or ladder. Curious relics of bygone times might certainly be found at the bottom, but without a proper windlass and better ropes than those now made in Fars, the risk of a broken neck would cool the ardor of the most venturesome antiquary; and so, up to the present, the pigeons alone enjoy the sight of the secret treasures which possibly lie at the bottom of these mysterious and most astounding shafts.

FLOWERS AND PERFUMES.

THE chief places of their growth are in the south of France and Piedmont, namely, Montpellier, Grasse, Nimes, Cannes, and Nice. These last two especially are the paradise of violets, and furnish a yearly product of about 13,000 pounds of violet blossoms. Nice produces a harvest of 100,000 pounds of orange blossoms, and Cannes as much again and of a finer color; 500 pounds of orange blossoms yield about two pounds of pure Neroli oil. At Cannes the acacia thrives well and produces yearly about 9,000 pounds of acacia blossoms. One great perfumery distillery at Cannes uses yearly 140,000 pounds of rose leaves, 32,000 pounds of jasmine blossoms, 20,000 pounds of violets, and 8,000 pounds of tuberoses, together with a great many other herbs. The extraction of the ethereal oils, the small quantities of which are mixed with such large quantities of other vegetable juices that it requires about 600 pounds of rose leaves to win one ounce of otto of roses, demands a very careful treatment.

The Sabbath-School.

SECOND SABBATH IN MAY.

IMPORTANT BIBLE SUBJECTS.

LESSON 3.—PERFECTION OF THE LAW.

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. UNDER what circumstances were the ten commandments spoken?
2. What steps were taken for their preservation?
3. Where do we find them recorded?
4. In what two precepts are these ten commandments summed up? **Matt. 22:35-40.**
5. In making this statement, did Christ utter a new truth? Lev. 19:18; Deut. 6:5. *He quoted from the law.* See Matt. 22:36.
6. Can there be any duty outside of what we owe to God and our fellow-creatures?
7. Then what may be said of the ten commandments? **Eccl. 12:13.**
8. What does David say of the commandments? **Ps. 119:172.**
9. What does the Lord, through one of his prophets, say of his own righteousness? Isa. 51:6.
10. Who are they who know (or have) this righteousness? Isa. 51:7.
11. Then what is the law of God?—*The righteousness of God.*
12. Since the law of God is his righteousness, what may truly be said of it? **Ps. 19:7.**
13. Quote other statements from the Psalms concerning the nature of the law. Ps. 111:7; 119:86, 138, 142, 151.
14. What did Paul say of it? **Rom. 7:12.**
15. Since the commandments are an expression of the righteousness of God, is it possible to speak of them in too exalted terms?

NOTE.

SINCE the law of God is "the righteousness of God," or the expression of God's character, it is evident that every epithet which is applied to the character of God, may with propriety also be applied to the law.

TO PRIMARY TEACHERS.

IF you are a primary-class teacher, do not expect too much of yourself. Perhaps you doubt your ability, but if your work has come to you "opportunity-end foremost," to quote Dr. Vincent, take that as a hint that God meant to fit you for it by putting you in it. Do not be discouraged by the repeated assertions that yours is the most important and responsible class and work in all the school, and other like statements on the requisite qualifications. They are true, but they are overwhelming, and morbidly dwelt on, are thoroughly disheartening. That you are in the position does not prove that you think yourself efficient, proficient, or sufficient for these things. Do not forget that you sit at the feet of the Great Teacher, and may learn of him.

Do not expect too little of yourself. Exact the uttermost portion of time and labor needed for your high calling.

Do not expect too much of your class in the way of order, attainments, interest, or improvement. Remember that they are little children. Do not undertake to teach too much.

On the other hand, do not expect or exact too little of your class. Do not imagine, because they are such morsels of humanity, that there is no room in their hearts for solemn and earnest lessons. We often underrate the capacities of children. The mothers can tell you what the little ones bring home, and how they imitate your voice and manner in the telling of it, too.

Do not forget that you are giving your scholars a part of your very self, while, with every faculty alert, your chief conscious thought may be to keep them decently in order, and give them some definite idea of the lesson. Therefore do not fail to be what you would wish them to see.

Do not fail to have your lesson well in hand. Distinct, definite preparation and a clear conception of the points to be taught, greatly help in any teaching; but a primary teacher, of all others, is liable to be thrown off her guard, or disconcerted, by unforeseen incidents, inopportune visitors, and things of such sort, and needs to be certain of her lesson. It is true that happy thoughts and illustrations often come at the moment, like inspirations; but they are more likely to spring lightly from a well-poised lesson, than to be sent to supplement imperfect preparation.

Do not be afraid to use the blackboard, or slate, even if you cannot draw a straight line or a respectable crooked one. You can hold attention by very crude dots and marks. You will not venture very elaborate work, unless you have eyes in the back of your head, to serve you while thus engaged. Do not be disconcerted or disturbed if when making a square, for instance, to represent a king's palace, a boy, with cheerful confidence, volunteers the information that he "can make a much better one than that." You might let him try. It is sometimes well to let the older children make the marks and dots, but such experiments must be kept within bounds.

Training as well as teaching is a part of primary work. Little children should be trained in Christian work suited to them,—in bringing in new scholars, and in systematic, intelligent giving. (Oh, for a dozen lines of emphasis under this last!) Standing, as you do, near the beginning of young lives, your opportunities are priceless, and you are not likely to overvalue them. When the characters are formed, the touch and trace of your hand may not be distinctly evident; but if it is there, in living, lasting influence, can you be thankful enough for your "recompense of reward"?

We have none of us reached even our own standards. At best, we stumble along the path, though we have discerned the warnings and the way-marks. We may have learned what we should or should not do, but how to perform, or avoid, we "find not," to our own satisfaction. Nevertheless, with love and longing, in hope and trust, by "the good hand of our God upon us," we would "press forward" evermore.—*Julia H. Johnston.*

Our Scrap-Book.

MOUNTAIN-FARMING IN NORWAY.

IN our youthful days we recollect hearing it said that the hills on some of the New England farms were so steep that the grain was necessarily shot into the soil. Of course it was not expected the statement would be taken literally. It was only meant that farming among the New England hills is attended with many difficulties.

A writer in the *St. Nicholas* says of mountain farming in Norway, that on account of the many inlets from the sea, which they call fjords, and the many high mountains, every bit of grass is cared for. Peasants build little farmhouses way up the sides of the mountains two or three thousand feet above the sea, and there live the year round, although it is so cold and snowy in the winter, just to have a little patch of grass a small part of the year. He says the land is so steep that the cattle have to be tethered while they feed, and the children fastened by ropes to stakes while they play, to prevent their falling down hill.

In the *Popular Science Monthly* for April, the editor gives some further particulars of Norway-mountain farming which may be of interest to our young farmer boys. He writes:—

"Farming in the mountain-regions of Norway is carried on under difficulties which would discourage an agriculturist bred on our prairies. The steep hills and rocks leave no broad spaces for fields; and the mountaineer, to winter his stock, has to make hay out of the grass that grows on the narrow ledges and in the crevices. If he manages to get a considerable crop off a hill, he will store it in sheds till winter, when he will send it down into the valley in bundles along a strong wire which he has stretched from the foot of the mountain to the top. To dry the hay, poles are planted near the patches, between which ropes or long sticks are laid until a sort of six-barred railing is formed. On these bars the hay is laid, and dried in a most effective manner. Corn is tied in small bundles and fixed on poles placed at intervals in the field. The potato crop is farmed on a like small scale. The seeds are dropped here and there wherever there is a possibility of their taking root. At one place potatoes were noticed growing on a bowlder, where a soil about eighteen inches deep had gathered or been placed, the whole field being a triangle the sides of which were each about twelve feet in length. Small patches from twenty feet to as many yards square are common; while not unfrequently the corn-fields are but a name, for they meander like a stream in all directions among the huge bowlders and bare, rocky hillocks which compose so great a part of the surface of a farm land. The lands are usually very light. Manuring is not resorted to as a regular part of the routine; but the fields are left from time to time for three or four years, by rotation in grass. In the summer months, female servants, or the daughters of the farmer, tend the cattle high up in the *field*, living in *saters* or cabins, where they prepare cheese and butter."

SAND-SPOUTS ON THE DESERT.

THE wilderness and the desert are dismal places when the elements are peaceful; but when tropical storms pass over them, they must become terrifying abodes either for man or beast. Travelers portray such storms as terribly appalling, reminding one of the great day of God's wrath, when the "foundations of the earth shall be shaken." One who has journeyed in Africa describes in the *Home Journal*, a sublime scene he witnessed in going through Nubia to Darfoor. He writes:—

"I had gained an isolated hillock some two hundred feet above the level of the surrounding desert. Away to the west, about two miles distant, I descried seven lofty pillars of sand moving swiftly over the undulating plain. The center one of these was vertical, and those surrounding it, at a distance of two hundred or three hundred yards, leaned slightly toward it. A smaller eighth column, about half a mile behind the others, was inclined toward them at an angle of forty-five degrees, and was fast overtaking them. The sand at the base of the columns was lashed by the furious whirlwind into a surging sea; trees of the hardest wood were torn up with their roots, and hurled hundreds of yards away and high up into the air; even the grass that grew in the path of that terrible storm was shorn clean away from its roots. The summits of the seven columns at length joined; and then burst forth from their united tops a yellow, gigantic cloud of sand of such magnitude and density as to darken as in a total eclipse the face of the bright afternoon sun. The sand-spout, called by the natives, 'zobahah,' shortly after subsided, but the cloud of sand and grass, which had been raised high in the heavens, continued to darken the setting sun for more than another hour. The smaller column behind traveled, increasing until it reached the site of the break-up of the other, and then added its mite to the universal destruction and confusion.

"With my sextant, as I stood in security, I measured the height of the center column of sand; it was 850 feet. The others round it rose, during the time I observed them (about a quarter of an hour), from 600 feet to a height equal to or greater than that of the center column. When the junction of them all took place, the sudden eruption of sand and leaves and grass reached to a total height of over three thousand feet.

"Storm sand-spouts are rarely so severe in any part of the desert as that which I have described; isolated 'zobahahs,' more or less clearly defined, reaching to the height of 1,000 feet, are, however, very common, and woe betide the tent that happens to stand in their way. Ten yards from the column the air may be perfectly calm; but within the small circumscribing circle there rages such a tempest as will carry a tent, however firmly fixed in the ground, into the regions of the upper air as easily as an ordinary gust of wind will blow away a piece of paper. An Arab will always know whether one of these approaching 'zobahahs' is likely to come upon him, and will take down his tent or temporary house to meet its convenience. Its usual movement is in the arc of a wide circle, and the direction of the center of the circle is almost invariably from south to north."

TOILERS IN THE STREAMS.

IF any order of creatures is born to a life of ease, and is exempt from the performance of a daily task, it might be thought that the fishes in the water form that order. They need no shelter from the rain or protection from the wind. They live under a transparent roof, that makes their home more splendid than a crystal palace. Their board is always spread at just that level that they may recline at their meals with all the luxuriousness of Greek and Roman gentility. The same restful couch upon which they take their meals serves equally well for repose. No beings occupy a home in which more comforts have been secured, and yet, even these are intent upon making improvements.

A Scotch naturalist writes pleasantly of some building operations which he saw going on at the bottom of a ditch. One summer day he was amused by watching the singular proceedings of two lampreys in a small ditch of clear, running water near his house.

They were about six inches in length, and as large round as a pencil. The two little creatures were most busily and anxiously employed in making little triangular heaps of stones, using for the purpose irregularly shaped bits of gravel the size of a large pea.

When they wished to move a larger stone, they helped each other in endeavoring to roll it into the desired position. Occasionally they both left off their labors, and appeared to rest for a short time, and then they returned to the work with fresh vigor.

The object of their building this observer did not venture to guess, but he had a good opportunity of watching them, as the water was quite clear and shallow, and they were so intent upon what they were at, that they took no notice whatever of him.

He had intended to examine the little heaps of stones which they had made, but going from home the next day put it out of his recollection, and he lost the opportunity. It seems, however, so singular a maneuver on the part of fish to build up regular little pyramids of gravel, bringing some of the stones from the distance of two feet against the current, and rolling them to the place with evident difficulty, that the lampreys must have some good reason which leads them to take the trouble.—*Youth's Companion.*

AN ELECTRICAL HOUSE.

ACCORDING to an exchange, Dr. Wm. Hammer, of New York, an associate of Mr. Edison, lives in a house that is so full of electricity, batteries, Leydenjars, etc., conducted by a system of wires, that it cuts up all sorts of antics and practical jokes upon new comers, and completely eclipses the marvelous magical performances of the Arabian Nights. Here is a partial description of this novelty in electrical architecture:—

"You enter the gate, and the house appears dark; but as your foot touches the lower step, three electric lights blaze out, and the number of the house appears in bright relief. The next step sets a bell to jingling, and the third throws open the door and lights the gas in the hall, by electricity transmitted by the pressure of the foot. Inside the hall there is an old-looking foot-rest attached to the hat-rack, and by pressing a button, a pair of brushes comes out and shines your shoes. Upstairs, where you remove your wraps, there is a bedroom that would be worth a fortune to a lazy man. By touching your head to the pillow, the gas, fifteen feet away, is extinguished, and by pressing a knob at the foot of the bed it is lighted again. Outside the door a clock-work attachment sounds a drum at the proper time, and if the occupant does not get up after fifteen minutes' grace, the bed rises on its hind legs, and dumps the sleeper on the floor."—*Good Health.*

TOLLING BELLS AT MOUNT VERNON.

IT is the custom for all boats to toll their bells on passing the tomb of Washington; and an exchange says the origin of the custom was given at a meeting of the Washington Literary Society, by Dr. Toner, as follows:—

"This token of regard, it is said, originated on a French merchant vessel which had been to Alexandria for a cargo. In going down the river, after Gen. Washington's death, but before his interment, it placed its colors at half-mast, and tolled the bell continuously while passing the house of mourning. This special testimony of respect impressed every person as becoming and appropriate, and it was at once taken up and practiced by all river crafts. Ever since then, the bell is tolled on vessels of every character and nation which pass the tomb of Washington. It may then be claimed to have grown into a custom of impressive, reverential respect, observed by all vessels sailing up and down the Potomac River."

THE largest room in the world under one roof and unbroken by pillars is at St. Petersburg. It is six hundred and twenty feet long by one hundred and fifty in breadth. By daylight it is used for military displays, and a battalion can completely maneuver in it. Twenty thousand wax tapers are required to light it. The roof of this structure is a single arch of iron, and it exhibits remarkable engineering skill in the architect.—*Christian Advocate.*

The Sabbath-School.

SECOND SABBATH IN MAY.

IMPORTANT BIBLE SUBJECTS.

LESSON 4.—BREADTH OF THE LAW.

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. WHAT can you say of the perfection of the ten commandments?
2. Of whose character are they a likeness? Give proof.
3. How much of our duty is comprised in the ten commandments?
4. If we do the commandments, what sort of characters will we have? **Deut. 6:25.**
5. Of whose righteousness will we be partakers? 1 John 3:7; compare Isa. 51:6, 7.
6. If to do the commandments is righteousness, what must it be to fail to do them?
7. And what is all unrighteousness? **1 John 5:17.**
8. Then what is sin? **1 John 3:4.**
9. How may we know that any action is sinful? Rom. 7:7.
10. To what law does Paul here refer as pointing out sin? —*To the law which contains the commandment "Thou shalt not covet."*
11. Then of what law is it that John speaks when he says that "Sin is the transgression of the law"?—*Of the law of ten commandments.*
12. Can there be any sin committed that is not covered by the law? **Rom. 4:15; 5:13.**
13. What did David say of the law? **Ps. 119:96.**
14. How broad is it? Heb. 4:12.
15. How did Jesus illustrate this in the case of the sixth commandment? Matt. 5:21, 22.
16. Do the commandments forbid evil thoughts and desires as well as open sins? Matt. 5:27, 28.
17. What is the whole duty of man? **Eccl. 12:13.**
18. What reason is given why we should do our duty by keeping the commandments? **Verse 14.**
19. What does this statement indicate? (See note.)

NOTE.

"FEAR God, and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Keeping the commandments is declared to be the whole duty of man. The reason given why we should thus do our whole duty, is that "God will bring every work into judgment, with every secret thing." This statement, coming in the connection that it does, can indicate nothing else than that the commandments of God cover every work, with every secret thing. Whosoever therefore keeps the commandments will be perfect, even in his secret thoughts.

Our Scrap-Book.

BUILDERS.

WE shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

HOW THE INDIANS WRITE.

IN nearly every part of the earth are persons who do not know how to write. Some are needlessly ignorant, but there is a large class whose ancestors or kinsfolk in any line have never been instructed in a written language. They may have signs or marks by which they convey their ideas to others; but they have no system of writing, no alphabet like yours, by which they can communicate thought. The wild savages in our own country, with the exception of some tribes that have had the advantages of schools, are specimens of this class. When they wish to send a message to another, they express what they have to say by pictures, their picture-writing being something like the rebuses you sometimes puzzle over in newspapers and magazines. Henry Eckford, in the *St. Nicholas*, gives a pleasing illustration of their picture-writing, which we give you in a condensed form. It is something as follows:—

"Supposing a party from the great clan, or tribe, known as Turtles, have made a raid on a village of huts and wigwams owned by enemies belonging to the wide-spread clan called the Bear clan. After robbing their neighbors of their cattle and plundering and burning their homes, they wish to let other Indians know what fine robbers they are; so the Turtle chief chooses a piece of smooth, cream-colored birch bark, chews up a little tobacco to serve as ink, and with a twig of soft wood for a pen, draws upon the bark,—first, a turtle, a very big turtle, because he thinks he and his clan are very great personages; then he draws as many curving lines, to represent bows, as there are Indians in his party, and perhaps as many Indians with top-knots; his lines bend forward, to show in what direction the trail went. Following these, a rising sun stands for day-break, and three horizontal lines under it mean that three days went by in going to the Bears. Next he makes as many funny little pyramids as there were Bear wigwams, and draws them upside down, to show that they were destroyed. After that he draws a wee, wee bear, very small, in order to show his contempt for the Bears. Finally, he draws with the greatest care as many oxen and ponies as he has captured, because he is chiefly proud of this part of the exploit, and wishes all to know what a successful robber he is.

"If the Bear braves were away when he surprised the camp, he does not care to tell that. This may be understood, however, by the absence of any sign for scalps. If there is resistance, and men are slain on either side, the exact number of dead are noted by drawing just as many human figures without heads.

"To call the attention of every one who passes through the woods, the war chief next fixes the piece of bark to the top of a long pole, and plants it on the path so that the most careless person cannot fail to see it."

Our method of sending messages on paper by means of a written alphabet, is very mysterious to a real wild Indian. He calls it a "talking leaf," and thinks the writer and the receiver of the message are both wizards.

OLD EGYPTIAN SKILL.

THE ancient Egyptians excelled in nice mechanical work, and it might puzzle some of our masons and stone-workers to equal them at the present day. Mr. Kendrick, in speaking of the casing of the great pyramids, says: "The joints are scarcely perceptible, and not wider than the thickness of silver paper, and the cement so tenacious that fragments of the casing stones still remain in their original position, notwithstanding the lapse of so many centuries and the violence by which they were detached. All the fine work of the interior passages, where granite is not expressly mentioned, is of the same stone, and finished with the same beautiful exactness. But the skill in quarrying was displayed more in the extracting of the huge blocks out of which obelisks and colossal statues were hewn. Obelisks ninety and statues forty feet high, each fashioned out of one stone, were not uncommon things; and the blocks selected for these monuments were not chance splinters from barbarous efforts of splitting and smashing, but clean slices separated *secundum artem* from the native rock, after being selected and accurately defined. And how was this done—by driving in huge iron wedges? No, indeed; that would probably have split the stone. By infinite labor, then, in chiseling and sawing? The old Egyptians knew a trick somewhat cleverer than that; they cut a small groove along the whole length of, say, one hundred feet, and in this inserted a number of dry wooden wedges; they then poured water into the groove, and the wedges expanding simultaneously and with great force, broke away the large fragments as neatly as a strip of glass is taken off by a diamond."—*Classmate.*

WAMPUM.

IT may be the readers of the INSTRUCTOR already know this is the name which was given to the shell beads the North American Indians used as money; but we feel certain you will like to know something of its manufacture and use. The Indians made it themselves, by hand, from the inner part of certain shells,—the conch, or periwinkle, and the hard-shell clam. What they formed from the conch-shell was white, while that made from the dark portion of the inside of the clam-shell was purple, or nearly black. "Black wampum" was so scarce it was worth twice as much as the white.

Besides being of two colors, they made the beads in two forms. The kind earliest in use varied in size from that of an English sixpence to an English shilling, and was about one-eighth of an inch in thickness; while that made later was in size and shape more like a clay pipe-stem, and in length from one-half to one-third of an inch.

It was a slow, tedious process to make it, and this gave it considerable value with them. They first broke from the shell the part which was suitable for a bead, and rubbed it on a stone until it was of the right size and nicely polished, when they cut it into the right lengths, pierced holes in the center of all, and strung them on some sort of a string.

You would feel strange, no doubt, to be passing beads for money; but the boys and girls did that in the early history of this country. In the 17th century the laws of the white colonists made wampum a legal tender for certain sums, and it was rated at four white beads or two blue ones for a penny. At one time for nearly half a century, "silver money was so scarce in New York that wampum was almost the only currency in use."

Of its name, a writer in a late magazine says: "A string of white beads, the most common currency, was called by the Indians, *wampum-peak*, or 'white strung-beads,' wampum meaning white, and *peage* or *peake*, shell-beads at least when strung. The settlers caught the first part of, the compound word, and hence all money beads became known among them as 'wampum.'"

This writer says, "By their custom, handed down from time immemorial, it was necessary that all great acts of state policy should be accompanied by the exhibition of wampum in some form." It is said by another, "Wampum was used in all treaties, on all public occasions, a string or belt being given to bind each article of a treaty, and a treaty belt being delivered as a solemn ratification.

"The belts were composed of short strings of wampum containing from six to twenty-four beads each, laid side by side, and knotted closely together. The length of the string made the width of the belt, which varied from two to nine or ten inches, while its length varied from two to eight feet. The wider and longer the belt, the greater, of course, was its value, and the higher its significance as a pledge or memorial. Each belt usually had its special device, which was wrought sometimes in white beads on a dark ground, sometimes in purple beads on a white ground, according to a recognized system, so as to form the record of an event, that could be read.

"The Indians who lived along the sea-coast were the principal manufacturers of wampum, and they drove a brisk trade with the tribes of the interior. Long Island in particular was a noted seat of this industry. It was the Potosi or California of the Northern Indians, and bore among them the name of Seawanhake, or 'Land of Wampum.'"

BOILING WATER BY SUNLIGHT.

PROF. S. P. LANGLEY, a distinguished American astronomer, has been carrying on some experiments at Mount Whitney, South California, with a view to determine the amount of heat the sun sends to the earth. Into these we need not enter here, but it was incidentally found that, on the summit of Mount Whitney, the temperature in a blackened copper vessel, covered by two sheets of ordinary window-glass, rose above the boiling-point. Thus, in such a vessel, water could be boiled among the eternal snow of Mount Whitney by the direct solar rays.—*Sel.*

SPIDER-SHOWERS.

GILBERT WHITE records in his "History of Selborne," that in 1741 he saw a shower of spiders, which continued for nearly a whole day. Mr. Darwin saw one in 1832, while at sea, and each spider was supported by a tiny parachute, composed of a few threads of almost invisible gossamer. A writer in *Chamber's Journal* describes as follows a spider-shower he saw in September, 1875:—

"On the morning of the shower there had been some electrical disturbance. There had been one loud peal of thunder, but no rain.

"About ten A. M., I noticed small spiders running over my coat-sleeves, and had to brush off several trails of gossamer-web.

"Looking round, I found that brick-walls, houses, branches of trees, etc., had these webs dangling from them, and that other gossamer-webs were continually falling from above, and adding to the accumulation.

"By midday, a long fence was festooned from point to point of its triangular rail-tops with a ribbon-like ladder of gossamer; and this was growing broader and broader as the tiny creatures kept running along this ladder, each increasing the breadth by adding its own contribution of another silken thread.

"All along this ladder the little strangers were running in an excited and hurried manner, as if they had lost their way, and had got into a strange country.

"Some, in traveling over their improvised road, made mistakes, and got into bordering webs of the garden spiders, where they were speedily devoured.

"About one P. M., the clouds cleared off, the sun shone out, and I noticed that some of the spiders had begun to re-ascend into the atmosphere.

"Fixing my eyes upon one of them, I observed that as it left the gossamer pathway, it selected a clean spot on the iron railing, and gathering its limbs closely together, it projected from its spinnerets several threads which expanded outwards, and stretched upwards from nine to twelve inches.

"Then this parachute seemed to show a bouyant tendency, and suddenly the tiny creature left hold of the iron rail, or was lifted off it, and quickly 'vanished into thin air.'

"Possibly the real home of gossamer spiders may be in the blue ether, where, in the wonderful economy of nature, they may have their appointed work to do. Or, it may be that these Lilliputian roamers through space, like the migratory birds, have their appointed periods for going in one direction and returning in another.

"Who knows?—He only who made them and us, and whose ordained ministers are, humanly speaking, infinite in their number and variety."—*Selected.*

LOCAL ENGLISH.

A RECENT writer upon English manners and customs calls attention to some of the different names of employments and callings in England and in this country. He mentions among these that what we call a lumber-dealer is there known as a timber-merchant. It may be remarked that the word dealer is in frequent use only in America.

The other word, timber, suggests a great variety of usage. Timber, in New England, is applied to trees large enough to cut logs for the mill, to the logs entire, and to the large single sticks into which they are hewn, or sawn. When the logs are cut into boards, planks, joists, and so on, they form lumber. In the West, timber is generally standing trees, and it includes all trees, large and small, without reference to their fitness for the mill.

The cutting and hauling this timber is lumbering there; but in a large part of New England it is logging. What we call joist is known elsewhere as scantling, and what we call boards or planks, the English call deals.

In this country a person who splits out shingles is called a shingle-weaver. In England shingles are not made in this way; but lath are regularly riven, and a maker of them is called a lath-render.—*Exchange.*

THE PILOT KNOB.

A CORRESPONDENT writes to the *Star*, of Washington, that in North Carolina there is a mountain formation very closely resembling the Sphinx. It is called the "Pilot Knob," and is in Surrey County, in the north-western part of the State, just east of the Blue Ridge, its position, prone on the Piedmont plain like a gigantic lion, its body at right angles to the precipitous ridge, and with head reared aloft, as if in the act of rising. The head is of solid rock, several hundred feet in height. The shoulders and breast are finely proportioned, and at the distance of a few miles it looks like a thing of life and intelligence. It rises about fifteen hundred feet above the plain. It is seen at the distance of fifty miles, but as yet no railroad approaches it nearer than twenty miles.

A BIG BOOK.

IN the library of the late Dr Williams, at Redcross-street, London, there is a curious manuscript, containing the whole book of Psalms, and all the New Testament, in *fifteen volumes folio.* The whole is written in characters an inch long, with a white composition, on black paper, manufactured on purpose. This perfectly *unique* copy was written in 1745, at the cost of Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed on the largest type, incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold—yea, than much fine gold."

Additional Documents

The Sabbath-School.

FOURTH SABBATH IN MAY.

IMPORTANT BIBLE SUBJECTS.

LESSON 5.—EXTENT OF THE LAW'S JURISDICTION.

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. WHAT is sin? **1 John 3:4.**

2. Is everything that is wrong a violation of the law? **1 John 5:17.**

3. Is sin ever imputed where there is no law? **Rom. 4:15.**

4. Then when we find sin imputed to any people, of what may we be sure?

5. What does the Bible say of Cain? Gen. 4:7, 8; 1 John 3:12.

6. What is said of the men of Sodom? Gen. 13:13.

7. Then, according to Rom. 4:15, what must we conclude concerning Cain and the men of Sodom?

8. Why would not God allow Abraham and his family to occupy the land of Canaan as soon as the promise was made? Gen. 15:13, 16.

9. What was the particular sin of the Amorites? 1 Kings 21:26.

10. What law forbids idolatry?

11. What other positive proof have we that the people in the time of Abraham had the law? Gen. 26:5.

12. By whom did sin enter into the world? Rom. 5:12.

13. Then what did Adam violate?

14. What particular period does the apostle specify, during which death reigned? Rom. 5:14.

15. What alone causes death? Rom. 5:12; **James 1:15.**

16. And what is necessary in order that sin may be imputed? Rom. 5:13.

17. Then what besides sin and death must also have existed from Adam to Moses?

18. What does Paul say of the condition of both Jews and Gentiles? **Rom. 3:9.**

19. If one is charged with sin, of what is he certainly in possession? Rom. 4:15; 5:13.

20. To whom alone can a law speak? **Rom. 3:19.**

21. As a consequence of what the law says, how do all the world stand? Ib.

22. Then who are under obligation to keep the law?—*The whole world.*

23. If the law existed from the beginning, why was it necessary to give the law from Sinai? **Rom. 5:20.**

NOTES.

SINCE "sin is the transgression of the law," "and sin is not imputed when there is no law," it follows that the fact that sin is imputed to any people is evidence that they had the law and were amenable to it. Therefore since sin is imputed to the Amorites, the Sodomites, Cain, Adam, etc., all those people knew, and were answerable to, the law of God.

"The law entered that the offense might abound." Rom. 5:20. An offense is a violation of law, a transgression, a sin. Therefore the text means, the law entered that the sin might abound. Then there was sin before the time spoken of when the law "entered." But as there can be no sin without law, it follows that the law existed before the time when "the law entered," which was at Sinai. The "entering" of the law was the formal giving of it from Sinai. Before that time, people knew the law only as portions of it remained written in their hearts (Rom. 2:15), or as they were taught by the servants of God, like Enoch, Noah, and Abraham, who had direct communication with Heaven. But after the giving of the law from Sinai, each person could at all times carefully examine the whole law for himself, and consequently sins which before might have seemed trivial, or might have passed unnoticed, were made to stand out in their true character. Thus the offense was made to "abound." As Paul elsewhere says, sin, by the commandment, became "exceeding sinful." Rom. 7:13.

Written for the INSTRUCTOR.

THE ANGEL IN THE BLOCK.

NEARLY four hundred years ago lived the great Italian painter and sculptor, Michael Angelo. He was an artist of rare power. Many of the statues and paintings in the great Vatican palace at Rome are the creations of his genius. It is said that on a certain occasion he was seen gazing into a pool of dirty water in which lay a mass of rough, unsightly marble. When asked why he looked so earnestly on a great unpolished stone, he replied, "I see an angel in the block." He had the marble conveyed to his workshop, where, by patient toil, the shapeless and hard rock was wrought out into the image of a beautiful angel, radiant with the glory of heaven.

Here is a lesson for us, dear teachers. Have we not many blocks, hard, shapeless, and unpromising, that try our skill and test our patience and dull the tools of our best endeavor? In this unhewn material from the quarry of nature we may bring out a beautiful and well-balanced character.

Who among the moral artists in the workshop of the Sabbath-school will bring the angel out? It will take patient work and more than mortal skill. Let us hold the tools we use in the fear of God. Let us look well that we shape it after the Divine model. Will it stand when the Master Artist examines it? Let us carefully and earnestly study the best methods of work.

N. J. BOWERS.

Our Scrap-Book.

GOOD DEEDS.

WHO has good deeds brought well to end,
For him the gloomy forests shine.
The whole world is to him a friend,
And all the earth a diamond mine.
—*Oriental, translated by W. R. Alger.*

HOW SOME INDIAN TRIBES MEMORIZE.

DO you ever tie a string on your finger to remind you of things you wish to attend to afterward? or do you have some other way of jogging the memory? The unlettered Indian, who writes by pictures, has ways for bringing to mind things which he wishes to recall in the future; and a writer in the *St. Nicholas* tells of the Ynca, or Inca Indians of Peru, South America, that they used knots tied in woolen strings as memorizers. He says further:—

"The only books in the royal libraries and treasuries of the Yncas were flimsy pieces of worsted-work! The woolen strings, made from the fleeces of the llamas and alpacas, were dyed with different colors, and the knots were of several different kinds, so that the system was not easy to use, and special chiefs or historians were employed to make and read them. It was their duty to commit to memory the facts and figures to which the knots and colors referred. Men were chosen who had great memories naturally, and constant practice made them marvels of exactness. A simple glance at such strings would enable them to rattle off long accounts of taxes paid and taxes due, of tribute from conquered tribes given and still to come, of embassies from other nations, and of wars made and treaties concluded. Although used chiefly in affairs of taxes, we can hardly doubt that now and then great pieces of news, like an earthquake, or an invasion of pirates, or the death of a Ynca, etc., would be tied into these curious memorials. They were called *quippus*, and it is said they are still in use among tribes of the Andes Mountains.

"The North American Indian's system was similar to the *quippus*, only they used wampum, or strings of colored shells and beads to jog the memories of their chiefs. And some wampum belts are used to this day by Indians who speak, read, and write English as well as you. Once a year they meet in a grand council as their forefathers and they have always done. The belts are brought solemnly out, and the speeches and hymns which they recall are recited exactly as they have been for hundreds of years.

"Only last year, when the bones of the great orator Red Jacket were buried under a monument in Buffalo, N. Y., the chiefs who chanted songs over his new resting place, used belts of wampum to remind them what verses should be sung.

"The beads of wampum remind them in what order to place the words, and recite the sentences they already know by heart. By this means the great Indian Confederation of New York State, called the Iroquois, or Six Nations, has kept its records of the founding of the league by Hiawatha and other great chiefs, word for word, during many centuries. As the great chief, to whose family belongs the right to pronounce the words, utters the solemn sentences, each chief present listens carefully; and should he vary the words or the order of the words, each would be able to correct him. They are so exact that certain words which used to be employed in their language, but are no longer in use, still keep their place in these old hymns. Often chiefs do not know their meaning, but pronounce them they must."

MONSTER TURTLES.

IN the Pacific Ocean, directly under the equator, and several hundred miles west of South America, is a group of about fifteen islands which were discovered by the Spaniards nearly three hundred years ago, and named Galapago, the name in Spanish meaning tortoise, or turtle. It is said that there are five different kinds of turtles on the several islands, and there are so many of them that their tracks form a complete network over some of the islands. These, in size, do not much resemble the turtles the readers of the INSTRUCTOR have seen; for some of them measure ten and twelve feet in length, from head to tail, with a shell six feet long, and weigh six or seven hundred pounds.

India was once the home of the great land-turtle, a specimen of the remains of one now being in the British Museum. It "represents the shell of a young land-turtle ten feet in length, twenty-five feet in horizontal circumference, and fifteen feet in girth in a vertical direction."

A party of English naturalists were once exploring a tract of new country in India, and while digging a cellar in which to deposit their supplies during their stay in that vicinity, they struck something which seemed like bone, but which proved to be the shell of a huge land-turtle. They succeeded, with much effort, in unearthing it, and setting it up in shape, when it was found large enough to hold several of the men, the party at one time taking refuge in it during a storm. It was afterward destroyed by a severe storm. The species in India are now extinct, and it is supposed that they lived many hundred years before.

And there has been found in our own country recently, in the western part of Kansas, the remains of a giant *sea*-turtle. This one, from the tip of one extended flipper to another, measures about seventeen feet. It has been carefully removed from the bluff in which it was imbedded, and taken to Philadelphia. Geologists are busy speculating as to how a marine animal could have been buried in Kansas soil.

Skeletons of other animals of vast proportions are frequently discovered in various parts of the earth, but why they have become extinct, man is left to conjecture.

BADGES OF THE APOSTLES.

THE painters of the Middle Ages used to represent the apostles with special badges which were generally symbolical of some incident in their lives. Andrew was depicted with a cross, because he was crucified; Bartholomew with a knife, because he was flayed; James the Greater with a pilgrim's staff and gourd bottle, because he was the patron saint of pilgrims; James the Less with a fuller's pole, because he was slain by Simeon the fuller with a blow on the head with his pole; John with a cup and a winged serpent flying out of it, in allusion to the tradition that the apostle was challenged by a priest of Diana to drink a cup of poison. John made the sign of the cross on the cup, whereupon Satan, like a dragon, flew from it, and the apostle drank the cup with safety. Judas was represented with a bag, because he bare the bag and "what was put therein;" Jude, with a club, because he was killed by that weapon; Matthew, with a hatchet, because he was slain by one; Matthias, with a battle-ax, because after having been stoned, he was beheaded; Paul, with a sword, because his head was cut off with one; Peter, with a bunch of keys and also with a cock, in reference to the familiar episodes; Philip, with a long staff surmounted by a cross, because he died by being hung by the neck to a tall pillar; Simon, with a saw, because he was sawn to death; Thomas, with a lance, because his body was pierced with a lance.

THE CROCODILE'S DENTIST.

WHAT think you it is? F. P. Chaplin, in *Our Little Ones*, says that "gnats and other small insects have a fashion of crowding themselves together in the crocodile's mouth, while he is lazily sleeping. They do so in such numbers that the broad palate and ample jaws are covered by them, forming a dark, heavy coating. It is then that the little black-headed plover comes to the rescue. He has all he can do to keep the teeth and palate of this large Saurian in order. With his sharp beak he rids his burly patron of these uncomfortable foes. This beak is his only tool; but with it he picks away in every corner and crevice. He loosens and throws off the closely packed mass of insect life, and the cruel monster is again ready for work.

"When or how he gets his pay, the plover never reveals. I have heard that a great friendship exists between the friendly plover and this giant of the waters. The plumy benefactor can, at any time, journey without cost, perched upon the crocodile's head; and many trips are taken in this way. He has been named 'Pluvianus Ægyptius,' because Egypt is his native place."

LIFE-CARS.

IN a little gray house with a red roof, which stands on a desolate stretch of beach in Ocean County, New Jersey, there hangs an oval iron case which has a singular history. The house is a station of the Life-saving Service, and the case is the first life-car ever used in the world. Its story is as follows:—

After the organization of the Life-Saving Service as a branch of the Government, in 1871, its inspectors visited every part of the coast to examine into the condition of the station-houses and their equipments.

One of these officers was on the New Jersey coast during a heavy storm, when a ship was driven onto the bar. He saw the desperate efforts of the surfmen to reach her in their heavy life-boat. They at last succeeded, and took off as many of the passengers as the boat would hold, but in returning, it was swamped by the furious breakers, and rescued and rescuers were washed into the sea.

For weeks and months afterwards the inspector went about like a man distraught, intent on devising a model for a boat which should be at once light enough to handle in such seas, and heavy enough not to be overturned by them. The problem was so difficult that he was in despair. But one day he startled his companions by exclaiming, "Swing it on a cable, and put a lid to it!"

The idea was at once carried out. This life-car was made,—an oval, air-tight case closed by a lid which screws down, and hung by iron rings on a cable extended from the shore to the ship. On the first day it was used, two hundred persons escaped in it from the *Ayrshire*, a vessel wrecked off the New Jersey coast.

These cars, of an improved shape, are now to be found in every life-saving station. But this old battered veteran is regarded with a touching pride and affection by the brave surfmen.

"She has done good work in the world," they say; an epitaph which we would all be glad to share with the life-car.

RICE MIXED WITH HONEY.

WHAT would the children think of *Vary Tondrahantantely* as a name for their paper? That is the name of the children's paper in Madagascar, which is read in a great many Christian households in that immense African island. How can the little tongues utter so long a word! But you will be surprised to know what this title means; it is: "Rice mixed with honey"! How very odd! Perhaps you may guess that it is so called because it is printed on "rice paper." No; but rice is the chief food of the Malagasy, like bread among us, and to make the rice pleasanter to the taste, it is often eaten with honey. This is the best kind of food multitudes of children of Madagascar can have, and so *Vary Tondrahantantely*—"Rice mixed with honey"—is the name of their pretty pictorial paper, which is very sweet and good food for them.—*Mission Dayspring.*

WHY TUMBLERS ARE SO CALLED.

GLASS drinking-cups have been found in Anglo-Saxon graves, and they are all round-bottomed. Such cups could not be made to stand upright, and it has been supposed they were so designed in order to cause the drinker to empty them at once. This feature is said to have given rise to the word *tumbler* which has been applied to our drinking vessels, though these do not possess the curious shape of the ancient cups.

The Sabbath-School.

FIFTH SABBATH IN MAY.

IMPORTANT BIBLE SUBJECTS.

LESSON 6.—EXTENT OF THE LAW'S JURISDICTION.

(Continued.)

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. DID the law exist before it was spoken from Sinai? Give proof.

2. Can you prove that its claims are binding on Gentiles as well as on Jews?

3. Over what part of the earth has the law jurisdiction? Proof.

4. How many apartments were there in the tabernacle built by Moses? Ex. 26:33.

5. What article of furniture was in the most holy place? Ex. 26:34.

6. Why was it called the "ark of the testimony"? Ex. 25:16.

7. What was this "testimony"? Ex. 31:18; Deut. 10:4, 5.

8. Of what was this earthly tabernacle a pattern? Heb. 9:8, 9, 23, 24.

9. Was the furniture of the tabernacle, as well as the tabernacle itself, made according to this heavenly pattern? Ex. 25:9, 40.

10. Is there a real temple in heaven? **Heb. 8:1, 2.**

11. What article of furniture is specially noted as having been seen in it? **Rev. 11:19.**

12. Since the ark was called the "ark of the testimony" because it contained the tables of the law, what must be in the ark in the real temple in heaven? (See note.)

13. Then what relation did the tables which Moses placed in the ark bear to those in the temple in heaven? (See note.)

14. Where is the Lord's throne? **Ps. 11:4**; Hab. 2:20.

15. Between what beings is his seat? **Ps. 80:1**; 99:1.

16. In the earthly tabernacle, from between what figures did the Lord speak to the people? Ex. 25:22.

17. Then of what was the ark in the earthly sanctuary a representation?—*Of the throne of God in the temple in heaven.*

18. What was within the ark, and underneath the cherubim? Ex. 25:16, 22; Rev. 11:19.

19. Then what relation do the commandments sustain to the throne of God?—*They are underneath it, forming its foundation.*

20. Can you quote any texts of Scripture that directly support this conclusion? **Ps. 89:14; 97:2.** Compare Ps. 119:172.

21. How extensive is the authority of God's throne? **Ps. 103:19.**

22. Then how extensive must be the jurisdiction of the ten commandments?

23. Must they not, then, be the rule of conduct in heaven as well as on earth? **Ps. 103:20.**

NOTE.

IN EX. 31:18 we read that the Lord "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." In Deut. 5:22 we learn that it was the ten commandments that were written on the two tables of stone; and from Deut. 10:4, 5 we learn that these tables were placed in the ark. Therefore we know that the ten commandments are the "testimony;" and when John says (Rev. 11:19) that in the temple of God in heaven he saw the "ark of his testimony," we must conclude that the ten commandments are in the ark. And, further, since the earthly tabernacle and its furniture were "patterns of things in the heavens" (Ex. 25:9, 40; Heb. 9:23, 24), we must also conclude that the ten commandments which were on the tables of stone in the tabernacle which Moses built, were but a copy of the ten commandments in the temple in heaven.

"IT IS MY BOY."

THROUGH Rochester, N. Y., runs the Genesee River, between steep and rocky banks. There are falls in the river, and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms, and struggled with him to the shore, and as he wiped the water from his dripping face, and brushed back the hair, he exclaimed, "O God, it is *my* boy!"

He plunged in for the boy of somebody else, and saved his own. So we plunge into the waters of Christian self-denial, labor, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our own souls.

In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own.—*Selected.*

Our Scrap-Book.

PURPOSE.

IT is no dream,
No castle-building time, that we call life;
To catch the gleam
Of heaven in the strife,
Our toil must tend to reach the better life.

VEGETABLE CLOTHING.

PERHAPS you say that is no new thing, that clothing has always been made of vegetables, as from cotton, flax, hemp, etc. But in this instance what is meant by "vegetable clothing" is that which grows all ready for use. You may learn all about it in the following which C. J. Russell writes for the *St. Nicholas:*—

"About two hundred years ago the governor of the island of Jamaica, Sir Thomas Lynch, sent to King Charles II. of England a vegetable neck-tie, and a very good neck-tie it was, although it had grown on a tree and had not been altered since it was taken from the tree. It was as soft and white and delicate as lace, and it is not surprising that the king should have expressed his doubts when he was told that the beautiful fabric had grown on a tree, in almost the exact condition in which he saw it. It had been stretched a little, and that was all.

"But if King Charles was astonished to learn that neckties grew on trees in Jamaica, what must have been the feelings of a stranger traveling in Central America, on being told that mosquito-nets grew on trees in that country? He had complained to his host that the mosquitoes had nearly eaten him up the night before, and had been told in response that he should have a new netting put over his bed. The host calmly continued, "In fact, we are going to strip a tree anyhow, because there is to be a wedding on the estate, and we wish to have a dress ready for the bride.

"'You don't mean,' said the traveler incredulously, 'that mosquito-netting and bridal dresses grow on trees, do you?'

"'That is just what I mean,' replied his host, 'and if you will follow the men, you will see that I speak the exact truth.'

"Looking for some jest, the stranger followed the two men who were to pluck the singular fruit, and stood by when they stopped at a rather small tree, bearing thick, glossy green leaves. The tree was about twenty feet high and six inches in diameter, and its bark looked much like that of a birch-tree.

"After cutting the tree down, three strips of bark, each about six inches wide and eight feet long, were taken from the trunk and thrown into a stream of water. Then each man took a strip while it was still in the water, and with the point of his knife separated a thin layer of the inner bark from one end of the strip. This layer was then taken in the fingers and gently pulled, whereupon it came away in an even sheet of the entire width and length of the strip of bark. Twelve sheets were thus taken from each strip of bark, and thrown into the water.

"When each strip of bark had yielded its twelve sheets, each sheet was taken from the water and gradually stretched sidewise. The spectator could hardly believe his eyes. The sheet broadened and broadened, until from a close piece of material six inches wide, it became a filmy cloud of delicate lace, over three feet in width. The astonished gentleman was forced to confess that no human-made loom ever turned out lace which could surpass in snowy whiteness and gossamer-like delicacy that product of nature.

"The natural lace is not so regular in formation as the material called illusion, so much worn by ladies in summer; but it is as soft and white, and will bear washing, which is not true of illusion. In Jamaica and Central America, among the poor people this wonderful lace supplies the place of manufactured cloth, which they cannot afford to buy; and the wealthier classes do not by any means scorn it for ornamental purposes.

"Long before the white man found his way to this part of the world, the Indians had known and used this vegetable cloth. Some time after King Charles received his vegetable neck-tie, Sir Hans Sloane, whose art collection and library were the foundation of the British Museum, visited Jamaica. He described the tree fully, and was the first person who told the civilized world about it. The tree is commonly called the lace-bark tree. Its botanical name is Lagetto lintearia."

THE ICE KING'S WORK.

THE readers of the INSTRUCTOR who have studied geography must have learned something about the great glaciers of the Alps, in Switzerland. They may have learned too, that there are glaciers in other countries, some quite as remarkable as the Alpine glaciers. Less is known of them, however, because fewer persons visit their locality.

A glacier is really a "river of ice;" and there are some things about one that seem very curious until understood. That a river of solid ice has a constant motion forward, seems almost incredible; but to test it, in 1827 a man built a hut upon a glacier, and it was discovered that every year the house was farther down the valley.

A writer in *Harper's Young People* says that "people who were interested to learn more about this movement set rows of stakes up in the ice, straight across from side to side of the glacier, and two on each bank to mark the starting point. This row of poles, as it moved, did not remain straight; it bent like a bow in the middle, curving out toward the lower end of the glacier, showing that the middle part moved faster than the edge. This is known to be true of an ordinary river; the water rubbing against the banks and against the bottom of its bed is hindered, and moves more slowly than the water in the middle and on top does."

The same writer says the source of the glacier is in a high mountain valley, where a great body of snow becomes tightly packed; and that if you follow its course, you will see that it "gradually changes into a solid mass of whitish ice, scored all over with cracks and crevices, broken up into great masses and blocks of ice on the surface, and covered often with dirt and stones. Finally you come to a place where the weather is warm enough to melt the ice, and then it flows off as a stream of water."

Of the movement of the glaciers, she says:—

"Each winter, snow piles itself high on the mountain-top; each summer, this snow is softened and made slushy, but not melted. The soft snow sinks and packs, and is pushed down into the easiest channel. The next winter a new weight of snow is added, making a greater pushing force. It is hindered in its travels, and being pushed behind and hindered in front, it packs tighter and tighter till we find it, farther down in its bed, a mass of ice. The weight is getting greater and greater with each winter's load of snow; and so the ice is forced down, no matter what is in the way, and the valley is finally filled with the moving river of ice.

"A great many wise heads have been puzzled to know how ice can fit itself to the channel. Ice is one of the brittlest things in the world, but it has a quality that we do not often have occasion to notice. It melts easily, but it also freezes easily. The scientist Faraday discovered this quality of ice in a very commonplace way. One hot summer's day, in a restaurant, he noticed some bits of ice floating in a dish of water. The ice was melting; and yet every time two pieces touched, they froze. Tyndall, another great scientist, has explained the movement of glaciers by this simple principle. It was he who found that ice could be crushed out of one shape into another, and that the broken bits froze at once together and made a solid lump as the snow does. Now glacier ice, underneath the surface, is squeezed in a mold made of its bed and banks and the heavy weight of ice above; the moving part of the ice, which fits itself to the channel-mold, is broken and ground up into bits, but these bits, being pressed together again, freeze into the new mold that it is pushed into—that is, the new part of the channel—just as Tyndall's ice, which was at first squeezed in a round mold, came out a ball, and being squeezed again in a cup-shaped mold, came out a perfect cup of ice."

PHOTOGRAPH OF A FLASH OF LIGHTNING.

A PHOTOGRAPH has been taken of a flash of lightning, the main stream of which was about four feet broad. The flash consisted of four distinct parallel streams. Between the first and second streams were bright and dark stripes, the second and third streams were very close together, while there was a greater distance between the third and fourth. The four streams belonged to one flash, which passed to and fro from the clouds to the earth twice, using in its return journey the seam of air heated on its outward passage, and, as the different breadth of the spaces between shows, taking more to go to the earth than to reach the clouds.—*Sel.*

A SINGULAR NESTING-PLACE.

AS a rule, birds select sites for their nests with an eye mainly to security from enemies. And as these enemies include flying, crawling, and walking creatures, the nests are very likely to be well-hidden. Occasionally, however, the feathered builder treats us to a surprise by fixing upon the most singularly unexpected spot.

The water ousel may be credited with having selected the most picturesque place yet recorded. The ousel is a member of the sweet-voiced thrush family, but is what may be called an amphibious bird, since it divides its time very impartially between the land and the water. It is a very nimble land bird, and a good flyer, too, while in the water it is as much at home almost as a fish.

A pair of ousels once decided upon a spot just behind a waterfall. The only way to get at the ledge of rock was by flying through the waterfall; and this they did, going back and forth with building materials like a couple of school-boys on a frolic. The little birds were actually reared behind the transparent, ever-moving vail of water. —*Selected.*

HAMMER SIGNALS.

THERE are few boys either in the city or country who have not at times watched a blacksmith at work in his shop with his assistant, or striker. They have noticed that the smith keeps up a constant succession of motions and taps with a small hand hammer, while with his left hand he turns and moves the hot iron which the assistant is striking with a sledge. The taps are not purposeless, but given entirely for the direction of the striker. When the blacksmith gives the anvil quick, light blows, it is a signal to the helper to use the sledge, or to strike quicker. The force of the blows given by the blacksmith indicates the force of blow it is required to give to the sledge. The blacksmith's helper is supposed to strike the work in the middle of the width of the anvil, and when this requires to be varied the blacksmith indicates where the sledge blows are to fall by touching the required spot with his hand hammer. If the sledge is required to have a lateral, or side, motion while descending, the blacksmith indicates the same to the helper by delivering the hand hammer blows, in which the hand hammer moves in the direction required for the sledge to move. If the blacksmith delivers a heavy blow upon the work and an immediate light blow on the anvil, it denotes that heavy sledge blows are required. If there are two or more helpers, the blacksmith strikes a blow before each helper's sledge-hammer blow, the object being merely to denote where the sledge blows are to fall. When the blacksmith desires the sledge blows to cease, he lets the hand hammer head fall upon the anvil, and continues its rebound upon the same until it ceases. Thus the movements of the hand hammer constitute signals to the helper, and what appears desultory blows to the common observer, constitute the method of communication between the blacksmith and his helper.—*Exchange.*

THE plate at Windsor Castle is worth, in round figures, nearly two million pounds. It is all Crown property, which means, practically, that it belongs to the nation. If a single spoon were lost, it would have to be replaced by the queen. When there is a State banquet at the Castle, the plate on the table is usually worth at least two hundred and fifty thousand pounds.

The Sabbath-School.

FIRST SABBATH IN JUNE.

IMPORTANT BIBLE SUBJECTS.

LESSON 7.—PERPETUITY OF THE LAW.

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. GIVE as much proof as you can that the law existed before God spoke it from Sinai?

2. What relation do the ten commandments sustain to the throne of God?

3. From this, what must we conclude as to the extent of their jurisdiction?

4. How long is God's kingdom to endure? Dan. 4:3; 7:27.

5. Since God is to reign forever, and the ten commandments are the foundation of his throne or government, how long must they endure?

6. In what words does the psalmist corroborate this? **Ps. 119:160.**

7. To what would a change in the law be equivalent?—*To a change in the government of God.*

8. What strong language did Christ use concerning the law of God? **Matt. 5:17, 18.**

9. Can you refer to a noted prophecy that has not yet been fulfilled? Ps. 89:20-37; note especially verses 29, 36, 37.

10. How long will it take for this prophecy to be fulfilled?—*As long as the days of heaven, or to all eternity.*

11. Then how long will the ten commandments exist unchanged?

12. Quote a direct statement of the psalmist concerning the stability of the commandments. **Ps. 111:7, 8.**

13. What have we already found the ten commandments to be? **Ps. 119:172.**

14. Whose righteousness are they? Isa. 51:6, 7.

15. What does God say of his righteousness? Isa. 51:6, last part.

16. How long must the "righteousness of God" endure?—*As long as God himself endures.*

17. What does the psalmist say of the existence of God? Ps. 90:1, 2.

18. Then what must we still conclude as to the length of time the ten commandments will exist?

19. In making a direct address to the Jew, what does Paul say that he knows? **Rom. 2:17, 18.**

20. How does it happen that he knows God's will? Verse 18, last part.

21. Since "being instructed out of the law" causes one to know God's will, of what must the law be a statement?

22. What scripture further establishes the conclusion that the law of God is his will? **Ps. 40:8.**

23. Is God's will changeable? **James 1:17.**

24. In view of these different lines of argument, what must we conclude in regard to the law of God? Luke 16:17.

NOTE.

CHRIST said that not one jot or tittle should pass from the law till all be fulfilled." Matt. 5:18. From the preceding verse it appears that he had reference to the prophets, meaning that nothing should pass from the law until all the sayings of the prophets were fulfilled. In Ps. 89:20-37 we have a prophecy concerning Christ. To fulfill this prophecy will require all "the days of heaven," that is, all eternity. Therefore Christ's words are equivalent to the statement that the law will exist unchanged to all eternity.

THE AIMS OF THE SABBATH-SCHOOL.

THERE are three aims which should be kept constantly before the school.

Our first aim should be to make our school a place of thorough instruction in the Scriptures. By careful teaching in the class, by reviews and supplemental lessons from the desk, by awakening an interest in the Bible, and by quickening its study in the family, we should seek to give to all, and especially to the young people, a knowledge of the book which is able to make them wise unto salvation.

Our second aim should be to make the school a place of earnest, religious atmosphere. We would have it so freighted with religious influence that whoever enters it will realize that he is upon holy ground; that not one scholar shall grow up to mature years without being drawn to Christ; that the clearest conceptions of the spiritual life shall be imparted; the warmest experiences shall be encouraged; that the highest and fullest type of Christian character shall be developed.

Our third aim should be to make our schools a place of genuine enjoyment. Every gathering of our school should be so delightful that he who comes once will long to come again. We would have it a home to all who enter, with all the pleasant associations and all the fragrant memories of a cheerful Christian family circle.

Let every superintendent and every teacher keep before him these three aims, and work toward them.—*The Study.*

FAITH is the pencil of the soul, which pictures heavenly things.

Our Scrap-Book.

CONQUERORS.

BLESSED are they who die for God,
And earn the martyr's crown of light;
Yet he who *lives* for God may be
A greater conqueror in his sight.
—*Adelaide A. Proctor.*

THE CARICATURE PLANT.

THERE is such an endless variety of curious and wonderful things in Nature's workshop that should a naturalist devote all his time to their study he could not examine them all. Whether he gives his attention to the animal, the vegetable, or the mineral kingdom, there is ever something new and fascinating to attract the attention. Among the odd things recently discovered in the vegetable world is a plant which has the appearance of "making faces." A writer in the *St. Nicholas* thus describes it:—

"One of the most remarkable plants in the whole vegetable kingdom is that known to botanists as the *Justicia Picta*, which has also been well named the 'Caricature Plant.' At first sight it appears to be a heavy, large-leafed plant, with purple blossoms, chiefly remarkable for the light yellow centers of its dark green leaves, which causes them to look as if some acid had been spilled upon them and taken the color out wherever it had touched.

"As I stood looking at this odd plant and thinking what a sickly, blighted appearance the queer, yellow stains gave it, I was suddenly impressed with the fact that the plant was 'making faces' at me. Still, unaccustomed as I was to seeing plants indulge in this strictly human amusement, I was slow to believe it, and stooped to read the somewhat illegible inscription on the card below the plant—'*Justicia Picta*, or "Caricature Plant."' My first impression was correct, then. This curious shrub had indeed occupied itself in growing up in ridiculous caricatures of the human face, until it now stood, covered from the topmost leaf down with the queerest faces imaginable. Nature had taken to caricaturing. The flesh-colored profiles stood out in strong relief against the dark green of the leaves.

"A discovery of one of these vegetable marks leads to an examination of a second and a third leaf, until all are scanned as closely and curiously as the leaves of the comic papers that form the caricature plants of the literary kingdom.

"I have never heard of the cultivation of the Caricature Plant in this country; but botanists tell us it is a hardy shrub. I think we should be glad to see the funny faces on its leaves. After all the lovely flowers we are called upon to admire, I am sure that a plant evidently intended to make us laugh would receive a warm welcome from our young people.

"The Chinese appreciate the Caricature Plant, and in some parts of China it is quite extensively cultivated. Perhaps some of the funny, grinning faces on Chinese toys and ornaments are reproductions of the grotesque features on the leaves of the plant.

"In this account of a very remarkable plant the writer has not drawn upon imagination. The *Justicia Picta* really exists. It is a native of the East Indies, and is a source of much amusement and curiosity to both botanists and travelers."

INTERESTING WATER SCENERY.

REV. JOHN A. CASS, in *Golden Days*, speaking of beautiful water scenery, says: "I suppose a person might travel the world over without finding it in such a variety of forms as in Switzerland. No landscape scene is perfect where this element is wanting, and almost none can be found without it in the whole country. From Zurich to Zermott, and from Geneva to Pontresina, it is always in sight. Every village has its fountain in the public square, and there is no little hamlet far away among the great mountains, or deep down in the sunless valleys, but has the music of perpetual streams."

But the writer thinks the beauty of this scenery appears in its most striking form in some of the springs and waterfalls in which the country so abounds. One of the interesting examples he gave was as follows:—

"Not far from the little village of Magland, as one journeys from Geneva to the far-famed Valley of the Chamouny, for mile after mile, the carriage-road runs along close under the overhanging cliffs, and the traveler has no reason to suspect that he will cross so much as a mountain brook. But as he turns a somewhat sharp curve, he suddenly hears the roar of a torrent. He sees no opening in the mountains, and is wondering whence the stream can have come, when, lo! he steps upon a bridge, and the mystery is solved.

"Not six yards from where he stands is a spring, or perhaps a number of springs, pouring forth a vast quantity of water in a most singular way. The water comes in jets, and appears so suddenly as to be almost literally shot out of the ground. It does not rise to any height, it is true, but it boils and bubbles as if some great heart were beating below, and an almost incredible volume of it is poured out within a very narrow compass.

"Stepping down from the bridge, I put my hand into one of the little openings in the earth whence the streams issued, and found that it required considerable effort to keep it there against the pressure.

"Some of the other places sent out streams even more powerful than this. Indeed, the volume of water was so great, and reached the surface so suddenly, that, within twenty feet from the first spring, the brook is fully twenty feet wide, and so deep that it cannot be forded, while so rapid is its flow that the strongest swimmer would be in most imminent peril if he should fall into it.

"Within a hundred yards from where it took its rise, the stream had swollen into a roaring and foam-covered river whose waters were being utilized to turn the wheels of a mill or two, and might have furnished power to run many more.

"For awhile I stood looking at it in amazement, and then began to consider whence so much water came. There were no limestone cliffs through which it could have forced a passage here. Not ten feet behind the spring, rose up the mountain-wall, to the height of more than two thousand feet—a wall unbroken for many miles; so it seemed impossible that it could have flowed down through some half-hidden ravine.

"Some have endeavored to account for it by supposing that far up on the mountains was a lake, to which this was the natural outlet. But the objections to this theory are serious; for, in the first place, it is not known that such a lake exists; and, secondly, if there was one at such a height, its waters, when forced so suddenly to the surface, would of necessity be thrown into the air for several feet, at least.

"The only conclusion at which the visitor to the spot can reasonably arrive is that he has before him a real spring, most remarkable for the volume of its water, and for the way in which that water comes to the surface."

AN EXTRAORDINARY TREE.

IN Nevada there is a species of acacia which possesses all the features of a sensitive plant. It is growing rapidly, being now eight feet high. At sunset its leaves fold together, and the ends of the twigs coil up, producing, if handled, evident uneasiness throughout the plant. When it was transferred from the pot in which it had ripened into a larger one, it displayed great agitation; as the gardener said, it went "very mad." It had hardly been in its new home ere its leaves began to stand up like the hairs on an angry cat's tail, and it was soon all in a quiver. Besides, it gave forth a most pungent and sickening odor, which filled the house so that doors and windows had to be opened, and it was fully an hour before the tree lapsed into a state of tranquillity.

LIVING LUNCH BASKETS.

HERE is something about some curious lunch baskets that will interest the little folks. It is from *Harper's Young People*, and the paragraphs read as follows:—

"Of course it is not at all surprising that you should carry your lunch with you when you are going to be away from home all day, but think of an animal's doing such a thing! There is the camel, for instance. Everybody knows that it carries its drinking water with it, but it does more; it carries its lunch too. That lump on the camel's back is not a curvature of the spine, as it may seem, but a mass of fatty material. That lump, in fact, is the camel's lunch basket.

"When a well-fed, healthy camel starts out on a journey across the desert, its water pouch is full, and its hump big. When water fails, the camel has only to draw on its reservoir, and when food is wanting, the hump is called upon. Not that the camel helps itself to bites of its hump. That would be a decidedly uncomfortable way of getting a meal, and very likely the camel would rather go hungry than do that. In some way the hump is gradually absorbed, and for a long time after the camel has been unable to find anything to eat, it can get along very comfortably on what its hump supplies it with. By and by, of course, the hump is used up, and then the camel will starve as quickly as any other animal.

"A great deal more like a genuine lunch basket is the bag the pelican carries its food in. The pelican is about as ungainly and odd a bird as can be found, and yet is a very interesting one. It has great, webbed feet, short legs, a big body, huge wings, and an enormous head. Its head is mostly bill; and on the under part of the bill, is a flabby bag made of tough skin. That bag can stretch and stretch until it can hold an incredible quantity of fish; for it is in that bag that the pelican puts the fish it catches for its food. When the bag is full, the pelican rises heavily from the sea, and with broad sweeps of its great wings flaps slowly to the shore, where it alights and prepares to enjoy the meal it has earned. One by one the still living fish are tossed into the air, and come down head first into the wide-opened mouth of the hungry bird.

"Then there are some of the South American monkeys which have curious little lunch baskets in their cheeks. Everybody must have seen monkeys stuffing and stuffing food into their mouths until their cheeks were bulged quite out of shape. It looks as if the greedy little fellows were merely cramming their mouths full. The truth is, many of the monkeys have queer little pockets in their cheeks, into which they can stow enough food for a meal. Nor do the full cheeks interfere at all with the chewing of the monkeys, any more than if the pockets were outside instead of inside of the mouth.

"But there is a little animal called the pouched rat, which has an odder way than this of carrying its food. On each side of its face is a pouch which looks very much like a kid glove finger drawn in at one end. These pouches stick straight from the face, and can be made to hold a large supply of food.

"The cow and deer and sheep and other similar animals have still another way of laying in a supply of food. They bite off grass and leaves, and swallow them without chewing at all. That food goes into a special stomach, there to stay until it is wanted. When the animal is ready for it, a ball of the food is made up in that first stomach, and sent up into the animal's mouth. That ball is just a mouthful, and the animal can chew it comfortably. After it is chewed and swallowed, it goes into the proper stomach, and is digested. Eating in that way is called ruminating."

DEAD CITIES OF CEYLON.

THE extent and beauty of the architectural remains of the great ruined cities in the interior of Ceylon are known to but few. There are many of them, and they are full of archæologic and artistic interest.

The city of Anuradhapur, to instance only one of them, is in its way as wonderful as Pompeii or those great forest-grown cities of Central America.

It is situated in a most lovely spot, among the green valleys and wooded hills of the interior of the island; and whichever way the eye is cast, there are ruins—wonderfully beautiful ruins of shrines, dagobas, pavilions, and groups of tall monolithic pillars, carved from base to capital with a wondrous wealth of oriental imagery.

For miles the forest is strewn with these majestic monuments of a long-since perished glory. So vast are some of these great brick-work buildings, that it is reckoned that the material of one dagoba, of the several at Anuradhapur, would be sufficient to build a wall more than ninety miles long, twelve feet high, and two feet thick.

The enormous artificial tanks, too, of this city might almost be included among the wonders of the world, so vast are the great dams that confine the waters, and so marvelous their construction. They lie now embosomed in the thick forest growth, and their shining waters are solitary but for the flocks of water-fowl upon them, and the crocodiles which float lazily on the surface, basking in the full glare of the vertical sun. The once busy banks are now deserted, except by the bands of chattering monkeys which haunt it by day, and by herds of darkness-loving elephants, which at night leave the inner depths of the forest and come to bathe and drink.—*Selected.*

The Sabbath-School.

SECOND SABBATH IN JUNE.

IMPORTANT BIBLE SUBJECTS.

LESSON 8.—REVIEW OF LESSONS 1-7.

1. STATE the circumstances under which the law was spoken from Mt. Sinai.
2. Upon what was it written?
3. What other name was given to that which was written on the tables of stone?
4. Where do you find the ten commandments recorded as the Lord spoke them?
5. Where were the commandments placed?
6. Repeat them.
7. How much of our duty do they cover?
8. Give the texts which prove that the ten commandments are the righteousness of God.
9. Then what did we conclude as to their nature?
10. What kind of character will those have who keep the commandments?
11. Prove that the law takes cognizance of what we think, as well as of what we do.
12. What is sin?
13. How much can a person do that is not right before the law will condemn him?
14. Prove that the law existed before it was spoken from Sinai.
15. Prove that it is binding on Gentiles as well as on Jews.
16. State as many arguments as you can, which show the extent of the law's jurisdiction.
17. Give the arguments by which it is proved that the commandments are the foundation of God's throne or government.
18. What does this prove as to the jurisdiction of the law?
19. Give as many proofs as you can for the perpetuity of the law.
20. What texts and arguments can you give to show that the law must exist unchanged to all eternity?

TWO WORDS FOR THE TEACHER.

WORDS MOST NEEDED ARE OFTENEST SAID: All teachers are not so Athenian in habit that only "some new thing" can catch and hold them; therefore the hope that a little stress laid here on two plain words may be of some service.

One of them is used by Paul in his second letter to Timothy (2:15)—"study." The exhortation given here by the great apostle to the young "teacher" at Ephesus, suggests some lines of endeavor which are by no means out of date in our time; without which, indeed, real success is impossible to the Bible-teacher anywhere.

We have in the clause, "Study to show thyself approved unto God," an ideal motive—the spring of true diligence in all directions. Could anything be more worthy of earnest endeavor? Study here will cut right at the root of shiftlessness in preparation, lifelessness in teaching, and carelessness in living. No teacher can afford to "take the chances" in a matter so vital as this. Risk the approval of self, of class, of fellow-teachers, of superintendent, of pastor, of church, if he will; but at any cost let him make sure of being approved unto God. Let him be like the railroad gate-keeper who, when told by an impatient crowd that he was "unpopular," quietly remarked that there was just one man in this world he cared to be popular with—the superintendent of the road.

Study to be "a workman that needeth not to be ashamed." If "approved unto God," the teacher need have no fear. But he must also give diligence to understand *the work* in which he is engaged—endeavor to realize its character, to grasp its aims and possibilities, to become familiar with its subject, to master its methods. Surely he must earnestly study it.

Study is necessary to "rightly dividing the word of truth." Weakness here is fatal. So he must give diligence to understand *the word* as well as the work—endeavor to realize its character, to grasp its possibilities, to become thoroughly familiar with it, to master its arrangement, to be filled with its spirit. He will give it such earnest study as its authorship warrants, its purpose deserves, its right handling demands.

But "study" is not all. There is a subtle "power" spoken of in the Scriptures, without which the most diligent student of both word and work will miss success. The Master possessed it; and in his parting words to the apostles he promised that they, too, should have it. The three thousand of Pentecost, the five thousand of later days (to say nothing of Acts 4:33), prove how well he kept his word. What is this "power"? Whence is it? May I possess it and use it? And how? These questions spring to the lip of the true worker for God.

Certainly its source is not in self. The listening, wondering multitude in Jerusalem knew better than that; the apostles themselves decried any such thought. It is "power from on high" (Luke 24:49); it is the "power of the Spirit" (Luke 4:14; Acts 1:8; 2:4; 4:31); it is the gift of God; and you and I may have it.

How may this "power" be obtained? By contact with its Source. Electrical apparatus is familiar everywhere; pulsing wires web the air above us, and thread the ground beneath our feet. With circuit complete, these slender cords become channels of light, of sound, of power; the circuit broken, they are but dead strands of iron—all the costly machinery connected with them is useless. That "power with God" precedes "power with men," was a lesson taught at Peniel, not alone to the crafty, conscience-smitten Jacob, trembling because of Esau and his four hundred men; we "upon whom the ends of the world are come," sit at the feet of the divine Teacher, and the same lesson is taught us, enforced by the illustrations of thirty-six hundred years.—*Baptist Teacher.*

Our Scrap-Book.

LIVING LIGHTS.

AN interesting colony of sea animals is the genus pyrosoma, so called because it has the property of emitting light. Several species of this genus are known. Louis Figuier, in his "Ocean World," says:—

"The animal colony which constitutes this genus floats and balances itself upon the waters, being capable of fully contracting and dilating itself. According to the observations of Péron and Leseur, nothing can exceed the brilliant and dazzling light emitted in the bosom of the ocean by these animals. From the manner in which the colonists dispose themselves, they form occasionally long trains of fire; but it is a singular fact that the phosphorescence presents the same curious characteristics that are seen in the play of colors caused by the rapid movements of the cilia of Beroë; namely, that the colors vary instantaneously, passing with wonderful rapidity from the most intense red to yellow, from golden color to orange, to green, or to azure blue. Von Humboldt saw a flock of these brilliant living colonies floating by the side of his ship, and projecting circles of light having a radius of not less than twenty inches in diameter. He could see by this light the fishes which followed the ship's track, during many nights, at the depth of from two to three fathoms.

"Bibra, a Brazilian navigator, having caught six pyrosoma, employed them to light up his cabin. The light produced by these little creatures was so bright that he could read to one of his friends the description he had written of these his living torches."

A writer in "Marvels of Animal Life," says the "naturalist Mosley captured a pyrosoma four feet long, ten inches in diameter, with walls an inch in thickness. It was placed upon the deck of the vessel, and for a long time gave out no light; but writing his name upon the animal with his finger, it came out in letters of fire. Each letter then seemed to increase in size until the entire name was lost in a blaze of light that radiated rapidly and soon diffused the entire animal, presenting a marvelous spectacle, as if it had suddenly been heated to a white heat and various chemicals were being thrown on its surface to produce different colors."

THE DANCING BIRD.

A RECENT issue of the proceedings of the United States National Museum contains a very interesting account of a dancer bird, among the collection of birds at Nicaragua, called by the Spanish name "Toledo" (but pronounced "To-lay-do") on account of a fancied likeness to their whistling note. The natives also call this bird "Bailador," or "dancer." The writer states that it was not until he had been in the district some time that he understood why it was given the name. One day, while hunting through the dense forest, the profound silence was suddenly broken by the regularly repeated note of "El Bailador," and, softly making his way to the spot whence the sound proceeded, he witnessed one of the most remarkable performances he had ever seen. Upon a bare twig which overhung the trail, at a distance of about four feet from the ground, two male "Bailadors" were engaged in a song-and-dance act that astounded the beholder. The birds were about a foot and a half apart, and were alternately jumping about two feet in the air, and alighting exactly on the spot whence they jumped. They kept as regular time as clock-work, as one bird jumped up the moment the other alighted, while each accompanied himself to the tune of "To-le-do, to-le-do, to-le-do!" sounding the word "To" as he crouched to spring, "le" while in the air, and "do" as he alighted. This performance was continually kept up for more than a minute, when they suddenly noticed that they had an observer, and immediately flew off.

GOLD NUGGETS.

THERE must be something fascinating in the finding of gold by miners to make them endure so bravely what they have to in their search for it. In a pursuit where so much is risked and so few gain any considerable sum, one would suppose most persons would abandon the effort. The fascination probably comes from some having now and then picked up a single nugget worth hundreds and sometimes thousands of dollars. The lucky find serves as a bait to lure others on in the search for the precious metal, which *ignis-fatuus* like, very, very often is seen only in the distance. None of us, however, would object to picking up nuggets equal in value to what some of the more fortunate miners have found. J. M. T. Partello, in the *Chicago Times*, notices the most valuable discoveries. He says:—

"The largest gold nugget ever found in the world was discovered in 1858 in the Ballaret diggings, Victoria, Australia, and weighed 2,106 ounces troy. It was nearly pure gold, and sold for $43,589. This mammoth nugget was called the 'Welcome,' and for many years was reckoned one of the modern seven wonders of the world.

"The first gold discovered in New South Wales was a tremendous nugget, and was found by a shepherd-boy while tending sheep. It was a large mass of quartz and gold, and weighed about a hundred pounds. He at once notified his master, and they broke it up with an ax. It split into three pieces, and out of the largest section was taken sixty pounds of pure gold. From the Victoria diggings were taken many fine nuggets. This colony sent, in 1862, to the London international exhibition an astonishing tower called the 'Gold Trophy.' It was an obelisk ten feet in height, representing in bulk all the gold found in the colony for the eleven years between 1851 and 1862.

"Since the finding of the 'Welcome,' many other big nuggets have been picked up in various parts of the world, but none equal to the great wonder of Ballaret. There have been found, however, nuggets varying in value from $21,000, $10,000, $8,000, to nearly all sums below. California must be credited with the greatest number of nuggets, as well as with some of the large ones mentioned above.

The same writer says that "a dashing Cheyenne came into the post-trader's store at Ft. Keogh five years ago, holding in his hand a long icicle-shaped pendant of the purest kind of virgin gold, which he said he had broken off from beneath an overhanging rock in the Big Horn Mountains. He would tell no one the exact spot where he found it. How it came to be in the shape described is hard to say, unless the rock containing the gold was struck by lightning, which melted the gold, and it poured from the rock in a fluid state and cooled before falling to the ground." He also says:—

"The first piece of gold found in California was worth 50 cents, and the second $5. This little treasure is no larger than a pea, but it is perhaps the most remarkable piece of metal in the world's history. It is the identical glittering particle that first caught the eye of James Marshall in Sutter's mill-race, in California, thirty-nine years ago. That tiny glittering particle has added to the gold of the world nearly a billion and a half. This historical nugget is now among the collection of gems in the Smithsonian Institute at Washington."

CHINESE AND JAPANESE PAPER-MAKING.

THE following interesting paragraphs about Chinese and Japanese paper-making we quote from an article describing the manufacture of paper, by Chas. E. Bolton, in the August, 1885, *St. Nicholas*:—

"The hornet, whose sharp sting is the terror of children, is the recognized pioneer of paper-makers. Eighteen hundred years ago, the Chinese, acting upon the wasp's suggestion, made paper from fibrous matter reduced to pulp. Now, each province makes its own peculiar variety from the innermost bark of different trees. The young bamboo, which grows six or eight inches in a single night, is whitened, reduced to pulp in a mortar, and sized with alum. From this pulp, sheets of paper are made in a mold by hand. The celebrated Chinese rice paper, that so resembles woolen and silk fabrics, and on which are printed quaint birds and flowers, is manufactured from compressed pith, which is first cut spirally, by a keen knife, into thin slices, six inches wide and twice as long. Immense quantities of paper are used by the Chinese for a great variety of purposes. Funeral papers, or paper imitations of earthly things which they desire to bestow on their departed friends, are burned over their graves. They use paper window-frames, paper sliding-doors, and paper visiting-cards a yard long. It is related that when a distinguished representative of the British government once visited Pekin, several servants brought him a huge roll, which, when spread out over the large floor, proved to be the visiting-card of the Chinese Emperor.

"Early in the Christian era, the Japanese employed silk faced with linen, and also wood shavings, for writing material. In 1610, A. D., they began to make paper from vegetable fiber, and their ingenuity is indeed marvelous. From several hundred varieties of paper they manufacture lanterns, candle-wicks, hair-pins, umbrellas, artificial flowers, fans, handkerchiefs, hats, sword-proof helmets, telescope tubes, water-proof under-clothing, etc. A formal Japanese poet uses in writing, for poetry or songs, four distinct kinds of paper, specially designed. Imitation leather, which we have just begun to make, is old-fashioned with them. The skill of the Japanese in handling long fibers without injury enables them to make their parchment-like paper very tenacious and durable.

"It is claimed that the Mandarin Teailien invented rag-paper. Whether this is true or not, the Chinese secret was early known in Persia and Arabia, and gradually the Europeans began and rapidly improved the art of manufacturing paper."

THE ISLE OF JUNE.

"WHAT is the most beautiful place that you have ever visited?" asked a lady of an old English naval officer. "New Providence, in the Bahamas," was the answer. To this view many travelers would not assent, but Nassau, as the island is popularly called from its principal town, is one of the most beautiful gardens of the sea.

Columbus, who visited the island during his first voyage, called it Fernandia, and Ponce de Leon thought that he had found here the earthly Paradise. An old English adventurer named it New Providence, and tourists of recent years call it the Isle of June, because the winter months are like June in the temperate zones. Nassau is the capital of the Bahamas.

It is a place of old sea romances, from the dramatic pirates to the blockade runners. English naval officers, worn with service, are often sent here to recruit. England holds it to be one of her most health-giving retreats.

The island is some twenty-one miles long and seven wide, and is famous for its cocoa-nut trees and pine-apple farms. The winter market of Nassau is one of the most wonderful in the world, as in it are found all the products of the tropics, together with those of the temperate zones. Mr. Frank Stockton, in a magazine article on the "Isle of June," once gave a list of the fruits to be found there, an amazing catalogue of familiar and unfamiliar names. It is also famous for green turtles, and the sea is as prolific in food as the land in fruit.—*Youth's Companion.*

AT the Cape of Good Hope, near Table Mountain, the clouds come down very low now and then without dropping in rain. At such a time, if a traveler should go under a tree for shelter from the threatening storm, he would find himself in a drenching shower; while out in the opening, away from any tree or shrub, everything would be as dry as a bone.

The cloud, or mist, is rather warmer than the leaves, you see, and so when it touches them, it changes into clinging drops, which look like dew. Fresh drops keep forming; they run together; and, at length, the water drips off the trees like rain. And this process continues until the clouds lift, and the sun comes out again.

A LARGE proportion of the red coral used by jewelers in making ornaments comes from the Mediterranean coast of Algeria, where it is gathered chiefly by an ingenious machine. Nets, the meshes of which are loose, are hung on the bars of a cross, and dragged at the bottom of the sea among the nooks and crevices of the rocks. These nets, winding about the coralline growth, break off its branches, which adhere to the meshes. When he thinks it is laden, the fisherman draws the net to the surface and helps himself to the coral, which is sold in various markets and worked into ornaments.—*Sel.*

The Sabbath-School.

THIRD SABBATH IN JUNE.

IMPORTANT BIBLE SUBJECTS.

LESSON 9.—CHRIST THE END OF THE LAW.

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. WHAT does Paul say that Christ is to every one that believeth? **Rom. 10:4.**

2. Does this mean that Christ came to abolish the law? **Matt. 5:17; Isa. 42:21.**

3. In what sense besides "termination" is the word "end" frequently used?—*Design, object, or purpose.* See Webster's Unabridged Dictionary, definition 4.

4. Quote a text from the Bible where it evidently has this meaning. **James 5:11;** or any one of the following: Rom. 14:9; John 18:37; Amos 5:18; Luke 18:1; Heb. 13:7; 1 Peter 1:9.

5. What does Paul elsewhere say is the end of the law? **1 Tim. 1:5.**

6. What is the meaning of "charity"?—*Love.* See rendering of this text, also of 1 Cor. 13, in Revised Version.

7. And what is love? **1 John 5:3;** Rom. 13:10.

8. Then to what is Paul's statement in 1 Tim. 1:5 equivalent?—"*Now the design of the commandment (or law) is that it should be kept.*"

9. If a man kept the law, how would he stand before God? Rom. 2:13.

10. Then what may be said to be one end or design of the law?—*To justify men before God. This may truly be said to be its object, for it will justify only the obedient, and it is the design that the law should be obeyed.*

11. What would be necessary in order that a man could be called a "doer of the law"?—*It would be necessary that he should have kept the law in every particular during every moment of his life.*

12. Has any body ever kept the law thus perfectly? Rom. 3:10-12.

13. Then must not the law fail of its object in securing the justification of men? Rom. 3:20.

14. How, then, is it possible for a man to secure justification? Rom. 3:24, 25.

15. Then in what sense may Christ be called the end of the law?—*He secures the justification of men, a thing which the law can no longer do.*

16. What have we learned was a primary design of the law? See answer to question 8.

17. Is it possible for any man to meet this requirement? Gal. 5:17.

18. How is it possible for any one to do what is required? **John 15:5.**

19. For what express purpose did Christ suffer for man? Rom. 8:3, 4.

20. Then how again is Christ the end of the law?—*He enables those who are "in him" to keep the law, thus fulfilling its design.*

(To be continued.)

THE REWARD.

"HE that watereth shall be watered also himself." In no case is this more true than in regard to the Sabbath-school teacher. From sincere effort to instruct others in the truths of the kingdom, there shoot forth a thousand reflex influences that enlarge and enrich the worker. The increased knowledge of the Bible from its systematic study, and the attempt to apply its truths to the lives and consciences of others, brings an almost boundless wealth. Diligent service along this line develops spiritual power and blessedness, as perhaps nothing else can do. The Book of God is, to thousands of feeble believers, almost a sealed volume because read but little, and studied not at all. There are some glittering gems upon the surface, as gold and silver are sometimes found above the ground; but he who would be rich must dig below. The teacher's work is in a mine of preciousness. Strike hard, and the ring of precious metals shall be heard. But again, the teacher's fullness is fuller still when to this personal profit is added the joy of rescue. The life-boat is manned with brave seamen, and off for the wreck. Listen to the shout from the shore: "A thousand dollars for every man, woman, or child brought safely to land!" By and by the brave fellows return with one living man plucked out of the sea.

A life saved is more than money. The dollars they may justly have, but the saving of life is a reward of grander proportions. The consecration of one young life after another to Christ under the influence of faithful teaching—oh! the joy is deeper than plummet ever sounded. Still further, and better than all else, is the glorifying of the Master. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." To lay our crowns of joy and triumph at Jesus' feet; to give supreme glory unto God and magnify his name, is the soul's highest heaven.

"Well done, good and faithful servant," will bring a thrill and rapture of blessedness, because he whom we serve is pleased. The favors of God are all of grace. We cannot deserve them, yet our divine employer speaks of them as rewards; and so in one sense they are our wages! Blessed Master, blessed work, blessed wages! Surely we may not avoid, but the rather beg for such service. In the great workshop of God there need be no strikes.—*Baptist Teacher.*

Our Scrap-Book.

HUMBLE STATION.

DEEM not thy toil obscure,
It shall have luster, being rarely done;
Not ours to choose, but ours to use aright
The gifts of God, or ten, or only one.
—*O. N. Potter.*

THE NEWSPAPER PLANT.

JACK-IN-THE-PULPIT, in a late *St. Nicholas*, thus describes this curious tree or plant. He says:—

"It seems that in certain far-away countries called New Mexico and Arizona, there are great tracts of desolate desert lands, where the very hills seem destitute of life and beauty, and where the earth is shriveled from centuries of terrible heat. And in these desert tracts grows a curious, misshapen, grotesque and twisted plant that seems more like a goblin tree than a real one.

"Of all the trees in the world, you would imagine this to be the most outcast and worthless—so meager a living does it obtain from the waste of sand and gravel in which it grows. And yet this goblin tree is now being sought after and utilized in one of the world's great industries—an industry that affects the daily needs of civilization, and is of special importance to every girl and boy.

"Those wise folk, the botanists, call our goblin tree by its odd Indian name of the "Yucca" palm. This plant was for a long time considered valueless. But not long ago it was discovered that the fiber of the Yucca could be made into an excellent paper. And now one of the great English dailies, the London *Telegraph*, is printed upon paper made from this goblin tree. Indeed, the *Telegraph* has purchased a large plantation in Arizona, merely for the purpose of cultivating this tree, and manufacturing paper from it. So you see, the Yucca is now a newspaper plant."

THE PICTURED ROCKS OF VIRGINIA.

THE pictured rocks on the Evansville pike, have been a source of wonder and speculation for more than a century, and have attracted much attention among the learned men of this country and Europe. The cliff upon which these drawings exist is of considerable size, and within a short distance of the highway above mentioned. The rock is a white sandstone which wears little from exposure to the weather, and upon its smooth surface are delineated the outlines of at least fifty species of animals, birds, reptiles, and fish, embracing in the number panthers, deer, buffalo, otters, beavers, wildcats, foxes, wolves, raccoons, oppossums, bears, elk, crows, eagles, turkeys, eels, various sorts of fish, large and small snakes, etc. In the midst of this silent menagerie of the specimens of the animal kingdom is the full length outline of a female form, beautiful and perfect in every respect. Interspread among the drawings of animals, etc., are imitations of the footprints of each sort. the whole space occupied being one hundred and fifty feet long by fifty wide. To what race the artist belonged, or what his purpose was in making these rude portraits must ever remain a mystery; but the work was evidently done ages ago.

FLOWERLAND.

IN a late *Chicago Times* is an article entitled "Curiosities of Science and Literature," by Felix L. Oswald, in which the writer describes a sort of paradisaical flowerland. He says:—

"The terrestrial flowerland par excellence is the Caspian slope of the Caucasus range, near the pass of Derbent, the ancient Pylæ Caucasiæ. The mountains, to a height of five thousand feet, are all summer aflame with flowers, both in the forests and open glades. All sorts of blooming creepers stretch their festoons from tree to tree; flowery mountain meadows attract swarms of butterflies; bully-hocks and tiger-lilies are found near the upper limits of arboreal vegetation. A correspondent of the *Ausland*, who visited that Caspian Florida in the company of a party of Russian railway surveyors, comes to the conclusion that the highlands of the East were, after all, nature's favorite garden spots, and that the master races of mankind who abandoned that paradise have, in many respects, gone farther to fare worse."

BIRD-WAYS.

OLIVE THORNE MILLER, in the *Atlantic Monthly*, writes some very curious and interesting things about the ways of her pet birds. She says:—

"Birds not only cough and sneeze, but they dream and snore, making most distressing sounds, as if strangling. They hiccough—a very droll affair it is too—and they faint away. The goldfinch, being frightened one night, in his struggles was caught between the wires, and gave a cry like the squeak of a mouse in distress. On my hastening to his release, he slipped out into the room and flew wildly about until he hit something and fell to the floor. He was picked up, and his fright culminated in a dead faint. The little head droped, the body was limp, apparently perfectly lifeless, and he was laid in his cage, ready to be buried in the morning. He was placed carefully on the breast, however, and in a few minutes he hopped upon his perch, shook out his ruffled feathers, and composed himself to sleep.

"One feat sometimes ascribed to man is in the case of birds a literal fact—they can sleep with one eye open. This curious habit I have watched closely, and I find it common in nearly all the varieties I have been able to observe. One eye will close sleepily, shut tight, and appear to enjoy a good nap, while the other is wide-awake as ever. It is not always the eye toward the light that sleeps, nor is it invariably the one from the light. The presence or absence of people makes no difference. I have even had a bird stand on my arm or knee, draw up one leg and seem to sleep soundly with one eye, while the other was wide open. In several years' close attention I have been unable to find any cause, either in the position or the surroundings, for this strange habit.

"No 'set old woman' is more wedded to her accustomed 'ways' than are birds in general to theirs. Their hours for eating, napping, and singing are as regular as ours. So, likewise, are their habits in regard to alighting places, even to the very twig they select. After a week's acquaintance with the habits of a bird I can always tell when something disturbing has occurred, by the place in which he is found. One bird will make the desk his favorite haunt, and freely visit tables, the rounds of chairs, and the floor, while another confines himself to the backs of chairs, the tops of cages, and picture-frames. One hermit-thrush frequented the bureau, the looking-glass frame, and the top of a card-board map which had warped around until the upper edge was almost circular. On this edge he would perch for hours and twitter and call, but no other bird ever approached it. Still another would always select the door-casing and window cornices.

"Every bird has his chosen place for the night, usually the highest perch on the darkest side of the cage. They soon become accustomed to the situation of the dishes in their cages, and plainly resent any change. On my placing a drinking cup in a new part of the cardinal's residence, he came down at once, scolding violently, pretended to drink, then looked over to the corner where the water used to be, and renewed his protestations. Then he returned to the upper perch, flirting his tail and expressing his mind with great vigor. A few minutes passed and he repeated the performance, keeping it up with great excitement, until, to pacify him, I replaced the cup. He at once retired to his usual seat, smoothed his roughened plumage, and in a few moments began to sing. A dress of new color on their mistress makes great commotion among these close observers, and the moving about of furniture puts the tamest one in a panic."

A CURIOUS FASHION.

ONE of the principal jewellers in New York received lately a number of petrified eyes, extracted from the bodies of mummies in Peru. Thousands of these mummies are found in a rainless region, where they have been long exposed in large niter beds.

The eyes were commonly supposed to be those of cuttle-fish, but Professor Raimondi, an eminent ethnologist, declares that they are human. They reflect a beautiful amber luster when polished, similar to that of the Mexican fire opal.

A fashionable woman in New York sent twenty of them to a jeweller to be set in a necklace, but three lapidaries, on attempting to cut and polish them, were in turn seized with violent sickness, and refused to work on them. Scientific men are eagerly searching for the cause of this singular poison; and their owner has been forced to find some other ornament for her neck than the shining eyes of dead men.—*Youth's Companion.*

THE EARLY DAYS OF THE MAGIC LANTERN.

THE very name of the lantern, which gives us so many happy hours, proves to us that there was a time when people did not understand it, and were more scared than amused by its exhibitions.

It was indeed first invented in the dark ages of the world, when every thing which was new and wonderful struck terror to the hearts of most people. Magic in those days was a profession; and by pretending to see into the future, or work some magic spell in the present, men who were a little more clever than their neighbors gained a dishonest living, and ruled their dupes by fear. Thank God, those times have long since passed away; and with the spread of the gospel, all such silly fears have passed away.

No one knows for certain who invented the magic lantern. Like many another clever invention, it has been assigned to different people, from Roger Bacon in the thirteenth century, to Etienne Gaspard Robat in 1787. Perhaps we shall not be far out if we suppose that all the many men who are said to have invented it really helped to bring it to the state of perfection in which we now see it. One thing is certain, that if the original inventor of the magic lantern could be present now at one of our scientific lectures, where gorgeous dissolving views, lighted by electricity, strike joy and wonder to the hearts of the beholders, he certainly would hardly recognize the child of his brain.

The first description we have of the magic lantern was written by Athanasius Kirchen, who died in 1680, in a book called "The Great Art of Light and Shade;" but a man named Porta in Naples alluded to it nearly a hundred years earlier. At that time it was mostly used, as we have hinted, to work upon people's fears, by pretending to supernatural powers.

Real figures were used, such as shrubs, trees, and people. The room in which the expectant audience sat was darkened, and the picture was let in through a hole in the shutter. Then, as now, lenses were used to make the figures fall in their proper position on the wall.

The first lantern was a square box lighted by a lamp, which hung from the top by a chain. As the wick was not covered, there were clouds of smoke, which must have considerably spoiled the show. By this time the living figures were done away with, and three or four badly-painted figures of skeletons and such horrors took their place. Even in 1787, we find Robat giving a horrible representation of witches at Liege, and we cannot help wondering that rich and poor should have flocked to see the latest marvel.

The next improvement was a brass reflector; but even then its imperfections were so great that the magic lantern was but little used till 1789, when Aime Argand invented a lamp which gave more light and no smoke. From that time, one improvement followed another; till now, instead of being a toy or a terror, it is a popular source of amusement and instruction.—*S. S. Advocate.*

MYSTERIES OF A LUMP OF COAL.

FOR years no one supposed that a lump of soft coal, dug from its mine or bed in the earth, possessed any other quality than being combustible, or was valuable for any other purpose than that of fuel. It was next found that it would afford a gas which was combustible. Chemical analysis proved it to be made of hydrogen. In process of time mechanical and chemical ingenuity devised a mode of procuring this gas and applying it to the lighting of buildings and cities on a large scale. In doing this, other products of distillation were developed, until, step by step, the following ingredients for materials are extracted from it: 1. An excellent oil to supply light-houses, equal to the best sperm oil, at lowest cost. 2. Benzole—a light sort of ethereal fluid, which evaporates easily, and, combined with vapor or moist air, is used for the purpose of portable gas-lamps, so called. 3. Naphtha—a heavy fluid, useful to dissolve gutta percha, India rubber, etc. 4. An excellent oil for lubricating purposes. 5. Asphaltum, which is a black, solid substance, used in making varnishes, covering roofs, and covering over vaults. 6. Paraffine—a white crystalline substance, resembling white wax, which can be made into beautiful wax candles; it melts at a temperature of 110 degrees, and affords an excellent light. All these substances are now made from soft coal.

The Sabbath-School.

FOURTH SABBATH IN JUNE.

IMPORTANT BIBLE SUBJECTS.

LESSON 10.—CHRIST THE END OF THE LAW.

(Continued.)

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. To whom is Christ the end of the law? Rom. 10:4.

2. For what purpose is he the end of the law to believers? Rom. 10:4.

3. What is righteousness?—*Obedience to the law.* See Deut. 6:25.

4. What will those have who keep the law? Rom. 10:5; Matt. 19:17.

5. Then since it was designed that men should keep the law, to what may the law be said to have been ordained or designed? **Rom. 7:10.**

6. But since all men have violated the law, what does it now bring them? Rom. 7:10; 6:23.

7. By what means has life again been brought to view? 2 Tim. 1:10.

8. Who has life to bestow? John 5:25, 26.

9. For what purpose did he come to earth? **John 10:10.**

10. To whom will he give this life? **John 3:16.**

11. Since the law, which was ordained to life, cannot, because of sin, give us life, who is now our life? **Col. 3:4.**

12. Then how, as a whole, is Christ the end of the law? —*He secures to believers justification before God (Rom. 3:24, 25; 8:1); he enables us to keep the law (Rom. 8:3, 4), a thing that without him we could not do (Gal. 5:17; John 15:5); and as a consequence of our continued faith and obedience, he secures to us eternal life (John 3:16; Matt. 19:17; Rev. 22:14); thus enabling the law to fulfill its design, which was to give life (Rom. 7:10).*

13. Then what may Christ truly be said to be to those who believe in him? **1 Cor. 1:30.**

14. In whom alone can we be complete? Col. 2:8-10.

LOVE LAYING DOWN LIFE.

AN aged woman, who for many years had loved and walked with her Lord, was startled one night by a summons to the room of a beloved daughter who had been seized with sudden illness. The mother gave one look at the dear face, and believing that she saw the child of her love slipping from her, rushed from the room to summon help. Out into the dark, chilly night, wholly unconscious of herself, went the tenderly cherished, feeble woman, just risen herself from a sick-bed, with one thought impelling her, "I must have help for my child."

The physician lived just across the way. She rang his bell, bade him come quickly, and then sank down, never to rise again, the slender thread of life snapped short by this supreme act of self-forgetful love! They bore her tenderly to the beautiful home in which all rose up to call her blessed, and then a few more breaths, the low murmuring of "Our Father," and the precious old saint had passed "beyond the smiling and the weeping."

Now and then, right into this prosaic, common-place life of ours, comes some striking object-lesson like this to call attention to the central truth taught by our Lord—that love lays down life. Love is not sentiment; it is sacrifice. Love forgets itself in remembering others. Love throws its own life away that life dear to our Lord may be saved! "Whosoever will lose his life for my sake shall find it."

Is not this lesson of practical import to us as Sabbath-school teachers? If we be rightly moved toward this work, it is love that moves us. If we let love draw us whither it will, each child intrusted to our care will be a dear one, because one of His, and therefore one for whom we will gladly lay down life, to the putting aside of our pleasures, our plans, our engagements, where these may possibly conflict with a chance for ministry to "one of the least of these."

If we let love move us, our service will be delightful, though it may cost much of time and strength and heart interest. The teacher who loves much will have great reward, for the joy of life is in loving, not in being loved. "He who loveth is born of God."—*S. S. Journal.*

NOT the number of scholars in the class, but the number of scholars really reached and impressed for good by the teacher, measures the immediate work of the teacher. The larger number measures the teacher's opportunity; the smaller number measures the teacher's performance.

A GOOD opinion of one's self is not usually numbered among the Christian virtues. And yet what the world and the Church greatly need to-day is more men who have a good opinion of themselves—so good an opinion of themselves that they would scorn to cherish low aims, or to do a dishonorable action, or to consent to anything on which falls the shadow of a falsehood, or to do wrong to another in word or deed. Thrice miserable is he who has so low an opinion of himself that he does not think these things beneath him, and who consents still to justify that low opinion of himself.

Our Scrap-Book.

BEST OF ALL.

BE noble—that is more than wealth;
Do right—that's more than place;
Then in the spirit there is health,
And gladness in the face;
Then thou art with thyself at one,
And, no man hating, fearest none.
—*George MacDonald.*

HOW CAMPHOR IS OBTAINED.

THE spirits of camphor, so commonly used in nearly every household, is a solution made by dissolving camphor gum in some kinds of spirits; but this aromatic gum is not so easily obtained as the spicy pine, spruce, and hemlock gums that the boys find so readily in some of the swamps in the United States. Camphor gum is procured principally from Japan, the islands of Formosa, Borneo, and Sumatra, and one species, it is claimed, is found in China.

There are two kinds of the gum in trade, one kind of which is monopolized by the Chinese, who, it is said, "pay for it at the rate of $1,000 to $1,200 the *picul* (133⅓ lbs.), or for a very superior quality even $3,000 for one cwt." This species is procured in some parts of Borneo and Sumatra, from trees which sometimes reach one hundred feet in height, and six or seven feet in diameter. One tree is described as measuring fifty feet in circumference. The Chinese value this kind as worth 70 or 100 times more than the other. The "American Cyclopedia" says the gum of this species is found in "solid masses, deposited in fissures and crevices which run lengthwise of the heart of the wood, and is extracted by splitting the trunk in pieces and picking out the lumps with a pointed instrument or the nail, when they are small. Some lumps have been found as large as a man's arm; but the product of a large tree does not often reach twenty pounds. Half this amount is a good yield for a middling-sized tree, and in hunting for one, many are cut down and split up with great labor that furnish no camphor; hence the high price of the camphor."

Japanese camphor, which supplies the trade principally in this country, is largely exported from one of the Japanese islands. The following concerning this species we gather from an article in *Popular Science Monthly*:—

"Many of the trees grow to great size; in some parts of the island they measure ten or twelve feet in diameter, while in other parts are trees measuring twenty feet across. After growing twenty or thirty feet without limb, they branch out in all directions, forming a well-proportioned and beautiful evergreen mass. The wood is valuable for cabinet-work, and for purposes of ship-building [because it is never attacked by the destructive insects which swarm the East]. The camphor tree is necessarily destroyed in the manufacture of camphor, but the law requires a new one planted in place of every one taken away.

"The gum is extracted from the chips by distillation, the whole tree being cut up for the purpose, and steamed in a tight vessel or box. The steam, camphor, and oil, the immediate products of the process, are conducted through a bamboo tube to a second tub, and from this to a third, which is divided into an upper and a lower compartment. The partition between the two divisions is perforated with small holes to allow the oil and water to pass to the lower compartment. The upper compartment is supplied with a layer of straw, which catches and holds the camphor in crystal. The camphor is then separated from the straw, and packed in wooden tubs containing a *picul*, or 133⅓ lbs. each, for the market. [It is rated at only twelve or fifteen dollars the *picul*]. The oil is used for illuminating and other purposes."

PROVIDENCE SPRING.

A CORRESPONDENT of the *Inter-Ocean Curiosity Shop* asks the following question concerning Providence Spring:—

"Is it true that in the Andersonville prison-pen, during the late civil war, at a time when the water in the creek had become very scarce and foul, and the captive Unionists were dying from this cause, a spring suddenly burst from the hillside?"

In answer to this question the *Curiosity Shop* quotes Mr. John Mc Elory, who spent fourteen months in the Jacksonville prison, as follows:—

"Toward the end of August, 1864, the water in the creek was indescribably bad. Before the stream entered the stockade, it was rendered too filthy for any use by the contaminations from the camp of the guards, situated about half a mile above. Immediately upon entering the stockade its pollution became terrible. The oozy seep at the bottom of the hillsides drained directly into it all the filth from a population of 33,000. The prisoners dug wells in the swampy earth with their pocket-knives to a depth of twenty to thirty feet, pulling up the earth in pantaloon legs. But a drought came on, and these wells, which at best were not free from pollution, began to fail. To approach too close even by a hair's breadth, to the 'dead line' where the creek entered, in the effort to get water as free from filth as possible, was to sign one's death warrant. . . . Sickness had multiplied in this horrible prison-pen until the wretched victims of such barbarism sat constantly face to face with despair. At this awful extremity, what was the astonishment and gratitude of the camp one morning when it was discovered that duringthe night a large, bold spring had burst out on the north side, about midway between the swamp and the summ it of the hill, and was pouring out a grateful flood of pure, sweet water, in an apparently exhaustless quantity."

This was the morning of August 13, 1864. The overjoyed prisoners christened it "Providence Spring," a name quite fitting; for why would not God cause water to gush from the hillside to save the lives of those men suffering in the attempt to put down the same cause from which he was delivering the Israelites when Moses smote the rock, and the waters gushed forth for the thirst-stricken hosts of Israel? J. W. FULTON.

MAKING THE ALLIGATOR USEFUL.

THE following letter from Florida to the *Chicago Times*, as published in the *New York World*, May 16, 1886, may express the high value that is set upon this animal by some, at least, in the land of its nativity; but we think most any Northerner would incline to feel, "Too much-ee alligator."

"A heathen stranger would certainly say that the alligator was the totem of the tribe and the presiding genius of the place; for it is no exaggeration to say that one may see that reptile here in a thousand appearances—dried or stuffed in the shops, highly ornamented in the stores, alive in the tanks, big alligators in pens, imitation wooden alligators on the streets, little alligators in tubs, alligators of assorted sizes in museums, skeletons of alligators in the drug stores, alligator skins tanned in the leather stores, and hundreds of different articles of jewelry of alligator teeth mounted on gold, silver, or nickle. You can buy a live alligator from six inches to two feet long, or a dead, dried, and stuffed one fourteen feet long."

"A favorite device here is thus manufactured: An alligator two feet long, with a tail as much longer, is split down the front. After taking out the entrails, the tail is bent up so that the creature can be put in a sitting posture, when they sew up the front and color it to conceal the opening, afterward drying it to solidity. Then, with open mouth and glistening teeth, the cadaver is set upon a stand at the door, and smiles a saurian welcome on the customers. The forelegs are often bent around a card-basket or Japan saucer; and if for sale, a placard held in its mouth announces, 'I want to go North,' or 'I smile to see a customer,' or the like. One is surprised to find the ugly reptile the source of so much art and wit. When the basket is made of some sea creature's carapace and is filled with assorted shells, the richness of the design is complete."

THE LACE-LEAF OF MADAGASCAR.

ONE of the novelties of the vegetable kingdom is the beautiful lace-leaf plant of Madagascar. It is a rare plant, because so difficult to obtain. It grows in many of the rivers of the island; but traveling through the tangled forests and swamps of Madagascar, as well as over steep hillsides, in a palanquin, occasionally having to risk the danger from deep holes and ugly-looking crocodiles in fording the streams, does not make botanizing very desirable; and so this lovely plant thrives all unseen, save by a few, more venturesome than others, who persevere in spite of all difficulties until they grasp the coveted treasure. Belonging to this class of successful persons is a missionary, who, accompanied by his young son, and borne in a palanquin by the natives, journeyed until he found the object of his search. Alice May, in the *St. Nicholas*, gives several interesting incidents of the trip, from which we quote a few paragraphs which will give you a good description of this lovely, delicate plant. Speaking of the missionary's diligent search for the lace-leaf, she says:—

"And now at last he had found it, bobbing backward and forward in a fantastic dance just above the eddying waters of the beautiful forest river. As soon as they recognized it, both Mr. Steedman and his son were on the ground in an instant, and bending eagerly above the clear stream. The water was so pure and limpid that every pebble could be counted, and in the cool, bright current they saw, to their delight, a perfect labyrinth of lace-work. Dozens of lace-leaves, green, gold, olive, and brown, were floating just beneath the surface of the water.

"'O papa! did you ever see any thing so lovely?' said Harry, excitedly.

"'Ah, my son,' said Mr. Steedman, 'this plant is both lovely an rare. See, the young leaves are light green and yellow; the older leaves are darker,—shades of green and olive. A few are even black, and all growing from the same root. How perfect is every leaf, in spite of its delicate texture! Some of those larger leaves must be ten or twelve inches long. The strong midrib in each serves as a support for the fragile threads forming the meshes on each side.'

"Harry now plunged his hand into the lace-like web, half expecting it to dissolve in his grasp. But no! the wiry little yellow leaf, which he raised from the water, was perfect in form, and a gleam of sunlight, falling upon the shining meshes, transformed them into threads of glistening gold.

"He now discovered, as he examined them carefully, that the under surfaces of the leaves were glistening with little pearly bubbles of air.

"'O papa!' he cried, joyously holding the glistening meshes aloft, 'the lace-leaves are jeweled!'

"'Yes, Harry, those diamond drops are made by the breathing of the plant.' * * * *

With some difficulty they secured a plant, and "Harry carefully placed the leaves of it in his herbarium, while his father packed the root, with its native soil, in a tin case, perparatory to sending it to the Botanical Society in London."

SOUNDS FROM A RAINBOW.

ONE of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lamp-black, colored silk, or worsted, or other substances. A disk having slits or openings cut in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel. Recently a more wonderful discovery has been made. The beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Now, place the ear to the vessel containing the silk, wool, or other material. As the colored lights of the spectrum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue points of the rainbow fall upon the vessel, and other colors make no sounds at all. Green silk gives sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. The discovery is a strange one, and it is thought more wonderful things will come from it.—*Sel.*

Additional Documents

The Sabbath-School.

FIRST SABBATH IN JULY.

IMPORTANT BIBLE SUBJECTS.

LESSON 11.—UNDER THE LAW.

[NOTE TO THE STUDENT.—Do not consider the lesson learned until you can give at least the substance of every text, with the correct reference for each. The references in black letters indicate those texts that should be committed to memory. A little diligent application *each day* will enable you to learn them, although this need not be considered a test of scholarship.]

1. WHAT exhortation does Paul give in Rom. 6:12?
2. What is sin? 1 John 3:4.
3. Then what does the apostle really warn us not to do?
4. Where is this exhortation repeated? Rom. 6:13, first part.
5. If people heed this exhortation, what will have no dominion over them? Rom. 6:14, first part.
6. If a person sins, what does he transgress?
7. Then if sin has no dominion over him, what does he keep?
8. What does Paul say to those who thus refrain from sinning? Rom. 6:14, last part.
9. Will those sin who are not under the law but under grace? Rom. 6:15.
10. Speaking to those who are not under the law, to what does Paul say they had formerly been subject? Rom. 6:17.
11. But now, being not under the law, from what are they free? Rom. 6:18.
12. Then what must be meant by being "under the law"?
13. What do those do who are free from sin, or who, in other words, are not under the law? Rom. 6:18, last part.
14. And what is righteousness? Ps. 119:172.
15. Then if people are not under the law, what do they do?
16. Under what must they then necessarily be? Rom. 6:14, last part.
17. Why? John 15:4, 5; Heb. 4:14-16.

NOTES.

"SIN is the transgression of the law;" therefore when Paul warns us against letting sin reign over us, he warns us against transgressing the law. And since when a person sins, he transgresses the law, it follows that when sin has no dominion over him, he obeys the law.

In speaking to those who are not under the law, Paul says that they had formerly been the servants of sin (Rom. 6:18), but that now they are "made free from sin." Now if when they are not under the law, they are free from sin, it necessarily follows that when they were under the law, they were servants of sin. "Under the law," therefore, is equivalent to being in a state of sin. And so if people are not under the law, they keep the commandments. But the commandments can be kept only by the help of Christ; and this help is given by the grace of God (Heb. 4:16); therefore those who are not under the law are under grace.

ONLY A BROOK.

THAT brook is hurrying away, splashing, and dashing, one crystal ripple mirroring the next, rounding gracefully a ledge, lingering and hiding in a deep cool recess, then flowing out again to chatter away as it meets a bank of pebbles, and then finally disappearing beyond a clump of birches. A capitalist comes along, and sighs as he exclaims, "How much wasted power here!" If only guided, it might unite with another brook, and then what a hum of the spindles would be heard where bees and birds now make the only music!

"Only a boy!" we say. "Only a girl!" It is just youth with its thoughtless fun, its vivacity, its energy, its enthusiasm, its intense vitality. Save, develop, use these forces. Guide these brooks. No service to society and to the church is more important than that of the man or woman who saves mental and moral power, gathers it up, and directs it toward the best ends. No work is grander than that person's who encourages a boy's industry, who teaches him to be honest, manly, temperate, pure; who stimulates his sense of duty toward God, and helps him to be reverent, prayerful, loyal. Only a brook, but to how many useful wheels this now wasted power might be attached, and how effectively it might drive them!—*S. S. Journal.*

A SUCCESSFUL school should be an increasing school. Not so much that its number should increase, as that there should be new faces to be met, new hearts to be touched, new hands to be shaken. In every school there is the decreasing side. Scholars leave, because of removal, or because they think they have outgrown the school; and some are taken away by death. New scholars should be obtained to take their places. A *large* school is not necessarily a successful school.

IT is in childhood that we find the germs of a man's true character, and commonly it is found that both his character and his course in life are given their supreme direction before he is seven years old.—*H. C. Trumbull.*

Our Scrap-Book.

BELIEVE AND TRUST.

BELIEVE and trust. Through stars and suns,
Through all occasions and events,
His wise paternal purpose runs;
The darkness of His providence
Is star-lit with benign intents.

—*Atlantic.*

NATURE'S FANCIES.

AN examination of Nature's handiwork reveals her wonderful architectural powers; that she not only builds grandly and beautifully, but as often curiously. We have already, at different times, given you specimens of her singular designing, and there is seemingly no end of such, prominent among which are the Giant's Causeway in Ireland, the Natural Bridge in Virginia, the profile of Washington in the White Mountains, etc. A writer in a recent exchange notices something which has the appearance "of a gigantic, glittering white cross, reposing on the somber slope of a distant mountain-peak," in crossing the Rocky Mountains at a certain point. He says "the cross is made by two intersecting gorges so deep that the snow never melts in them." And he further remarks:—

"In our Western country many a traveler has been startled by seeing, not far off, the peaks, turrets, and roofs of a walled city, such as was common in the Middle Ages in Europe. A closer inspection proves the supposed city to be nothing but a mighty mass of rock, so marked and scored as to appear the handiwork of man.

"Very recently an explorer in South America came upon a startling deception of somewhat the same order. While crossing the Andes, from Chili, his eye suddenly fell upon two series of towering waves, chasing each other over the mountains, and each moment threatening to break in an overwhelming flood over the whole country.

"An exclamation of alarm broke from his lips before he had time to assure himself of the impossibility of the waves' being real. An examination proved them to be strata of rock, upheaved and curled into their singular form during some frightful convulsion of Nature.

"The passage-way between these waves of stone called the Gorge Camataqui, is so twisted and grooved that the wind play most extraordinary pranks in it. When the wind is comparatively still elsewhere, it will often be whistling and shrieking furiously in there. At other times it will gather great clouds of dust and keep them whirling about over the gorge for days, completely obscuring the sun."

And so, had we space, we might enumerate, almost indefinitely, the strange, impressive outlines Nature assumes in her workmanship.

A NEWSPAPER OFFICE IN JAPAN.

THE office of the *Nichi-Nichi Shinbun*, a Japanese newspaper, is thus described: "The feature of the *Shinbun* office was its type case—for there was only one of body type. And such a type case! It is divided, for utility, into two sections, sloping toward an alley five feet wide. Each section is four feet wide by thirty feet long—four by sixty feet. There's a new case for you! This is divided into small compartments or boxes, into which the type is laid in regular piles, several piles in a box, with faces all toward the compositors, who are mostly boys, big and little. Each holds a wooden 'stick,' with brass rule. The type are all of a size; the 'stick' is not set to the measure of the column, which is twenty ems pica, but to about half the measure, it being the business of the other workmen to impose the lines in columns, take proof, and make up forms.

"The type-setting was equally curious. Armed with 'sticks' and rule and copy, the dozen compositors read the last in an earnest, sing-song way, each rushing to some box, far or near, for the needed letter, then back ten or twelve feet to the needed one; all are on the lively move, rushing and skipping to and fro, right and left, up and down, singing the copy, catching one letter here, another there, prancing and dodging, humming and skipping—a perfect maze of noise and confusion, yet out of confusion bringing printed order! It was a sight to be seen.

"'How many different characters are there in this case, anyhow?' we asked our guide. Then our guide asked the printers, and none could answer better than say: 'Nobody knows, sir. Nobody knows—many thousand.' Later on we repeated the same question to a more intelligent person, who said: 'At least fifty thousand.' That will account for the remarkable size of the case, and the racing to and fro of the compositors.

"Just why they sing their copy all the while was not made so clear, other than the remark that it was the custom. Tokio monopolizes the Japan newspaper business, there being only one other point—Kofu—in Eastern Japan where newspapers are printed. The masses of the people are able to read in their own way, but comparatively few can grasp the full flow of Chinese characters. In point of illiteracy, the statistics place this nation at only seven per cent, or next to Bavaria, which is the lowest on the list."—*Pall Mall Gazette.*

THE CREATOR'S WATER-WORKS.

A LARGE proportion of this world is water, . . . which is the most wonderful element we know, and its wonders are as yet but dimly understood. Without its presence in our atmosphere, everything must be parched to aridity and desolation; hence some method is needful by which water can be constantly lifted up into the air. This can be done by the sun's drawing water directly from the oceans and seas; but the *land* needs water still more, and so the habitable earth is covered with the most marvelous system of water-works imaginable.

Says a writer in *Science for All*, "All plants give off their moisture from their leaves, even though this is invisible to the eye, just as our skin is always perspiring, though the sweat may not stand in drops. This can be seen if a plant is grown under a glass shade in such a manner that no evaporation can be given off by the earth or water in which it is grown. Nevertheless, in a few hours the inside of the glass will be dimmed by the moisture given off by the leaves, which has condensed on it. Calculations have been made as to the amount of water thus perspired by plants. A sunflower, only 3½ feet high, with 5,616 square inches of surface exposed to the air, gives off every twelve hours twenty to thirty ounces avoirdupois of water in this form—which is more than a man does. Most of the common agricultural plants, such as wheat, peas, and clover, exhale during the five months of growth more than two hundred times their weight of water. The Cornelian cherry is still more remarkable. In the course of twenty-four hours it exhales water equal in weight to twice that of the whole shrub. Naturally, the degree of light, warmth, and dryness of the air affects the amount of fluid given off, as well as the age and texture of the leaf. However, a calculation of the amount of fluid perspired by an acre of cabbages may be curious. If the cabbages are planted in rows 18 inches apart and 18 inches from each other, it is estimated that in twelve hours no less than 10 tons, 4 cwts., 3 quarters, and 11 lbs. weight of water will have been insensibly perspired by their fleshy leaves.

It is estimated that a good-sized tree throws off eight barrels of water into the air in a day, and that an acre of forest throws up *eight hundred barrels of water* in twenty-four hours.

This water is drawn from the earth, and in it all the elements of nutrition are held in solution. It brings all these up into the tree or plant, and leaves them there, thus adding to its substance, while the pure, distilled water passes off to cool the air, condense again into rain and dew, and thus return to the earth once more.

Suppose this process continued the whole year round? Then in the winter the face of the earth would be buried in snow and ice. So in the autumn the evaporators, or leaves, drop off, the water-works cease to operate, and the machinery stands still till spring returns.

When a country is stripped of vegetation then the water is evaporated directly from the soil; the clods grow dry, the sands become arid and desert, the air is dry and hot, and death and desolation brood around.

Hence all plants and trees are ingeniously devised water-works, and from the forest trees to the smallest herbs and grasses, all operate to moisten and cool the air, fertilize the earth, and make it fit for the habitation of man. Be careful, then, how you cut down the Lord's water-works.—*The Little Christian.*

HOW THE OYSTER MAKES HIS SHELL.

NOT the least of the wonders of that marvelous book of nature is the formation of the oyster-shell. If you would take a pair of these shells in your hand to examine while reading the following description of their process of growth, as published in the May number of *Popular Science Monthly*, it might awaken in some minds a desire to know more of God's work of creation. The editor of this magazine thus writes:—

"Prof. Samuel Lockwood, in a recent lecture before the New York Microscopic Society, thus answers one who wishes to know how the oyster makes his shell. Beginning with the hinge-end, at a point of the shell above the hinge, he says, 'a small plate, or single scale, now represents each valve, and that is the first season's growth. The next season a new growth, or plate, shoots out from underneath the first one, just as shingles do. The oystermen call these laps, or plates, "shoots;" and they claim that the number of shoots indicates the years of the oyster. They certainly do contain a record of the seasons, showing the slow-growing and the fast-growing seasons. . . . I have likened these shoots to shingles. Now, at the gable of a house, the shingles may be seen edgewise. So on the side of an oyster-shell is a series of lines. This is the edgewise view of the shoots, or season-growths.

"'Another factor'" in solving the age of the oyster "'is the purple spot, or scar, in the interior of the shell. It is the place of attachment of the adductor muscle,'" that which serves to draw the valves together. This muscle was first attached "'close up to the hinge. Had it stayed there until the shell had become old, how difficult would be the task of pulling the valves together!—the leverage to be overcome would be so great. [Here the boys and girls have an opportunity of philosophizing on the use of the lever]; for we must bear in mind the fact that at the hinge-end, the valves are held by this black ligament, which is, in life, elastic, swelling when the shell opens, and being compressed when the animal draws the valves together. So, with every year's growth, or elongation of the shell, the mollusk moves the place of attachment of the muscle onward, that is, in advance farther from the hinge. As it does so, it covers up with white nacre [a substance with which some shells are lined] all the scars that are back of the one to which the muscle is now attached.'

"To make the likeness of the oyster's shoots, or season-growths, with the shingles on a roof complete, 'it would be necessary for the bottom shingle on the roof to underlie the whole series, and reach even to the roof-tree, or ridge-pole. Then the second shingle from the gutter must in like manner underlie all the rest of the series; so of the third, and so on with the rest. In this way lie the shoots or laps of the oyster's shell. The last one deposited underlies them all, and every one terminates at the channel in the bill; thus this groove in the bill contains a series of transverse lines, each one marking a season, or a year.'" So that from the way the shell is made "we get really four factors for the solution of the question, 'How old is the oyster?'"

WHAT A SPIDER DID.

A SPIDER, as shown by means of actually weighing it and then confining in a cage, ate four times its weight for breakfast, nearly nine times its weight for dinner, thirteen times its weight for supper, finishing up with an ounce; and at 8 p. m., when released, ran off in search of food. At this rate, a man weighing 160 pounds would require the whole of a fat steer for breakfast, the dose repeated with the addition of a half-dozen well-fatted sheep for dinner, and two bullocks, eight sheep and four hogs for supper, and then as a lunch before going to his club banquet, he would indulge in about four barrels of fresh fish. *Ex.*

AN AFRICAN PRODIGY.

THE Hamburg Zoological garden has received a full-grown specimen of the *canis pictus*, or spotted wild dog of Africa. The creature is a native of western Transvaal, and in appearance, an astonishing hybrid between a hound and half a dozen other animals. He has the size and general form of a deerhound, the tail of a fox, the black snout of a hyena, and the spots and stripes of a leopard. His voice is a sort of coughing howl, and he paces his cage all day long with the restlessness of a captured wolf.—*Felix L. Oswald.*

The Sabbath-School.

SECOND SABBATH IN JULY.

IMPORTANT BIBLE SUBJECTS.

LESSON 12.—REDEEMED FROM UNDER THE LAW.

1. WHAT does Paul say of those who are led by the Spirit? Gal. 5:18.
2. Then what must be the condition of those who are not led by the Spirit?
3. What is directly contrary to the Spirit? Gal. 5:17.
4. Since those who are in opposition to the Spirit are under the law, and the flesh is also opposed to the Spirit, to what is being in the flesh equivalent?—*To being under the law.*
5. What are the works of the flesh? Gal. 5:19-21.
6. What are the fruits of the Spirit? Gal. 5:22, 23.
7. With what are the fruits of the Spirit in harmony? Gal. 5:23.
8. Then since the flesh and the Spirit are contrary to each other, of what must the works of the flesh be a transgression?
9. And since following the flesh is being "under the law," what is it to be under the law?
10. In another place what does Paul say of us when we were "children"? Gal. 4:3.
11. To what were we in bondage? Gal. 4:3.
12. To what does he say the Galatians were desirous of returning? Gal. 4:9.
13. While in that state of bondage, what had they done? Gal. 4:8.
14. Then what is meant by the elements of the world? Eph. 2:1, 2.
15. What did God do in the fullness of time? Gal. 4:4.
16. For what purpose was his Son sent? Gal. 4:5.
17. In order to redeem those under the law, how was Christ made? Gal. 4:4.
18. What does Paul elsewhere say Christ was made for us? 2 Cor. 5:21.
19. Why was he made to be sin for us? 2 Cor. 5:21, last part.
20. Being redeemed from under the law, what do we receive? Gal. 4:5.
21. Who alone are the sons of God? Rom. 8:14.
22. And with what are their works in harmony? Gal. 5:22, 23.
23. What is said of such? Rom. 8:1.

THE PRAYER OF INDOLENCE.

A TEACHER was heard to pray earnestly in a teachers' meeting that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he should be able to bring the knowledge of the truth to the souls of his scholars. The prayer in itself was one to which every teacher could say, Amen. And yet, in the case of him who offered it, it was felt by some to be a waste of time and breath; for that teacher was one of those who habitually neglect the study of their lessons, and otherwise fail of preparation for their class work. He never visited his scholars at their homes. He took no more pains to become acquainted with his scholars than with his lesson. Why should his prayer be heard? It was the prayer of indolence, not of living, acting faith. Prayer is absolutely essential to a teacher's preparation; but hard work and faithful study are an essential evidence of that faith which makes prayer effectual.—*Sel.*

YOUNG Christians have many experiences of trial and perplexity in which a wise and sympathetic teacher can give invaluable help. Duties are hard, difficult questions continually arise, there are struggles with temper and tongue, old nature still is too strong for young discipleship, and thus the week-day life of these youthful Christians is in much tribulation. They need a good friend in these early days, just as much as they need lessons and sermons. The teacher who is alive to the full importance and responsibility of his work as a guide of young souls will make himself the confidential friend of each pupil, and will strive not only to teach the lesson well, but will also seek to be helpful in the personal life of each scholar.

TRUE fidelity involves constancy. Constancy demands continuous endeavor in the line of duty. An occasionally spouting geyser may be an instructive and entertaining phenomenon, but no one wants to depend on such a spasmodic source for his domestic water supply. A teacher may be an instructive and entertaining rhetorical phenomenon once a week; but no thirsty scholar wants his supply of living water restricted to times and seasons. A teacher ought to be his scholar's friend all the week through, and so, whether present or absent, he can be his scholar's teacher all the week through. A teacher who has no week-day interest in his scholars' week-days, will not be likely to win their Sabbath interest in his Sabbaths. Until a teacher can compel his scholars' week-day regard, he cannot expect their full Sabbath regard. Spiritual thirst is no more spasmodically intermittent than bodily thirst. The successful teacher is not the showman at the geyser, but the cup-man at the spring.—*S. S. Times.*

Our Scrap-Book.

IF WE HAD BUT A DAY.

ONE should fill the hour with sweetest things,
If we had but a day;
We should drink alone at the purest springs,
In our upward way;

We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.

RESURRECTING THE SPHINX.

THE wonderful monument known as the sphinx, which has attracted the gaze of visitors for ages on account of its great size and strange shape, has been, as you know, gradually buried by the drifting sands, until now only the head is exposed to view. Neighboring cities which have been buried in this way have sometimes been resurrected, and so now it is reported that an effort will be made to remove the accumulated debris from this huge image, thus giving the traveler a chance to see for himself what before he only knew of it from the description given by those persons who saw it before the earth was allowed to gather about it.

Other sphinxes have been found in Egypt, and some in Assyria, Babylonia, and Phœnecia, but none others of any great size. This most remarkable one was carved from the rock, masonry sometimes being added to make the form complete. One writer has given its length as more than one hundred and seventy feet, and its height over fifty feet. The body is in the form of a lion, with wings attached to its sides, and it has the head of a man, with a face thirty feet long and fourteen feet broad. Its paws are said to be fifty feet long.

A writer in the *London Daily Telegraph* says, "No wonder that the Arabs know this mighty monster as Aboo'l Hol (the father of terrors); or that the Greeks, to whom its symbolism was a mystery, named it the sphinx," the word meaning the "strangler," the "throttler."

The following paragraph from the same source gives one some idea of the great size of the sphinx:—

"Between the paws was erected a temple thirty-five feet long, while in front of the giant's breast was a small sanctuary, entered by a door-way divided into passages by a reclining lion. At the far end of the sanctuary was the tablet of Thothmes IV., and on either side other tablets covered with sculptured bas-reliefs and hieroglyphics, while in the court of the temple was an altar, which, with some fragments of the sphinx, is now in the British Museum. Here, for ages, troops of priests officiated. Upon the stately flight of steps, so arranged that the lordly proportions of the sphinx might be seen to advantage, endless troops of worshipers ascended, or prostrated themselves as the smoke of the burned sacrifice curled over the then fertile valley. Though the slabs with the dream of Thothmes and prayer of the sphinx to keep his statue clear of the sand which has since then overwhelmed it are no longer there, the outline of the temple and the flight of steps will be exposed to view when the sand is removed."

AN EXTINCT ANIMAL.

A FEW months ago there were discovered in Geneva, N. Y., the bones of an extinct animal—the mastodon. And we hear that Prof. Hitchcock, of Amherst College, is now there with a large force of men, digging for the bones of the animal. Fifty-four bones have been found, including a tusk eight feet long and two feet in circumference. Prof. Hitchcock expects to find all the bones and to mount them for the Amherst College Museum. The skeleton, when complete, will be twenty-five feet long and fifteen feet high.

The mastodon is a genus of extinct quadrupeds, the remains of which in a fossil state show that it was a pachydermatous animal allied to the elephant. It has the vaulted and cellular skull of the elephant with large tusks in the upper jaw, and a heavy form. From the character of the nasal bones and the shortness of the head and neck it has been concluded that it had a trunk.

Some of these animals were natives of the Old World, but by far the largest in size have been found on our continent. The skeleton of one, which is termed the *Mastodon giganteus*, has been exhibited in London under the name of the Missouri Leviathan. Of this particular one it is said, "About 1840 Mr. Koch procured a rich collection of mastodon bones from the bank of the Missouri and put together a nondescript animal, when the so-called Missourium drew crowds of visitors in New York and London, until from the mass of bones of several animals a tolerably complete skeleton was finally made by Prof. Owen." It is now in the British Museum, and is thought to exceed in its dimensions the largest elephant, except, perhaps, the late Jumbo.

In some parts of North America the fossil remains of this stupendous animal are abundant, particularly in the saline morasses popularly termed the Big-bone Lick, in the northern part of Kentucky. There are, however, no traces within the period of tradition or history of the existence of these animals as a living genus. Why and how they perished, is not known. "It is worthy of remark," says Maunder, "that the skeletons seem to have been unmolested since the death of the animal; some, in fact, which were found near the banks of the great rivers, appear in a vertical position as if they had sunk down, or been imbedded in the mud."

A few remains of the mastodon were discovered in North America as early as 1705, but not until 1801 was any thing like a complete skeleton obtained, when a tolerably perfect one was procured from the morasses of Orange County, N. Y. This was carried to London in 1802, but was soon returned to this country, where it occupied a prominent place in Pearl's Museum, Philadelphia, until 1849 or 1850, when it suddenly disappeared. It is said to have been imperfect, wanting a considerable part of the head, some vertebræ, ribs, and bones of the limbs. Specimens have been found in New York, New Jersey, Kentucky, Alabama, Missouri, Kansas, Texas, and other States. The food of the mastodon is thought to have been entirely vegetable; and it doubtless resorted to marshy and boggy places like other proboscidians in search of plants, where it was often mired in the very place where its remains have been extracted during the present century.

Among the many curious traditions which were credited by the native Indians concerning this gigantic animal and its destruction is the following: "The Shawnee Indians believed that with these immense quadrupeds there existed men of proportionate dimensions, and that the Great Being destroyed both with thunder-bolts. The Indians of Virginia state that as a troop of these terrible creatures were destroying the deer, bison, and other animals created for their use, the Great Man slew them all with his thunder except the big bull, which, nothing daunted, presented his enormous forehead to the bolts and shook them off as they fell, till, at last, being wounded in the side, he fled toward the great lakes, where he is to this day.—*S. S. Classmate.*

SOMETHING ABOUT SALMON.

VERY young salmon cannot live in salt water, this is why the mother ascends the streams in the spring to deposit her eggs. By her determined effort to reach the *head* of the stream, it would seem that she understood the danger of the young fishes' floating out to sea. You were instructed a few months ago how they will jump falls of considerable height. This they do in their attempt to secure a safe place to spawn, or deposit their eggs. A writer in *Harper's Young People* says of the habits of the salmon:—

"It is now customary to place fish-stairs where there is a water-fall or a dam too high for the salmon to mount. These consist of a series of steps made of wood or stone, which divide the height into a succession of small falls. The salmon soon learn to leap from one step to another, and in this way they reach the top without difficulty.

"Salmon, it is said, have a leader on these journeys, and follow him in regular order. Having arrived at some suitable place, they hollow out nests in the bottom of the stream, and deposit their eggs, covering them with gravel, and then taking no further care of them.

"These fishes eat little or nothing while in fresh water, and they reach the spawning-ground bruised and exhausted by the hardships they have endured. They therefore rest awhile after the spawning process, which occupies eight or ten days, and then eagerly return to sea.

"The eggs left under the gravel finally hatch out, and the young fishes work their way slowly down the river, to make their first visit to the sea. These fishes increase but little in size while in fresh water, whereas in the ocean the rapidity of their growth is almost incredible."

INTERESTING FACTS ABOUT LEAVES.

IN the article entitled "The Creator's Water-Works," in the last INSTRUCTOR, you remember it was stated that the leaves of plants act as evaporators, carrying moisture to the atmosphere, cooling and making it healthful, and that it is condensed into dew and rain to again water the earth. Also it was stated that in regions of country where there are no trees or other growing vegetation, there being no leaf evaporators, the ground soon becomes dry, and the atmosphere hot and unhealthful. But the leaves have still other uses, as you may learn in the following quotation from an exchange:—

"As is well known, a tree cannot grow without leaves. These are put forth every year, and are a contrivance for vastly increasing the surface. An oak tree of good size exposes several acres of surface to the air during the growing season. It has been estimated that the Washington elm at Cambridge, Mass., not a very large tree, exposed about five acres of foliage, if we include both sides of the leaves. Leaves are more nearly comparable to stomachs than lungs. A leaf is a laboratory for assimilating or manufacturing raw materials into plant fabric. The cellular structure of the leaves, wood, and bark of a tree is a complicated subject to treat in a popular way. It requires a vast surface of leaves to do a little work. By counting the leaves on a seedling oak, and estimating the surface of both sides of each, we can see how many inches are needed to build up the roots and stem for the first year. After the first year the old stem of the oak bears no leaves. It is dependent on the leaves of the branches, or its children, for support.

A tree is a sort of community, each part having its own duties to perform. The root hair takes up most of the nourishment. The young roots take this to the larger ones, and they in turn, like the branches of a river, pour the flood of crude sap into the trunk, which conveys it to the leaves. The assimilated or digested sap passes from the leaves to all growing parts of the plant, and a deposit is made where most needed. If a branch is much exposed to the winds, the base of it has a certain support or certain amount of nourishment. So with the trunk of a tree. If the base of a branch or the main trunk is much exposed to the winds and storms, a much thicker deposit of food is made there. The winds give a tree exercise, which seems good to help make it strong. Our toughest wood comes from trees growing in exposed places. The limbs of a tree are all the time striving with each other to see which shall have the most room and the most sunshine. While some perish in the attempt, or meet with only very indifferent success, the strongest of the strong buds survive."

THE GLACIER OF ALASKA.

AN exchange, describing one of the great glaciers of Alaska, represents it as "moving at the rate of a quarter of a mile per annum." And further: "The front presents a wall of ice five hundred feet in thickness; its breadth varies from three to ten miles, and its length is about a hundred and fifty miles. Almost every quarter of an hour hundreds of tons of ice in large blocks fall into the sea, which they agitate in a most violent manner. The waves are said to be such as to toss the largest vessels which approach the glacier, as if they were small boats.

"The ice is extremely pure and dazzling to the eye; it has tints of the lightest blue as well as of the deepest indigo. The top is very rough and broken, forming small hills and even chains of mountains in miniature. This immense mass of ice, said to be more than an average of a thousand feet thick, advances daily toward the sea. It is not necessary for Americans to cross the Atlantic to see glaciers; they have them at home, and grand enough for the wonder seeker."

The Sabbath-School.

THIRD SABBATH IN JULY.

IMPORTANT BIBLE SUBJECTS.

LESSON 13.—REDEEMED FROM THE CURSE OF THE LAW.

1. FROM what has Christ redeemed us? Gal. 3: 13, first part.

2. What is the keeping of the commandments? 1 John 5: 3.

3. If keeping the commandments is love, can it be also the curse of which Paul speaks?

4. Upon whom does the curse of the law fall? Gal. 3: 10; Jer. 11: 3, 4.

5. What is the curse for disobedience? Rom. 6: 23.

6. How many people have been perfectly obedient? Rom. 3: 9, 10, 23.

7. Then upon how many does the curse of the law fall? Rom. 3: 19.

8. How many, consequently, stand in need of redemption?

9. How has Christ redeemed us from the curse of the law? Gal. 3: 13.

10. How was he made a curse for us? Gal. 3: 13.

11. What does this prove the curse of the law to be?

12. Having suffered the curse of the law, death, what does he give to those who believe in him? John 3: 16.

13. For what is the blessing of life promised? Gal. 3: 12; Matt. 19: 17.

14. And what is inseparably connected with faith? Rom. 3: 31; Rev. 14: 12.

15. How only is it possible for us to keep the commandments, and thus gain the blessing of life? John 15: 4, 5; Heb. 11: 6.

SOWERS AND REAPERS.

DOES it ever occur to Sabbath-school teachers that, in the prosecution of the Lord's work, there are some to sow the seed, and some to reap the harvests that spring from the seed? And have they ever formed any just idea of the comparative importance of the two works? It is to be feared that, because the teacher's part is to scatter the little seeds, he is often tempted to undervalue the importance of his work, and to perform it without due care, or in a half-desponding mood, because no higher work is intrusted to him.

The late Henry Moorhouse, the English evangelist, in his little work on "Ruth the Moabitess," says a few words that may rouse teachers to a sense of the true importance of their work, and send them to it with a heart full of gratitude that they have the privilege to be sowers of the seed; and of anxiety that they may do their work well.

"I once lived next door to a farmer, and I used to see him when he went out to sow his fields. I said to him one day:—

"'Why do you do that yourself?'

"'Because,' he said, 'I have not got a servant that I can trust to sow. I had one once that I could trust, but he has left me. I must have one to sow the seed in whom I can put confidence.'

"I have seen that very farmer go and hire the first Irish laborer that came along, to put in the sickle and reap. Who did the most important work? Not the man that reaped; but the man that sowed. So you, perhaps, who are toiling and laboring for the Lord Jesus Christ—you never see a soul won to the Saviour. Thank God for the great honor he is conferring upon you in making you a sower, even if he makes somebody else the reaper. 'One soweth and another reapeth,' but 'neither is he that planteth anything, neither he that watereth; but God that giveth the increase' (John 4: 37; 1 Cor. 3: 7). Sow the seed beside all waters, and, by and by, both sower and reaper shall rejoice together. When the Master winnoweth the barley we all shall get the praise that is due to us."—*The Baptist Teacher.*

The Christian, of London, tells a story worth remembering, of what can be done by smiles that come from the heart. A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "*I smile them in, and I smile them out!*" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the door-way to receive them. Many more of those who now neglect the church and Sabbath-school would be found there if Christians would "smile them in and smile them out."

THERE should be a bond of sympathy between teacher and scholar—a good knowledge of each other, and an influence on the part of the teacher—that will remain as a felt-power of the scholar for all time. "I was influenced more than I was taught," has been the testimony of many good men, who, looking back to their Sabbath-school days, recall their teachers to memory.

Our Scrap-Book.

A LESSON FROM THE VINE.

HAVE you seen the little tendrils
Of the closely clinging vine,
How they seek for something stronger
Than themselves, whereon to twine?
Reaching out and always upward,
Getting farther from the ground,
They climb their leafy ladders
To the very topmost round.

So let your best endeavor
To noble heights aspire;
Let faith be like the tendrils
Whereby you rise the higher;
Leave sin's alluring pleasure
Where the vine has left the sod,
Beneath you is the darkness,
Above the light of God.

—*S. S. Advocate.*

A HUGE KITE.

KITE-SAILING is a very pleasing pastime for boys at certain seasons of the year; and who is the boy that does not delight in making a kite that will soar very high heavenward?

Perhaps no people enjoy this amusement any better than the Chinese, who set apart a certain day in September, which they call the "Ascending on High Day," when both the men and boys give themselves up to kite-flying. Their kites present a very attractive appearance; for they pattern them after men, beasts, birds, and fishes, and paint them in gay colors, which make them showy even in the distance. Some of them measure forty and fifty feet in length. This holiday ends up with a great feast.

If grown-up men do not thus amuse themselves in America, one would suppose that at least the big-grown boys sometimes participate in the sport, and lend a hand in the manufacture of some of the enormous kites which soar in American skies. One of these, perhaps as large as any our young friends have ever seen, is thus described in *Golden Days*:—

"One of the largest kites that ever soared in American air was given to the breeze at New Haven, Conn., on the 28th of March, 1884. The kite was twelve feet wide, and fifteen feet long. Its ballast was a tail of manilla rope, seventy-five feet long and weighing thirty-eight pounds. On the day of the trial-trip a strong breeze was blowing. After several vain attempts to send the kite aloft, it caught the breeze and went upward like a huge monster on widespread wings. Two men were required to run the reel. The kite sailed away until one thousand yards of clothesline had been paid out. It was fortunate that a reel had been provided, for if those present had depended on their unassisted strength, the kite would have escaped. When it reached the extent of the rope, the strain was so great that forty men had hard work to pull it down. Aloft in the air, it looked to be less than half its real size. Thousands watched it soar above the city of New Haven, and many boys dreamed of kites when they went to bed that night."

A ROYAL MUMMY.

MODERN researches in Egypt result in bringing to light many objects of interest, and one of them is a royal mummy, recently on exhibition in Mr. Brookwalter's "Art Collection," and obtained by Mr. B. "from Brusch Bey, director general of the Boolak Museum, Cairo, Egypt." A late journal gives the following description of it by one who has seen it:—

"The sarcophagus is hewn out of sycamore wood, and is supposed to be over 2,500 years old. The lid, forming one half of the coffin, is profusely decorated with painted figures of men, alligators, dogs, cats, and snakes. The colors are very various and well preserved. At the head is a painted face that is believed to be a picture of the one within. Taking off the lid, we find a figure wrapped from head to foot in over one hundred thicknesses of cloth. At New York, Mr. Brookwalter had one-half of the embalming cloth of flax removed, to show the features; the other half remains as wrapped years ago. Upon taking the cloths from the face, they found a mask highly gilded and just like the face painted on the outside of the sarcophagus. Around the neck they found a large band of beads, also figereens and scarabæus set in gold. These last two are a sort of bug that is supposed to watch over the body while the soul is absent. The features are all well preserved; the teeth are regular, small, and white. The hands, instead of being folded after the modern fashion, are crossed reaching almost to the shoulder. The finger nails are perfectly plain; but there is no hair to be seen. The body is that of a royal princess. It is five feet two inches in length. This is a peculiar fact, that the foot is fully twelve inches long, about one-fifth the length of the body, corresponding remarkably with the length of the feet found on the base reliefs of antiquity and paintings on the sarcophagus. This might be used as evidence that mankind at one time had larger feet than at present. The ankle was correspondingly large. This royal mummy is certainly a remarkable object to see and to study."

SOME CRAWLING LEAVES.

WHEN Australia was first discovered by the English, as many strange stories were told about the wonderful things to be found there as we used to hear in the early days of California. Among other things it was said that the leaves of a certain tree had a habit of descending from their proper place and walking along the ground.

A party of English sailors had left their ship to roam along the coast and "see what they could see." They were resting under a tree, lying on their backs probably, and naturally gazing upward, when a sudden breeze shook down a number of leaves, which turned somersaults in the air, after the manner of leaves generally, and then floated to the ground. The sailors were surprised at this shower, because it was not the fall of the year, but midsummer, and these falling leaves looked fresh and green. It was strange to see leaves deserting the tree without any sort of reason; but this was nothing to what followed.

After a short rest, these able-bodied leaves began crawling along on the ground toward the trunk of the tree from which they came, and the amazed sailors started up in terror. They probably knew from experience that people who came in contact with the ground may also expect to come in contact with various crawling insects, but walking leaves were something altogether out of the common way; and they took to their heels at once, and lost no time in getting on board the vessel. The land was certainly bewitched, and one of the men said, in relating their adventure, that he expected every minute to see the trees step out and dance a regular jig.

Fortunately this singular phenomenon has been fully explained by later travelers who were not too much frightened to stop and examine the matter. It was discovered that these queer leaves are really insects that live upon the trees, and are of the same color as the foliage. They have very thin, flat bodies, and their wings are like large leaves. When anything disturbs them, as a breeze, for instance—they fold their legs away under their bodies, and then the leaf-like shape, with stem and all, is complete.

Not only are they of a bright green in the summer, like the foliage of the trees at that time, but they actually change when the leaves do to the dull brown produced by frost. Another peculiarity of these leaf-insects is that, although they have a generous supply of wings, they seldom use them, but when they have been shaken to the ground, after lying there for a few minutes as if they were really leaves, they crawl toward the tree, and ascend the trunk without seeming to know that they have the power of getting back to their quarters in a much quicker and easier way.—*Harper's Young People.*

WHERE DID HE LIVE?

FOR the more systematic management of that great city of London, wherein are so many persons, the city necessarily has to be divided up into numerous districts or divisions; and we have the authority of one who has resided there, that the arrangement by which the districts are regulated sometimes seem so complicated that one is puzzled to tell to what local division he does belong. This is forcibly illustrated in a letter from a householder to a London paper. We quote it, from an exchange, as follows:—

The writer asks, "Where do I live? Can any one tell me? I cannot, for reasons as follows: The deeds of my house state at Upper Tooting. The postal authorities say at Balham. The taxing masters say Clapham. The rating people say Battersea. The local directory says Wimbledom and Putney. If I pay my taxes, I must go to Clapham. If I pay the gas, I must go to Bermondsey. If I pay the water-rate, I must do so at Kingston-on-Thames. To pay local rates, I must go to Battersea. If I give a vote for a member of Parliament, I must vote for Clapham division. If I look out in front of the house, Wandsworth Common is two hundred yards in front of me, and Battersea two miles beyond that. If I look out at the back of the house, Upper Tooting Park is only fifty yards from me. If I walk to the end of my road, I am then in the parish of Wandsworth. If I go to the other end of the road, I am in Streatham. If I cross over the road, I am in Battersea. If I get over my garden wall, I can sit on a post with a part of my body in three or four parishes at the same moment."

A GEOGRAPHICAL CLOCK.

AMONG new school appliances is a clock designed to show the time at any given moment in all parts of the world. The clock does not differ in mechanism from any other clock, the novel feature being the arrangement of the figures on the dials. Two dials are used, one over the other, the smaller being in the form of a ring, and moving over the other dial in unison with the hour-hand. The larger dial covers the whole clock-face, and is marked with four systems of figures. The first system, in Arabic numerals, stands next to the edge of the dial, and begins at the beginning of the universal day, or midnight. The first number is at the left of the lowest point of the dial, and the others are arranged at regular intervals around the dial to 24 o'clock, or midnight. Midday, or 12 o'clock, is at the top of the dial, all the numbers to the left being marked A. M., and all to the right, or from 13 to 24 o'clock, being marked P. M. Within the circle of figures is a circle of Roman numerals, beginning also at the same point, or midnight, and marking XII. figures to midday, and then XII. more till midnight. Within this circle is another circle of 60 figures and points to mark the minutes for the larger dial with the hour-hand, and is marked with the degrees of longitude east or west in groups of 15 degrees. The hour-hand is in two parts, a single hand pointing to the minutes, and a series of 15 minor hands that move with it. Supposing the clock is to be used at some point, say on the 75th degree west of Greenwich, the smaller dial is adjusted so that the figure 75 is opposite the hour-hand. The dial now moves with the hour-hand, and to find the hour at any degree of longitude it is only necessary to find the hour opposite that degree. The minute-hand will also give the time before or after that hour. This dial system explains a number of interesting geographical and time questions, and will, no doubt, prove of value in school.—*The Century Magazine.*

A CORRESPONDENT of *The Scientific American* says, in explanation of the many smooth tracks seen upon the ocean when no vessels are in sight from which oil or grease could have been thrown to cause them, that certain fish, such as the menhaden, will exude oil when bitten by other fish. This oil, rising to the surface, causes the smooth streaks, and fishermen are in the habit of watching for these "slicks," as they call them, as indicating the presence of schools of large fish feeding upon smaller ones.

THE beauty and fragrance of flowers adds not a little to the pleasure of the table hour. A large, fragrant bouquet takes the place of an extra dish. And nothing is so cheap as flowers. During a considerable part of the year, they cost absolutely nothing. It is the sweetest pleasure to grow them. And it is surprising how cheaply a small conservatory may be managed.

MELONS were first called cantaloupes from being cultivated at Canteluppi, a villa near Rome, where they had been introduced from Armenia, by missionaries. The name is said to be still in use in some parts of Europe for a class of deeply-ribbed, yellow-fleshed melons. In this country it is applied to different kinds of melons in different localities.

The Sabbath-School.

FOURTH SABBATH IN JULY.

IMPORTANT BIBLE SUBJECTS.

LESSON 14.—THE LAW THAT WAS ABOLISHED, AND THE LAW OF GOD.

1. WHAT has Christ abolished in his flesh? Eph. 2:15.
2. What is love? 1 John 5:3.
3. Can the same thing be both love and enmity?
4. In another place what testimony did Paul give concerning the law of God? Rom. 7:12.
5. How did he feel towards it? Rom. 7:22.
6. Then can it be the law of God, or ten commandments, that is spoken of as "the enmity" in Eph. 2:15?
7. What did God speak to the people from Sinai? Deut. 4:12, 13.
8. Did he speak any other words in the hearing of the people, besides the ten commandments? Deut. 5:22.
9. When the Lord had finished speaking the ten commandments, what did the people say? Ex. 20:19.
10. What did Moses and the people then do? Ex. 20:21.
11. How did the Lord, after he had given the ten commandments, give other instruction to the people? Neh. 9:14, last part.
12. Where do we find some of the things which the Lord gave through Moses? Exodus, chapters 25–30.
13. Is there any part of the instruction that has reference to flesh? Lev. 4; 6:25–30; 10:16–18.
14. Did these offerings really take away sin? Heb. 10:4.
15. Who only can really take away sin? John 1:29; Heb. 9:26.
16. How did Christ bear our sins? 1 Peter 2:24.
17. Of what must we be partakers in order to have eternal life? John 6:53, 54.
18. Were the sacrifices to be continued after Christ suffered? Heb. 10:4, 5.
19. Then how are they done away?—*Christ abolished them "in his flesh;" that is, they found their fulfillment in the body of Christ.*
20. Were these ordinances a cause of enmity between the Jews and the Gentiles? Acts 11:2, 3.
21. After Christ, did this cause of enmity exist? Gal. 6:15.
22. Through Christ what union was effected? Eph. 2:16–18.
23. Are those thus brought together planted on a new foundation? Eph. 2:19, 20.
24. After circumcision and the ceremonies connected with it had passed away, what still remained in full force? 1 Cor. 7:19.

A SERIOUS QUESTION.

WE want to ask a serious question. How do our teachers deal with the children, or the fellow-teachers, who fall into sin? Our question applies chiefly, of course, to our young men and young women. We all know how again and again our hearts are wrung by the failure of those who were the subjects of high hope. But how do we act toward them? Do we at once give them up? Do we push them further on in their evil way by our neglect? Do we suspect all signs of penitence as fatal? Do we settle it in our own minds that one slip is a fall, and one stumble a ruin? Or do we pursue them into their evil ways? and solemnly vow before God that we will not rest until we have won them back? Do we watch for them? Do we fan the slightest spark of returning life? Do they feel that they cannot get away from us? And are they encouraged to try again for the pure and right, because they know that we shall stand beside them to help them? Fellow-teachers, make the downward road nearly impossible for your scholars, because your love cannot wear out, but spends itself in watchings, and persuadings, and helpings. After Christ, and for him, let us "seek and save the lost."
—*Sunday-School Chronicle.*

THE TEACHER'S AUTHORITY.

To many little children, the teacher's word is final authority. The primary teacher can hardly realize how completely she is enthroned in the confidence of the child. One teacher of our acquaintance one day taught her class that Jesus was born in the City of David, omitting to mention that it was Bethlehem of Judea. After Freddie came home, his father asked him what the lesson was about.

"About Jesus and where he was born," said Freddie. His father read to him about the birth of Jesus.

"One thing, papa," said Freddie, "you said wrong. Jesus was n't born in Bethlehem."

"Why, yes, Freddie, here it is, right here in the Bible."

"I don't care," said Freddie, "my teacher said he was born in the City of David; and I guess she knows."

Next Sabbath, the teacher reviewed the last lesson, and said, in passing: "Jesus was born in Bethlehem of Judea, *sometimes called* the City of David." Just here, Freddie broke out: "Then the Bible was right, after all."

IF your cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded hand that is holding the cup, and that it is He who carries the cross that is carrying the burden.

Our Scrap-Book.

MAN'S PLEA.

MAN'S plea to man is, that he never more
Will beg, and that he never begged before;
Man's plea to God is, that he did obtain
A former suit, and therefore sues again;
How good a God we serve, that, when we sue,
Makes his old gifts the examples of his new.
—*Quarles.*

THOSE CLEVER GREEKS.

PERHAPS our readers do not know what care has to be exercised in the construction of a column or building to give it the right appearance to the human eye. By giving attention to what Arlo Bates says, in the October *St. Nicholas*, as printed below, you will become satisfied that the architect has to calculate with great nicety to give beauty and perfectness to his workmanship; and in examining the letter s, as he directs, you will see what a great difference in appearance a slight change makes. The following quotation will afford entertainment and instruction to the reader:—

"If you turn a book upside down and look at the letters, every s will seem much smaller at the bottom than at the top, although, when the book is properly held, both halves appear the same size to the eye.

"The upper part of the type that prints the letter s is made smaller than the lower half to correct the fault of the eye, which always slightly exaggerates the former. When the letter is turned over, this same trick of the sight makes the difference seem greater than it really is; and, of course, were it of the same width all the way, it would still look uneven.

"In greater matters, the false report of the eye is greater. If a tapering monument, like that on Bunker Hill or like the obelisk in Central Park, were made with perfectly straight sides, it would look to us—for, you see, we really cannot trust our own eyes—as if it were hollowed in a little; or, as we should say in more scientific language, its sides would appear concave.

"Those clever Greeks, who did so many marvelous things in art, thought all this out, and made their architecture upon principles so subtle and so comprehensive that we have never been able to improve on them since. They found that their beautiful Doric columns, if made with straight sides, had the concave effect of which I have spoken; and so, with the most delicate art in the world, they made the pillar swell a little at the middle, and then it appeared exactly right.

"This swelling of the column at its middle was called entasis. Of course it had to be calculated with the greatest nicety, and was actually so very slight that it can only be detected by delicate measurements; but it added greatly to the beauty of the columns and to their effectiveness.

"Then the lines which were to look horizontal had to receive attention. If you look at a long, perfectly level line, as the edge of a roof for instance, it has the appearance of sagging toward the middle. The Greek architect corrected this fault by making his lines rise a little. The front of the Parthenon, at Athens, is one hundred and one feet three and a half inches long, and, in this, the rise from the horizontal is about two and one-eighth inches. In other words, there is a curvature upward that makes it a little more than two inches higher in the center than at the ends, and the effect of this swelling upward is to make the lines appear level. Indeed, this same Parthenon—the most beautiful building in the world—when delicately and carefully measured, was found to be everywhere made a little incorrect, so that it may appear right, which is certainly what may be called an architectural paradox. The graceful columns, which seem to stand so straight, are made to lean inward a little, since, if they were perfectly true and plumb, they would have the effect of leaning outward. The pillars at the corners slant inward more than the others, and everywhere the corners are made to look square by being in truth a little broader angled, and lines are curved in order that they shall appear straight to the eye."

PRIMITIVE TIME-PIECES.

THE following interesting paragraphs on primitive time-pieces we quote from an article on "Primitive Clocks" by Frederic G. Mather, in *Popular Science Monthly*:—

"The story is that King Alfred had no better way to tell the time than by burning twelve candles, each of which lasted two hours; and, when all the twelve were gone, another day had passed. Long before the time of Alfred, and long before the time of Christ, the shadow of the sun told the hour of the day, by means of a sun-dial. The old Chaldeans so placed a hollow hemisphere, with a bead in the center, that the shadow of the bead on the inner surface told the hour of the day. Other kinds of dials were afterward made with a tablet of wood or straight piece of metal. On the tablets were marked the different hours. When the shadow came to the mark IX., it was nine o'clock in the morning. The dial was sometimes placed near the ground, or in towers or buildings.

"But the dial could be used only in the daytime; and even then, it was worthless when the sun was covered with clouds. In order to measure the hours of the night as well as the hours of the day, the Greeks and Romans used the clepsydra, which means, 'The water steals away.' A large jar was filled with water, and a hole was made in the bottom through which the water could run. The glass, in those days, was not transparent. No one could see from the outside how much water had escaped. So there were made, on the inside, certain marks that told the hours as the water ran out; or else a stick with notches in the edge was dipped into the water, and the depth of what was left showed the hour. Sometimes the water dropped into another jar in which a block of wood was floating, the block rising as the hours went on. Once in awhile, some very rich man had a clepsydra that sounded a musical note at every hour.

"Another way of measuring time among the ancients was by the sand, or hour-glass. This was made of pear-shaped bits of hollow glass with a very small opening between them. It held just sand enough to run from the upper into the lower pear in the space of one hour. The glass was then turned the other side up and the sand ran back, also taking an hour. You have seen glasses of this kind where the sand runs out in three minutes. They are used for boiling eggs. King Charlemagne, a thousand years ago, had a glass of this kind that ran for twelve hours without turning. It was marked on the outside with red lines to show the escape of the sand. Hour-glasses were so common after this that they were carried in the pocket like watches. Every minister had one to mark the length of his sermon, which was a very serious matter in England during the protectorate of Cromwell, very few sermons being as short as one hour. It is said of one minister that when the sand ran out of his glass, he turned it over, saying, "I know that you are all good fellows, so let's have another glass." Once, when the preacher had turned his glass a second time, showing that he had already preached two hours, the sexton asked him to lock the door and put the key on the nail when he was through, because the few people that were left wanted to go home to dinner. We also read that, in the early history of New York, the soldiers who defended the city used hour-glasses to tell when they should go on guard."

GREAT COST OF THE FIRST PENS.

IT is only a few years since Bulwer gave expression to the thought that "the pen is mightier than the sword;" yet in the short time which has since elapsed, these words have acquired a new truth and a new application; the pen has conquered the sword in the field of commerce, as completely as it had formerly triumphed in the fields of high policy and world government. The little civilizer (as it may well be called) is now in every hand; but within the memory of many men still living the steel pen was simply a curious and costly toy, noticeable as an ingenious mechanical fad, but not at all as an invention likely to come into practical use. The earliest form of this article was certainly not promising. A piece of sheet steel was bent into a tubular form, and cut or filed away to imitate the shape of a quill pen, the junction of the two edges forming the nib, which, of course, extended all up the back of the pen. These were known as early as 1810, but were regarded as articles *de luxe* to be given away as presents, and not for use. They were highly polished, perhaps gilt or silvered, and sold for as much as five shillings each. In 1824 Mr. James Perry, the founder of a system of education once famous as the "Perryan" system, took up the steel pen as a practical invention, and by indomitable energy overcame the difficulties in its construction and the objections to its use. He patented several varieties, and spared no expense to attain perfection. His brother informed Mr. Samuel Timmins, of Birmingham, that he paid seven shillings per pound for his steel, and five shillings per pen to the first workmen he employed, and that for years afterward the price given to his workmen was thirty-six shillings per gross.—*Exchange.*

DO DOGS COUNT?

IF the following canine story, published in the *St. Nicholas*, be true, one would conclude that the dog referred to in the narrative could count, or else that he possessed some other remarkable trait which enabled him to discern that one of the drove was missing. Is it not possible that he made the discovery in the same manner that we miss one from the family group? Is it by count that we miss father or mother, brother or sister, or any familiar face from the home circle? How is it with the dog? Can the readers of the INSTRUCTOR tell? The story reads:—

"Old Fetch was a shepherd dog that lived in the Highlands of the Hudson. His master kept nearly a dozen cows, and they ranged at will among the hills during the day. When the sun was low in the west, his master would say to his dog, 'Bring the cows home;' and it was because the dog did this task so well, that he was called Fetch. He would run to a flat rock and hold his ear down close to it, having learned that he could thus catch the far off tinkle of the cow-bells better than any other way. If he could not hear them, he would range about until he did, and then he was off like a shot in the direction of the sound.

"One sultry day he departed as usual upon his evening task. From scattered, shady, and grassy nooks, he at last gathered all the cattle into a mountain road, leading to the distant barnyard.

"One of the cows was known to be a little perverse, and on that evening she gave fresh evidence of willfulness. A part of the road ran through a low, moist spot bordered by a thicket of black alder, into which this cow pushed her way, and stood quietly. The others passed on, followed some distance in the rear by Fetch.

"As the cows approached the barnyard gate, he quickened his pace, and hurried forward, as if to say, 'I'm here, attending to business.' But his complacency was disturbed as the cows filed through the gate. He whined a little, and growled a little, attracting his master's attention. Then he went to the high fence surrounding the yard, and standing on his hind feet peered between two of the rails. After looking at the herd carefully for a time, he started off down the road again on a full run. His master now observed that one of the cows was missing, and he sat down on a rock to see what Fetch was going to do about it. Before very long he heard the furious tinkling of a bell, and soon Fetch appeared bringing in the perverse cow at a rapid pace, hastening her on by frequently leaping up and catching her ear in his teeth. After leading the cow through the gate in a way that she did not soon forget, Fetch looked after her a moment with the air of one remarking to himself, 'You'll not try that trick again,' and then he lay down quietly to cool off in time for supper."

A ROCKING STONE.

WHILE on a recent excursion in the vicinity of West Farms, New York, the Hyatt Chapter of the Agassiz Association paid a visit to the celebrated balancing rock of that locality. This rock is the result of a glacial action, and measurements proved it to be 29 feet 7½ inches in circumference, mean altitude 7 feet 7 inches, 6 feet on one side and 9 feet on the other. It is composed principally of a grayish granite, and the imprinted lines are plainly discernible. Its weight is estimated at 30 tons, and yet it is so evenly balanced in its rock-bed socket that the smallest member of the party, a lad of 12 years, was able, with one finger of his left hand, to gently rock it to and fro.—*Christian Weekly.*

THE oldest pieces of wrought iron which are known are probably the sickles which were found by Belzoni, under the pedestal of the Sphinx, in Karnac, near Thebes; the blades which Wyse found imbedded in the wall of the Great Pyramid; and the piece of a saw which Layard dug up at Nimrod. These remains are now owned by the British Museum.

The Sabbath-School.

FIFTH SABBATH IN JULY.

IMPORTANT BIBLE SUBJECTS.

LESSON 15.—REVIEW.

1. WHAT is sin? 1 John 3:4.
2. In what condition are all the world? Rom. 3:23.
3. Then in what service are all men? Rom. 6:16, 17.
4. If men are overcome by sin, in what condition are they?—*In bondage.* 2 Peter 2:19.
5. What is it that declares that all men are thus in bondage? Rom. 3:19.
6. What are the works of the flesh? Gal. 5:19-21.
7. What are the fruits of the Spirit? Gal. 5:22, 23.
8. With what are the fruits of the Spirit in harmony?
9. Then of what must the works of the flesh be the transgression?
10. In what condition are those who are *not* led by the Spirit? Gal. 5:18.
11. Then what is it to be "under the law"?
12. In order to redeem men, what position was it necessary for Christ to take? Heb. 2:17.
13. Then since he came to redeem sinners, those under the law, how was he made? Gal. 4:4, 5.
14. Was Christ indeed counted as a sinner? 2 Cor. 5:21; Isa. 53:12.
15. What curse is pronounced upon transgressors of the law? Gen. 2:17; Rom. 6:23.
16. How did Christ redeem us from this curse? Gal. 3:13.
17. For what purpose did Christ thus take upon himself sin and death? 2 Cor. 5:21, last clause.
18. What is the righteousness of God? Isa. 51:6, 7.
19. Since "in Christ" we become doers of the law, what does that insure to us? Matt. 19:17, last part.
20. What then may we say that Christ is to us? 1 Cor. 1:30.

FELLOW-HELPERS.

DAVID had set his heart upon building a house for the Lord, and doubtless experienced a pang of keenest disappointment when he found himself debarred by the divine decree.

But, after all, he had dedicated to this sacred service treasures of gold and silver, amounting, at the very lowest estimate, to not less than six hundred millions of dollars. Surely such a contributor had no small agency in the erection of the house, even though he himself was not permitted to see it rise. So many a man has gone to his grave, lamenting deeply his failure to achieve the results for God and humanity upon which he had set his heart and hope, and yet he accumulated the materials, prepared the way, and made the doing possible by some God-ordained successor. Adoniram Judson saw comparatively little of the fruits of his labors; but what sowing he did, what foundations he laid! and the converts gathered in to-day in that far-away land where he toiled so long, are as truly his converts as though, with his own hands, he had baptized them.

Old Dr. Stoughton gave the best years of his life to the founding and fostering of a school of the prophets, and died at last of a broken heart, because he could not make it grow. And yet a casual sermon which he preached one night in a farmer's house was instrumental in the conversion of a flaxen-haired boy, named John P. Crozer, who was to become a prince in Israel, and whose wealth was to found the well-known Crozer Theological Seminary.

God moves in a mysterious way his wonders to perform. And what matters it what part we have in God's great plan, so we perform the part assigned us, and perform it well. One clears the way, and another builds; one gathers materials, and another brings them into requisition; one soweth, and another reapeth; and yet both of them shall rejoice together, and equally rejoice, if with equal fidelity they have done their work. David, with a touch of exquisite pathos, said to Solomon, "My son, it was in my mind to build a house unto the name of the Lord, my God," but the Lord had said to David, in substance, what he had previously said to another of his ancient servants, "Should it be according to thy mind?" God upsets our plans, and yet consummates them; defeats our purposes, yet credits us with our purposes, carries them on through other agencies, and then crowns them with victory, and us with glory.

There never was a finer attitude or utterance than that of John the Baptist, when, having prepared the way for Christ's coming, he meekly stands aside, delivers over his disciples to the leadership of another, and declaring his willingness to be anything or nothing, only so that Christ might be all in all. We fear that in much of our so-called Christian work there is not a little of self-consciousness, and self-will, and self-glorification, unwittingly mixed. Let us learn to rejoice in the work, even more than in our share of the work; and let us also be comforted with the assurance that our labor shall not be in vain in the Lord, and that even after we rest from our labors, our works shall follow us.—*Baptist Teacher.*

I HAVE been benefited by praying for others, for by making an errand to God for them, I have gotten something for myself.—*Rutherford.*

Our Scrap-Book.

UNILLUMINED.

THE human mind on which no hallowed light
Shines from the sphere beyond the starry train,
Is like the dial's gilded disk at night,
Whose cunning tracery exists in vain.
—*William Cullen Bryant.*

DO PLANTS HAVE NERVES?

YOU have read in the Scrap-Book of many strange plants, but perhaps of none any more interesting than a class of plants that are known to shrink at the least disturbance, and with which we think you would be very much amused. The one known as the sensitive plant, some of you may have seen. Then there are others just as curious, if not more so. One, the telegraph plant of Bengal, is described as a novel affair. A writer in the *Sunday-School Advocate* says:—

"Its leaflets keep moving without being touched. They go steadily on, one leaflet being up while the other is down, like a seesaw. Sometimes, when the stalks are twisted, they go round and round. When the sun comes on them, they move more quickly; and if they are held, or get stuck, so that for awhile they cannot move, as soon as they get free they set off all the faster, to make up for lost time."

Of the sensitive plant, the same writer says:—

"This plant has four leaflets on a stalk; each leaflet bears about twelve pairs of smaller leaflets spread out flat.

"Touch one gently with your finger. Almost before your hand has left it, it has begun to move. All the leaflets stand up straight, and then bend toward one another, and close up; the stalk droops down, instead of standing upright, just as leaves do when they want water. But watch a minute, and you will see it gradually unfold and stand up again, as it did before.

"Now touch it again; it will fold up and droop just as it did the first time, only it will take longer about it. Then it will unfold again, more slowly than before.

"Every time you touch it, it will get a little slower in its movements, until at last it moves so very slowly that you will get tired of watching it. Poor thing! it is tired, just as people who start out walking very fast indeed, get slower and slower, till, by the time they reach home again, they are only crawling."

After naming the peculiarities of some other members of this delicate class of plants, it calls the Indian Camrunga tree the most senstive of all, and tells some of its odd ways, like the following:—

"The leaves grow like a feather, that is, a stalk with a number of leaflets on each side. If you just touch the stalk with your finger-nail, all the leaflets will move downward, till their undersides almost touch, and the whole leaf will droop. If you touch all the leaflets on one side very gently, they will droop, while their opposite neighbors remain stationary; or if you like, you can touch every other leaflet, and leave the alternate ones standing; in fact, there is no end to the amusement they afford.

"When it begins to get dark, the leaves go to bed—that is to say, they droop, till their undersides quite touch; so you see they move more to please themselves at night than they did during the day from being touched."

HELIOGRAPHY.

HELIOGRAPHY is defined by the *Inter-Ocean* as—

"A system of telegraphing by mirrors which flash the rays of the sun. It is said that the idea of conveying signals in this manner was known to the ancients, and was employed by Alexander the Great, 333 B. C. As the method can only be employed to advantage in places where the sky is free from clouds and the atmosphere quite clear for long periods of time, it has seldom been extensively used in the armies of northern countries, but it is a method that has great advantages when it can be employed.

"The British army use the heliostat, an instrument which was first invented by a Hollander early in the eighteenth century, and also the heliograph, which was the invention of Mr. Mance of the Persian telegraph service, in 1875. The instruments differ somewhat in construction, but their results are the same. They produce signals by causing a reflected ray of the sun to appear and disappear alternately at a distant point, the space of time between the appearance and disappearance of the ray being carried in length so as to produce the combination of long and short signals, known as the Morse alphabet. The distance to which signals can be sent in this way depends on the size of the mirror used and the angle of reflection of the rays, but even more upon the state of the atmosphere; so that in exceptionally clear weather they can be seen at enormous distances. Glass mirrors are employed with best effect in making the flash visible to great distances. From the Himalyas a five inch mirror has been found to give distinct signals at a distance of sixty miles; but if the air was at all misty, a very much larger mirror had to be employed. In addition to its value in time of war, the heliograph has been found very useful in defining distant points for large surveys, and has also been used by the astronomers at the Cape of Good Hope in verifying the are of the meridian."

CHINESE MEASURES OF TIME.

THE *Christian Weekly* recently published an article from the *National Baptist* on "Chinese Measures of Time," some paragraphs of which may interest the readers of the INSTRUCTOR. The writer says:—

"The longest fixed measure of time among the Chinese is the cycle of sixty years invented by Nall the Great, under command of the emperor Hwangti, 2,637 years before Christ. This sexagenary cycle is the only Chinese measure of years, and is used not only throughout China, but by the Mongols, the Coreans, the Japanese, the Loochooans, the Annamese, and the Siamese. Beginning 2,637 B. C., their 75th great cycle ended in 1863 with 4,500 years of Chinese annals.

"The Chinese year contains either twelve or thirteen months, which exactly correspond closely with the moon's changes. The first day of the month is new moon, the middle of the month full moon, and the end of the month old moon. There are either twenty-nine or thirty days in a month, and the number of days in a certain month may be different in different years. The calendar for the year tells the number of days in each month for that year, and when one wishes to know whether there are twenty-nine or thirty days in the month, he inquires, saying, 'Is this month a greater or lesser one?' One year in every three has an intercalary month, some month being repeated, and called the second fifth month or the second eighth month, as the case may be. Any month, except the first or the twelfth, may be thus repeated. There is no division of time into weeks, and the native Christian keeps his Sabbath in the midst of a populace pursuing week-day vocations. Days are designated solely by their order in the month, as the sixth, the tenth, etc.

"The days, beginning at 11 o'clock P. M., are divided into twelve periods. These two-hour periods are again divided each into eight periods. This period, fifteen minutes in length, is the shortest fixed Chinese measure of time.

"Contrivances for marking the time are few and simple. In the city of Canton there is a very ancient bronze clepsydra, in which the water leaks from a large ornate vase and fills a smaller vase in just two hours, while the leakage from the lesser vase fills one an eighth as large in just fifteen minutes. I have not heard of other than this one water-clock in the empire. Portable sun-dials are common in the shops, and so must be in demand, though they are not often seen in practial use.

"When the sun is visible, the Chinese judge very accurately of the time by its height in the heavens. In conversation, short periods are denoted by all sorts of familiar incidents, such as 'The time it takes to eat a meal,' or, 'As long as it takes an incense-stick to burn out,' etc. Hour and minute-glasses are unknown, but pastilles [a small cone made of gum, benzoin, cinnamon and other aromatics, to be burned for cleansing and scenting the air of a room] are sometimes burned when a similar brief length of time needs to be marked.

"American clocks are now generally seen among the *bric-a-brac* of wealthy Chinamen, but the masses of the people have no time-pieces. As a consequence, appointments are made with a broad margin for waiting. Chapel services are fixed at the country stations for the Sabbath morning, and when all who are expected arrive, the preacher begins the service."

HOW DWELLINGS WERE LIGHTED ANCIENTLY.

THE *Inter-Ocean*, in answering the question, "What was used before glass in windows?" says:—

"In the Orient and the old times, windows rarely, if ever, opened upon the street, but upon the court, as may be seen to this day, and as noted by most travelers. Such windows are provided with lattices or jalousies. Instead of window glass, the Chinese use a thin stuff varnished with shining lac, polished oyster-shells, and thin plates of horn. Among the Romans, windows were originally closed with shutters; afterward they were made of a transparent stone, which is believed to have been mica; in the second century they used horn. It is held by some high authorities there are traces of glass windows having been used in Pompeii, but there are others equally high who claim it to be very doubtful.

"Glass for windows began to be used about the third century, as there are allusions to it by Lacantius and by St. Jerome and Gregory of Tours in the fourth century. The Venerable Bede says that glass windows were first introduced into Britain in 674, but then and for many years after, the use of window glass was confined to ecclesiastical structures. In the twelfth century, houses in England that were provided with glass windows were regarded as magnificent; and even in the sixteenth century in England and in the seventeenth in Scotland only the dwellings of the wealthy were provided with glass. In France, in the fourteenth century, its use was becoming more general among the wealthy classes. In ancient temple architecture, windows were unknown, the light for the most part having been obtained from openings in the roof. In the early Gothic or Norman style the windows were small and comparatively stunted, simple openings, with semi-circular heads. In the early English style the windows were more elongated and had pointed arches."

MUSICAL FISHES.

THE fishes are supposed to have no voice at all; and indeed, this is the case with most of them. But there are exceptions to every rule; and so it is with the fish. One fish utters a cry when it is seized. There is another which wails, like a child, when it is taken from the water. Another fish makes a sound as it swims—that is, at one season of the year; all the rest of the year it is silent. But what do you think of a fish that sings?

There is a little white fish, with blue spots on its back, which lives in America, and which can actually make a sound like music. A traveler was one day lying on the beach resting himself, when suddenly he heard a sound; it was like music in the distance. He got up and looked about him; but nothing was to be seen. A boatman was close by, and he asked him if he had heard anything. "Yes," said the boatman; "I heard a fish *singing*." The fish was called by some people the "siren;" by others *musico*, or "musician." The traveler pushed off in a boat, to hear the music better. He heard a number of voices singing together. It was like a concert in the water. The sound was a little like an organ playing at some distance.

These musical fishes are said to begin to sing at sunset, and keep on singing during the night. They are not very timid, and will continue their music, even if people are standing by to listen.—*The Sea and its Wonders.*

THE names for gypsies vary in different languages. In Poland, they are called Zingani; in Italy, Zingari; in Spain, Gitanos; in France, Bohemians; in Germany, Zisgeuner. The Persians, it is stated, apply to them a name meaning "Black Indians." Their most ancient name is that of Sinte, which is supposed to be connected with Sind, the native name for the Indus.

NOVA SCOTIA has a known coal area of nearly seven hundred square miles, or nearly twice the area of the Pennsylvania anthracite fields. Some of the Nova Scotia fields have a greater thickness of workable coal than probably exists anywhere else in the world.

THE eccentric Lord Holland, of the reign of William III., used to give his horses a weekly concert in a covered gallery specially erected for the purpose. He maintained that it cheered their hearts and improved their temper, and an eye-witness said, "They seemed to be greatly delighted therewith."

G. I. Butler's condition discussed and presented
at the General Conference [Minneapolis, Oct 10 - Nov 8, 1888].

*Much disappointment and regret is expressed by the brethren that **Eld. Butler** is unable to be present on account of sickness.* – The General Conference Institute. – In: Review & Herald, 1888, Oct 16, Vol. 65, No. 41 (1786): 648/2.

*The President, **Eld. Geo. I. Butler**, being absent on account of illness, the Secretary called the meeting to order. Eld. S. N. Haskell was chosen temporary Chairman, and the meeting was opened with prayer by U. Smith.* – Haskell, S. N; Smith, U. The Conference. – Review & Herald, 1888, Oct 23, Vol. 65, No. 42 (1787): 664/1.

*A line from **Bro. Butler,** respecting his state of health, reporting a somewhat more favorable condition, was read to the Conference.* – Haskell, S.N.; Smith, U. S. D. Adventist General Conference. – Review & Herald, 1888, Oct 30, Vol. 65, No. 43 (1788): 680/1.

*A communication from **Eld. Butler** was read, in which he set forth the necessity of his withdrawing from all official responsibilities in the Conference, till he shall regain his health.*
The discussion of resolution five, under consideration when the Conference adjourned, was resumed. – Haskell, S.N.; Smith, U. S.D. Adventist General Conference. – Review & Herald, 1888, Oct 30, Vol. 65, No. 43 (1788): 681/3.

Moved, To reconsider the election of W. W. Prescott to the Conference Executive Board; which was carried.
*An amendment was then offered, substituting the name of **Geo. I. Butter** for that of W. W. Prescott, and an amendment to the amendment was presented, substituting the name of H. A. Underwood for that of **Geo. I. Butler**. After a lively discussion, the amendment to the amendment came to a vote, and was lost.* – Haskell, S.N. Smith, U. S.D. Adventist General Conference (9th-11th Days). – Review & Herald, 1888, Nov 6, Vol. 65, No. 44 (1789): 698/3.

*Whereas, Our much esteemed brother, **Eld. Geo. I. Butler**, who hart occupied the position of President of the General Conference for many years, and borne other heavy burdens in connection with the cause, now feels compelled, on account of failing health, to lay off these heavy responsibilities; therefore, -*
19. Resolved, That we express our appreciation of his faithful labors in the past, and our heartfelt sympathy with him in his present affliction, and hope and pray that he may be raised up to his former health, and be spared to the cause width needs his counsel, gained by valuable experience. – Haskell, S.N. Smith, U. S.D. Adventist General Conference. – Review & Herald, 1888, Nov 13, Vol. 65, No. 45 (1790): 712/2.

*The regular business of the Conference was resumed. The pending question being on the adoption of the amendment substituting the name of **Geo. I. Butler** for that of W. W. Prescott, as a member of the Executive Committee of the Conference, the vote was taken by yeas and nays, and was carried by a vote of 40 to 39. This was afterward made unanimous.* – Haskell, S.N. Smith, U. S.D. Adventist General Conference. - Review & Herald, 1888, Nov 13, Vol. 65, No. 45 (1790): 712/2.

***Eld. Butler** having telegraphed his resignation as member of the Executive Committee of the General Conference, to which office he had been elected in the meeting of Oct. 31, a motion was made to accept; but as many of the delegates had left, the Conference did not deem it best to pass it, but laid it upon the table.* – Haskell, S.N. Smith, U. S.D. Adventist General Conference. – Review & Herald, 1888, Nov 13, Vol. 65, No. 45 (1790): 713/3.

*Moved, To take the motion respecting the resignation of Eld. Butler, from the table. - Carried. Moved, That we accept the resignation of **Eld. Butler** on the Executive Board of the General Conference. - Carried. **Eld. Butler** then tendered his resignation in writing, as a member of the General Conference Association Board, which was accepted by vote*. – Haskell, S.N. Smith, U. The Conference (Concluding portion, 15th Day). – Review & Herald, 1888, Nov 20, Vol. 65, No. 46 (1791): 728/3.

*The minutes of the last meeting were read and approved after which a portion of a letter from **Elder George I. Butler**, the president, was read by the secretary. The condition of **Elder Butler's** health was reported by himself to be somewhat improved*. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Oct 23, Vol. 2, No. 4: 1/1.

The regular business of the Conference was suspended to listen to a letter front ***Elder G. I. Butler****, the President, who declined bearing any more heavy responsibilities the coming year on account of his health. It would be much better for him to rest a while. "He has been president for thirteen years, and regretted leaving the work to which he bad consecrated his life, but his health was such that by could not bear responsibilities at present; and he thought it would be better for his future labors to lay aside the burdens for a time.*

It was moved by R. A. Underwood to amend the motion in regard to the adoption of the resolutions so that each should be voted on separately. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Oct 25, Vol. 2, No. 6: 1/2.

Educational Association… The second meeting of the Association met Oct. 28, at 5:30 p.m. Prayer by Elder Kilgore. Minutes of last meeting read and approved.

The committee on nominations reported for board of college directors the following: U. Smith, W.W. Prescott, ***Geo. I. Butler****, J. H. Kellogg, C. Eldridge, W. C. Sisley.*

A query was raised as to the election of George I. Butler, in view of what he wrote concerning his health, but Prof Prescott said that Elder Butler was willing to act. The report was adopted by considering each name separately. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Oct 30, Vol. 2, No. 9: 1/1.

Publishing Association. Monday, Oct. 29, 1988. The second meeting of the S.D.A. Publishing Association was called at 11:20 a. m. by the chairman. Prayer by Bro. C. H. Jones. Minutes of last meeting read and approved.

The committee on nominations reported as follows: For Trustees - ***Geo. I. Butler****, A. R. Henry, Uriah Smith, C. Eldridge, W. H. Edwards, H. W. Kellogg, and F. E. Belden.*

F. D. Starr asked if we are assured that ***Bro. Butler*** *would Se pleased to have his name used as a candidate far this position. I. D. Van Horn replied in the affirmative. C. H. Jones said that he hardly knew how to vote in view of what Eld. Butler had expressed in his letter, withdrawing his name as a candidate for office. He thought that Eld. B. is a valuable man, and his service to the cause should not be sacrificed because of overwork. D. T. Bordeau thought that it would be conducive to* ***Eld. B.'s health****, to give him something to do. W. C. White thought that by all means* ***Eld. B.'s*** *name should stand in the board, at least till we go to B. C. and see* ***Eld. B. I****. D. Van Horn said that* ***Bro. B.*** *desired some work to do, although he desired to be left off of the general conference committee.*

S. N. Haskell thought that Eld. B. is just the man to be connected with the board and give the cause his influence as he labored in different places. The report was then adopted.

The committee on resolutions reported as follows:

I. Resolved, That we express our gratitude to God for the prosperity which has attended the association during the past year.

2. Resolved, That we express our sincere sorrow for, and sympathy with ***Eld. G. I. Butler****, President of this Association, in his sickness which prevents him from being present at our annual meeting*. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Oct 30, Vol. 2, No. 9: 1/2.

A motion was made to reconsider the name of W. W. Prescott. The motion prevailed. The motion prevailed. The name of ***G. I. Butler*** *was offered as a substitute for that of Bro. Prescott, and an amendment offered sustituting the name of R. A. Underwood for that of* ***Geo. I. Butler****, but the amendment was lost after lengthy and animated discussion*. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Nov 1, Vol. 2, No. 11: 1/2.

Whereas, Our much esteemed brother, ***Eld. Geo. I. Butler****, who has occupied the position of president of the General Conference for many years and borne other heavy burdens in connection with the cause, now feels compelled, on account of failing health, to lay off these heavy responsibilities; therefore,*

19. Resolved, That we express, our appreciation of his faithful labors in the past, and our heart-felt sympathy with him in his present affliction, and hope and pray that he may be raised to his former health, and spared to the cause which needs the counsel gained by his valuable experience. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Nov 2, Vol. 2, No. 12: 2/1.

The first general business was that of substituting the name of ***Geo. I. Butler*** *for that of W. W. Prescott on the General Conference committee, the motion which was pending at the forenoon meeting.*

The substitute was carried by a vote of 40 to 39. It was moved to make it unanimous, which was not unanimously voted, twelve voting is the negative. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Nov 2, Vol. 2, No. 12: 2/2.

Elder E. J. Waggoner presented his view at the General Conference

Minneapolis, Minn: 1888, Oct 17 - Nov 1.
Daily Bulletin: Seventh Day Adventist General Conference.

First Day's Proceedings [Wednesday, Oct 17, 1888]...
At 2:80 p. m. ***Elder E. J. Waggoner*** *discussed the question the law of God and its relation to the Gospel of Christ. The discussion was based principally on the Epistle to the Romans*. – Daily Bulletin: Seventh Day Adventist General Conference. – Minneapolis, Minn: 1888, Oct 19, Vol. 2, No. 1: 2/1.

Second Day's Proceedings [Thursday, Oct 18, 1888].
At 9 a.m. ***Elder E. J. Waggoner*** *gave another lessen on the law and gospel. In this lesson the first and second chapters of Galations, in connection with Acts 15, were partially presented by him to show that the same harmony existed there as elsewhere; that the key to the book was "justification by faith in Christ," with the emphasis on the latter word; that liberty in Christ was always freedom from sin; and that separation from Christ to some other means of justification always brought bondage. He stated incidentally that "the law of Moses" and "the law of God" were not distinctive terms as applied to the ceremonial and moral laws; and cited Num. xv., 22-24, and Luke ii., 23-24, as proof. He closed at 10:15 by asking these present to compare Acts xv.,7-11, with Rom. iii., 20-25.*
Appeals were made by Brother Waggoner and Sister White to the brethren, old and young, to seek God, put away all spirit of prejudice and opposition, and strive to come into the unity of faith in the bonds of brotherly love.
- Daily Bulletin: Seventh Day Adventist General Conference. - Minneapolis, Minn: 1888, Oct 19, Vol. 2, No. 1: 2/1.

Third Day's Proceedings [Friday, Oct 19, 1888].
At 9 a. m. ***Elder Waggoner*** *continued his lessons on the law and gospel. The Scriptures considered were the fifteenth chapter of Acts and the second and third of Galatians, compared with Romans iv, and other passages in Romans. His purpose was to show that the real point of controversy was justification by faith in Christ, which faith is reckoned to us as to Abraham, for righteousness. The covenant and promises to Abraham are the covenant and promises to us.* - Daily Bulletin: Seventh Day Adventist General Conference. - Minneapolis, Minn: 1888, Oct 21, Vol. 2, No. 2: 2/1.

Eighth Day's Proceedings [Thursday, Oct 25, 1888].
(*Smith, U.*) *A series of instructive lectures has been given on "Justification by faith" by* ***Eld. E. J. Waggoner.*** *The closing one was given this morning. With the foundation principles all are agreed but there are some differences in regard to the interpretation of several passages. The lectures have tended to a more thorough investigation of the truth, and it is hoped that the unity of the faith will be reached on this important question.* - Daily Bulletin: Seventh Day Adventist General Conference. - Minneapolis, Minn: 1888, Oct 26, Vol. 2, No. 7: 3/1.

Proceedings of the 25th Session of General Conference

Battle Creek, 1886

Review & Herald, 1886, Vol. 63:
Nov 23: No. 46: 728; Nov 30, No. 47: 744-745;
Dec 1, No. 48: 762-763; Dec 14, No. 49: 777-779.

Additional documents

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., NOV. 23, 1886.

URIAH SMITH, - - - - - - - EDITOR.
J. H. WAGGONER, } - - CORRESPONDING EDITORS.
GEO. I. BUTLER, }

THE CONFERENCE.

OUR readers, we anticipate, will be watching with interest for the first word from this twenty-fifth annual gathering of the representatives of our people in General Conference. The meeting was called to order by the President, promptly at the appointed hour, 9 A. M., Nov. 18, with the fullest representation present we have ever had at any General Conference. Twenty-six State Conferences and four missions are represented by delegates, and others by letters. Eld. B. L. Whitney represents the Swiss Conference and Central European field; Eld. M. C. Wilcox, the British mission; Eld. A. B. Oyen, the work in Norway and Denmark; and Bro. Norlin, the Swedish Conference. These brethren are just from their fields of labor, and can speak from immediate observation of the work there. Eld. Haskell speaks from personal experience of the work in Australia and New Zealand. Eld. Rosqvist represents the Swedish work in this country; and others are present who represent quite a number of the city missions.

The delegations from all parts of the field, taken as a whole, make a strong Conference both in numbers and experience. While some new faces appear from some sections, there is an evident increase in strength on the part of the older members. Added years and continued labors are developing strong men to a very gratifying degree.

Bro. J. A. Armstrong is a delegate from Arkansas. This is the brother whose name has heretofore appeared in the REVIEW, who has felt a little of the oppression which is sure to come from religious intolerance and bigotry, when it can avail itself of unrighteous laws; and we can hear from his own lips the story of the persecutions in that State. The legislature which repealed the exemption clause previously existing in behalf of those who observed some other day than Sunday, was controlled by the large proportion of ministers of which it was composed. Through the influence of these, that repeal was secured. And since then observers of the seventh day, to the exclusion of all other classes, have been hunted out to suffer its effects. The unmistakable evidence of religious spite in the complaints and prosecutions, and the overriding of all principles of equity on the part of the so-called officers of justice in the matter of exacting fines and imprisonments, would furnish a fitting chapter for the gloomy annals of the Dark Ages. Let the Statue of Liberty in New York harbor be done up in sackcloth, and dusted over with ashes, so long as in some parts of our land, liberty is a name only and not a reality.

Friday forenoon Brn. Whitney, Wilcox, and Oyen gave a report of the work and the outlook in the fields which they respectively represent. This was a marked occasion in the Conference, which those who were present felt that they could not afford to have missed. All hearts were moved by their stirring and impressive words. A report from the British field and a petition from Australia are given in another column.

It is expected there will be preaching each evening through the Conference. Eld. R. A. Underwood spoke Thursday evening, Eld. B. L. Whitney Friday evening, and Eld. Haskell Sabbath forenoon. On the latter occasion there were some two thousand present. In the afternoon a general social meeting was held, and Dr. Kellogg spoke in the evening.

We are able to present at the hour of going to press, a report of only four of the business meetings. From these the reader will gather a further knowledge of the subjects that have already come before the meeting.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FIFTH ANNUAL SESSION.

THE General Conference of Seventh-day Adventists met for its twenty-fifth annual session at the appointed time, Nov. 18, 1886, with the President, Eld. Geo. I. Butler, in the chair. Prayer by Eld. S. N. Haskell.

Delegates being called for, seventy-one responded, representing twenty-three Conferences and four missions.

By vote the Chair was empowered to appoint usual committees, which he did as follows:—

On Nominations: J. Fargo, J. B. Goodrich, C. L. Boyd.

On Resolutions: R. A. Underwood, A. B. Oyen, E. J. Waggoner.

On Credentials and Licenses: S. N. Haskell, B. L. Whitney, G. G. Rupert.

On Auditing (with Conference Committee): Harmon Lindsay, D. T. Jones, D. B. Oviatt, J. Fargo, J. H. Morrison, Harrison Grant.

On Religious Exercises: R. M. Kilgore, L. McCoy, G. C. Tenney.

The Chairman then presented to the Conference a general review of the work during the past year. General prosperity has attended the cause, as much so as in any year in the past. Our views have received a more general hearing. We have sold more books than ever before. And a larger number of young people have attended our institutions of learning, with the object before them of entering into some branch of the work at the earliest possible time. The missionary work was also reviewed at some length, and the financial standing of the different missions was presented. The outlook all along the line is of a very encouraging character. Allusion was also made to the opposition that is arising against our cause in some quarters, and the persecution under which some of our brethren are already suffering. But this should be no cause of discouragement; for this is just what we have long been expecting, from the declarations of God's word. Eld. Haskell also made interesting remarks on the missionary work.

Moved, That a committee of five (afterward amended to four) act with the General Conference Committee as a committee on the distribution of labor.

D. M. Canright, A. J. Breed, Louis Johnson, M. C. Wilcox, were appointed as said committee.

Adjourned till 2:30 P. M.

SECOND MEETING, AT 2:30 P. M.—Prayer by Eld. I. D. Van Horn. Three new delegates handed in credentials. The Chairman introduced the question of prosecutions for Sunday labor, for the consideration of the Conference. Eld. D. T. Jones made a statement of the situation in Arkansas. Brn. Armstrong, Wood, Fulton, Rees, Rupert, and Young, spoke on the various phases of this question in different States; and the principles involved in the question were discussed at some length by E. J. Waggoner and other brethren. On motion, the Chair was requested to appoint a committee of seven, himself being chairman, to consider the question, and make some recommendations to the Conference.

The following brethren were named as said committee: Geo. I. Butler, S. N. Haskell, J. Fargo, A. R. Henry, R. A. Underwood, E. W. Farnsworth, F. D. Starr.

Adjourned to Friday, at 9 A. M.

THIRD MEETING.—Prayer by Eld. D. P. Curtis. Minutes of last meeting read and approved. Three new delegates were added to the list of members. By vote brethren present in good standing not members of the Conference, were invited to participate in its deliberations.

The subject of the missionary work being introduced, Eld. S. N. Haskell spoke of the work, following whose remarks an earnest petition from Australia, signed by eighty-three names, was read, inviting a visit from sister White, Bro. W. C. White, and S. N. Haskell, and the permanent location of some efficient laborer among them. Eld. B. L. Whitney spoke some forty-five minutes, giving a very interesting survey of the work in Europe, what has been done, what remains to be done, the difficulties of the work, and what is specially needed now to carry forward the work. Eld. M. C. Wilcox spoke half an hour in regard to the work in England, showing its importance, the special difficulties it has to meet, and the extent and magnitude which the work must assume there in the near future. Following this, a communication was read from Eld. S. H. Lane concerning the work in that field. Eld. A. B. Oyen spoke thirty-five minutes in regard to the work in the Scandinavian countries. Prosperity has attended it, and when the office of publication in Christiana is better supplied with publications, as it soon will be, the work will become self-sustaining by means of canvassers. The remarks of all these brethren were full of interest and encouragement.

Communications were also read from South Africa, and interesting remarks made about the introduction of the truth there and in South America. It was then—

Moved, That the Chair appoint a committee of four, to act with the three members of the General Conference Committee present (making a committee of seven), to consider the special phases of the work in the different parts of the foreign field, and make such recommendations as they may think proper in regard to providing for the same.—Carried.

Eld. Geo. B. Starr raised the question of the propriety of our taking some steps to circulate our literature at the Prophetic Conference in Chicago, whereupon Geo. B. Starr, N. C. McClure, and S. B. Whitney were appointed a committee to take such action in regard to the matter as they might think proper.

Adjourned to 2:30 P. M.

FOURTH MEETING, AT 2:30 P. M.—Prayer by Eld. R. A. Underwood. Minutes approved. The committee called for at the preceding meeting on special wants of the foreign fields, was announced as follows: B. L. Whitney, R. M. Kilgore, A. R. Henry, and H. Nicola, these brethren to act with the members of the General Conference Committee in the matter committed to them.

The subject of the former part of the day—the missionary work—being again taken up, the following vote of thanks from the church in Christiana, Norway, was read:—

TO THE GENERAL CONFERENCE OF S. D. ADVENTISTS, U. S. A.

THE undersigned committee would hereby in behalf of the church of S. D. Adventists in Christiana, Norway, send to you the following vote of thanks, adopted unanimously by the church:—

Whereas, Our brethren in America have so kindly furnished means, and thus secured the erection of a suitable building for the publishing work and meetings, and furnished excellent facilities for publishing and printing; and—

Whereas, We are now most comfortably situated in a suitable hall for meetings, well warmed and lighted, and in every way well adapted to the preaching of the truth and worship of God; therefore—

Resolved, That we do hereby express our heartfelt gratitude to God and to our American brethren for these comforts and blessings.

H. STEEN,
G. O. MELIN,
J. SYVERTSEN, } *Committee.*

A communication was then read from Bro. J. Kolvoord, in reference to the work among the Hollanders in this country. Some time was spent in consideration of the wants of this part of the field. Eld. Haskell spoke in regard to the natives of New Zealand, called the Maories, and the facilities that exist for bringing the truth before them. All things point to the necessity of a paper in the Maori language at no distant day. Bro. T. H. Gibbs spoke of the mission in New Orleans, and his connection with the work in the South. He gave an interesting account of the work there, and made a strong appeal for the South.

The matter of theological questions being introduced, it was moved that the Chair appoint a committee of nine to consider any theological questions that may come before the meeting. The Chair requesting to be excused from the appointment of this committee on account of his expressed views on one of the questions to be considered, the motion was so amended as to substitute Eld. Haskell in place of the Chair as the one to appoint the committee, and that both Elds. Butler and Haskell be on that committee.

Adjourned to call of Chair.

GEO. I. BUTLER, *Pres.*
U. SMITH, *Sec.*

(To be continued.)

CUNNINGLY-DEVISED FABLES.

No words of mockery can be uttered by latter-day scoffers, nor words of opposition by error-loving professors, nor sentiments of scorn or indifference by a careless and ease-loving world, that the word of God has not pointed out, and fortified the humble disciple against them.

Scoffers refute themselves. How often are the Adventist people told, in the bitterness of the opposition which they have to meet, that they are the false prophets that should arise in the last days, as recorded in Matt. 24:24. How is this? Are we those false prophets? Yes! exclaims the enraged opponent. But, friend, those false prophets were to arise just before the coming of Christ, and constitute a sign of

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., NOV. 30, 1886.

URIAH SMITH, - - - - - - - EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } - - - CORRESPONDING EDITORS.

THE CONFERENCE.

IN addition to the meetings of the General Conference held the past week, the doings of which appear in this paper, the anniversary meetings of the Sanitarium, Educational Society, and Publishing Association, have been held. These, with meetings of the International Tract and Missionary Society, the Health and Temperance Association, and the General Sabbath-school organization, have made a busy week for those in attendance.

A good degree of interest has been manifested in the meetings, the congregations averaging more in numbers than in previous years. The proceedings of the various organizations have been characterized by the utmost harmony, and the reports of the managers show that the past year has been one of marked prosperity.

The patronage of the Sanitarium has been greater than in any previous year, necessitating at times the occupancy of many cottages outside the main building. The treatment of patients has been attended with the usual success, and the receipts show a net profit of some forty-one thousand dollars. Twenty thousand of this the managers have been enabled to apply on the debt of the institution, after paying for the introduction of electric lights all through the building, and for other improvements. The secretary's report, which we hope soon to have the privilege of laying before the reader, will give many interesting particulars which we have not space to enumerate here.

The Publishing Association presents a very encouraging report. The book sales have exceeded by some twelve thousand dollars the sales of any previous year, amounting the past year to over seventy-four thousand dollars; and this, too, notwithstanding the increased discounts at which books have been sold during this time. Had prices ranged as they did four or five years ago, the books sent out from this Office the past year would have amounted to nearly, if not quite, one hundred thousand dollars, only a small proportion of which has been other than our own publications. All our periodicals have enjoyed a good degree of prosperity, and the Association shows really a net profit in its business of some twenty-six thousand dollars. But it has been thought best to re-inventory the stock and fixtures, making ample allowance for wear and tear and all possible depreciation in value (which has been put at fifteen thousand dollars), so that the net gain the past year appears in the figures at only about eleven thousand dollars. This change in the figures was fully explained to the stockholders present, and was approved by them, as will appear in the Secretary's report. All the departments in the Office have been more completely organized, and thoroughly systematized, resulting in less friction and more economy in the running of the various branches of the publishing work. The Association was never upon a better basis, and the outlook is very encouraging.

The Educational Society's report showed that additions, consisting principally of new buildings have been made to the Battle Creek College, to the amount of fifteen thousand dollars. The advantages of these additions are so manifest that they are heartily approved by all who have seen them. Nearly enough has been paid in to meet the cost of these additions, and the balance is fully covered by pledges. In the running expenses there has been, as was expected, a deficit. This aggregates for the past year about three thousand dollars. But the good work the College is doing, and the manifest advantages to our cause that are resulting from it, will inspire its friends to make up by cheerful contributions what is necessary to keep it supplied with a full corps of teachers, and make its work most efficient. The attendance at the College the present term is between three and four hundred, and the advanced Bible Lecture Class is nearly double what it has ever been before, numbering about one hundred and seventy-five.

Our foreign work has received marked attention from the Conference. Eld. E. W. Whitney is to join the force of workers in Basel, Switzerland; Elds. Haskell and Farnsworth go to the British field; Eld. Will D. Curtis, of Kansas, and Bro. and Sr. W. L. H. Baker, of California, to Australia; and Elds. C. L. Boyd and D. A. Robinson, with their families, to open a mission in South Africa; Eld. G. G. Rupert, to visit British Guiana and the West Indies. Eld. A. G. Daniells and wife were sent by the Conference Committee, in October last, to New Zealand.

Religious meetings have been addressed during the past week by Elds. E. J. Waggoner, I. D. Van Horn, M. C. Wilcox, S. N. Haskell, and C. L. Boyd.

Thus far it is felt to be a very gratifying and successful Conference. It is expected to close up its business within the coming week.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FIFTH ANNUAL SESSION.

(Continued.)

FIFTH MEETING.—10 A. M., Nov. 21. Prayer: E. J. Waggoner. Minutes approved. Committee on Distribution of Labor submitted the following partial report:—

YOUR Committee would respectfully make the following recommendations:—

1. That Eld. E. W. Whitney and family proceed to Basel, Switzerland, at their earliest convenience, to assist in the work of the Central European mission.

2. That in harmony with the request of the late European Council, Eld. S. N. Haskell visit the European field at his earliest convenience, to remain as long as he deems advisable, to assist especially by his counsels and labors in the British field.

3. That Bro. and Sr. W. L. H. Baker, of Oakland, Cal., go at their earliest convenience to Australia to assist in the work of the office of the *Bible Echo*.

4. That Eld. M. G. Huffman make Virginia his future field of labor.

5. That Eld. B. F. Purdham go to Indiana as his next field of labor.

On motion to adopt, the recommendations were quite fully discussed, and the motion was carried.

The question of furnishing reports of the Conference for leading papers being called up, the Chair was empowered to appoint a committee of three to attend to this matter. The following brethren were appointed as said committee: A. B. Oyen, G. C. Tenney, W. C. Spicer.

Eld. A. T. Robinson gave a report of the work in connection with the city mission of Brooklyn.

The theological committee was then announced as follows: G. I. Butler, S. N. Haskell, D. M. Canright, E. J. Waggoner, J. H. Morrison, U. Smith, M. C. Wilcox, B. L. Whitney, Wm. Covert.

A report of the work in Washington, D. C., was given by W. H. Saxby, who has had charge of the mission there, after which, the Conference—

Adjourned to call of Chair.

SIXTH MEETING.—10 A. M., NOV. 22. Prayer: J. H. Cook. Minutes approved.

On motion, the Chair appointed the following committee of five to take into consideration the subject of camp-meetings and workers' meetings, and make such recommendations to the Conference as may seem desirable: R. A. Underwood, D. M. Canright, L. McCoy, D. A. Robinson, Wm. Ostrander.

The Committee on Resolutions began their report as follows:—

1. *Resolved*, That we feel our indebtedness and express our thanks to God for the faithful warnings and reproofs which he is in mercy giving us by his Spirit, and that we will show our appreciation of these testimonies by humbling our hearts before him, and putting away sin from us, that the work of God be not hindered.

Whereas, The reports from the various mission fields show that the Third Angel's Message is spreading with a rapidity never known before, and the many and urgent calls that are coming in show that the fields are white already to the harvest; and—

Whereas, The persecution which we have long expected against those that "keep the commandments of God, and have the testimony of Jesus Christ" is no longer a matter of theory, but is a stern reality; therefore—

2. *Resolved*, That we recognize all these things as evident tokens that the end is very near, and that our time for work will soon close; and that while we thank God for the help which he has given us in the past, and for the privilege of laboring for him, we will be admonished by these tokens to redouble our diligence, and to make renewed and complete consecration of ourselves to God and his cause; and further—

3. *Resolved*, That we tender our hearty Christian sympathy to our brethren who are suffering persecution, and that we urge them, and others upon whom the same things may come, to be in nothing terrified by the adversaries, but to remember that to us "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Whereas, Experience has demonstrated that many of the leading papers in the United States are anxious to secure reports of our general meetings and the many interesting facts connected with the extension of our work throughout the world; therefore—

4. *Resolved*, That each State Conference should make arrangements to secure full reports of their large meetings in the leading papers of the State.

5. *Resolved*, That this Conference appoint a committee of three to prepare proper helps, with instructions to our various State Conference officers, to assist them in carrying out the above.

6. *Resolved*, That we urge those having our colleges and schools in charge to arrange for classes where students may have a practical drill in the work of reporting.

7. *Resolved*, That the Chair appoint a committee of three who shall prepare, ready for the builder, plans and drafts of meeting-houses of different sizes and of the most approved construction, which can be furnished at the least reasonable cost to our churches everywhere who may wish to build meeting-houses; said committee to hold office during the Conference year.

8. *Resolved*, That we advise all our churches who design to build meeting-houses, to correspond with this committee, and obtain said plans and drafts for building.

Six of the foregoing resolutions were adopted, and the 7th and 8th were referred to the following special committee: L. McCoy, D. M. Canright, A. R. Henry.

Whereas, It is not reasonable that ministers should leave the word of God and serve tables, but that they should give themselves continually to prayer and the ministry of the word (Acts 6:2-4); and—

Whereas, The time of our camp-meetings is just when they should be in the best mental and spiritual condition; therefore—

9. *Resolved*, That they should as far as possible be left free from the business of the camp and the work of fitting up the grounds, that they may properly do the work of the ministry at these important seasons.

This resolution was referred back to the Committee, and the Conference adjourned to call of Chair.

SEVENTH MEETING.—Nov. 24, 1886. Prayer: E. J. Waggoner. Minutes approved. The regular business being a continuation of the consideration of the report of the Committee on Resolutions, the remaining preambles and resolutions were read as follows:—

Whereas, It is exceedingly important that the special instruction to ministers and other workers, which is contained in the four volumes of the "Testimonies" be carefully and constantly studied by all laborers in the field; and—

Whereas, It is impossible for many who are traveling to carry with them more than one volume at a time; therefore—

10. *Resolved*, That we hereby ask the General Conference Committee to arrange for the preparation of a manual composed of extracts from the "Testimonies" concerning how to present the truth, consecration, manner of life, habits of study, etc., of ministers and missionary workers.

Whereas, There are in this country many thousands of Hollanders, who are an industrious, frugal, and religiously-inclined people, many of whom are becoming interested in the truths of the Third Angel's Message, and are calling for reading matter; therefore—

11. *Resolved*, That we recognize our duty to occupy the field thus opened before us, and that we advise the publication of a paper in the Holland language as soon as the General Conference Committee can secure suitable and competent persons to conduct it.

These resolutions were adopted.

The Chair then announced the committee of three called for in resolution 5, as follows: R. A. Underwood, D. M. Canright, G. C. Tenney.

The Committee on Distribution of Labor made the following additional recommendations:—

6. That Eld. E. W. Farnsworth accompany Eld. Haskell to the British field.

7. That Eld. Samuel Fulton go to Florida, to labor in that field.

8. That Eld. E. E. Marvin go to Tennessee, to assist in that Conference.

9. That Eld. G. G. Rupert visit British Guiana, and make such visits to other points during his trip as he deems advisable.

10. That Eld. Will D. Curtis, of Kansas, go to Australia.

11. That Eld. H. Shultz, of Nebraska, give his time to the German work in the different Conferences under the direction of the General Conference Committee.

12. That J. F. Hanson go to New York City and Brooklyn, to labor among the Scandinavians.

13. That Eld Louis Johnson go to Chicago, to labor there as much as the needs of the cause demand.

14. That Eld. J. H. Cook go to Kentucky at his earliest convenience, to take the place of Eld. Rupert.

15. That Eld. C. L. Boyd and wife go to South Africa as soon as they can conveniently leave their present field of labor.

Additional documents

16. That Eld. D. A. Robinson and wife go to South Africa with Eld. Boyd.

17. That Eld. John Fulton go to the North Pacific Conference, to labor in connection with Eld. Boyd till the latter shall leave for South Africa, and then Eld. Fulton take his place in that Conference.

All the foregoing recommendations were adopted.

On motion, the Chair appointed the following committee of three to look after the German work in Battle Creek: B. L. Whitney, J. Reiswig, and S. S. Shrock.

On motion, the Chair appointed a committee of three to prepare blanks and take such other steps as may be necessary to put the General Conference Association in a condition to do the business it is designed to accomplish: A. R. Henry, L. McCoy, H. W. Decker.

A motion that the Chair appoint a committee of three to issue the Year Book for 1887, resulted in referring the matter of the Year Book to the Committee on Resolutions, with instructions to present some recommendation on the subject.

Moved (by B. L. Whitney) that A. T. Robinson, and D. A. Robinson be a committee to canvass the members of the Conference to ascertain how many copies of the new book, "Historical Sketches of our Foreign Mission," will be wanted in the different Conferences.—Carried.

Adjourned to call of Chair.

U. SMITH, *Sec.* GEO. I. BUTLER, *Pres.*

(To be continued.)

RECOLLECTIONS OF THE PAST.—NO. 16.

IN my last, published some time ago, I spoke of the visit of Bro. and Sr. White to Waukon, Iowa, in December, 1856. We learned that their party had been constrained to make that perilous journey in midwinter by direct instruction given to Sr. White in a vision at Round Grove, Ill. She was told that the company at Waukon "needed immediate help." When the party had proceeded on their journey as far as the Mississippi River at Dunleith, Ill., the snow and ice were melting, and there was no way to cross over the river to Dubuque, Iowa, only on the ice. This the people had ceased to do. Those on the Illinois side told Brn. Hart and Everts that it was dangerous to attempt to cross the river. Sr. White felt that the Lord had directed them to take the trip, and she believed that the angels of God would protect them. She advised them to "go forward" in the name of the Lord. This they did, praying, and came in safety not only to the Iowa side of the river, but through the cold and snow to Waukon.

Their meetings commenced in the house of Bro. Andrews Dec. 26, and continued until Jan. 1, 1857. They presented to us in a faithful manner the Laodicean message of Rev. 3:14–22. As the church began to receive the testimony, and to make confession of coldness and backslidings, light came in. We were encouraged to this heart-work by entreaties to return unto the Lord, and he would heal all our backslidings; to urge our way through, and the Lord would give us light.

During these meetings at Waukon, Sr. White had three visions. Two of these were given in one evening, under very peculiar circumstances. There was a sister present who was in much sadness, who was feeling so keenly over some of the wrongs in her past life that she was almost on the brink of despair. In the first vision of the evening Sr. White was impressed to say to this sister that if she would take her stand, confessing the wrong of the past to God, she would obtain forgiveness; and that, if faithful, she need not look back of that night again. The sister did as she was bidden, and light and glory came in. Immediately Sr. White was again in vision, and saw that the Lord had accepted the sister's confession, and that the past was forgiven. This sister had been so near to despair that it seemed that something as strong as this testimony was needed to lead her to hope in God's promises. It was a wonderful occasion. Not only was Sr. White in vision, but several others were greatly moved by the power of God. The sister for whom the encouraging message came, arose and gave glory to God, and then exhorted others to move out into liberty.

On Jan. 2, 1857, Bro. and Sr. White and their company left Waukon for Illinois. I went with them, and spent the remainder of the winter holding meetings in Whiteside Co., at Hickory Grove, Clyde, and other places. It was during these meetings that Eld. R. F. Andrews, his father's family, and many others accepted the present truth.

During the summer of 1857 we had tent meetings in Wisconsin and Illinois. The first part of the season I was with Elds. Hart and Everts in Wisconsin; and the latter part I was with Elds. Ingraham and Sperry in Illinois. These meetings resulted in bringing some souls to the faith.

In November, 1857, I moved with my family from Iowa to Battle Creek, Michigan. About this time I formed a more intimate acquaintance with Eld. Joseph Bates, who was among the pioneers in this cause, and the very first among Seventh-day Adventists to write and publish a book on the Sabbath question. He told me many things respecting the early days of the cause which greatly strengthened my faith that this was indeed the work of God. The account of how he, an unbeliever in such things, became convinced of the truthfulness of Sr. White's visions, was of deep interest to me. He had followed the sea for fifty years, filling all positions from cabin boy up to master and owner of vessels. His understanding of astronomy was such that he could tell pretty nearly where he was on the sea, as to latitude and longitude, by his observation of the celestial bodies. Of course, such a one would naturally enjoy to talk about astronomy. When he became acquainted with Sr. White, he tried to talk with her about the stars. But he soon found that she knew nothing about astronomy, and had no inclination to converse upon that subject, but turned the conversation to talking about the new earth, and what she had been shown in her visions respecting the same.

A short time before that, April 19, 1845, the *Illustrated London News* had published something of great interest from Lord Rosse respecting the wonderful discoveries made by his monster telescope, especially a view of what some astronomers call "the gap in the sky." One evening, in the presence of Bro. Bates, who as yet was an unbeliver in the visions, Sr. White had a vision, in which she soon began to talk about the stars. She gave a glowing description of the rosy-tinted belts which she saw across the surface of some planet, and then added, "I see four moons." "Oh," said Bro. Bates, "she is viewing *Jupiter*." Then, as though having traveled farther through space, she commenced a description of belts and rings in their ever-varying beauty, and said, "I see eight moons." Bro. Bates exclaimed, "She is describing Saturn." Next came a description of Uranus, with his four moons; then a most wonderful description of the "opening heavens," with its glory, calling it an opening into a region more enlightened. Bro. Bates said that her description far eclipsed any account of the "opening heavens" he had ever read. While she was talking about this, still in vision, Bro. Bates exclaimed, "Oh, how I wish Lord John Rosse was here to-night! Bro. White said, "Who is Lord John Rosse?" "Oh," said Bro. Bates, "he is the great English astronomer. I wish he was here to hear that woman talk astronomy, and give that description of the '*opening heavens*.' It is ahead of any account of it I ever read." Suffice it to say that Bro. Bates, from that night's occurrence, became fully satisfied that the visions of Sr. White were outside of her knowledge and control; and the character of the reproof and instruction given, satisfied him that they were from God.

In another article, in this paper, the reader will find a description of the "gap in the sky," as given by astronomers. We will simply add here that while Sr. White was describing the "gap" in her vision, she said: "The new Jerusalem will come down through that open space." J. N. LOUGHBOROUGH.

THE GAP IN THE SKY.

"FURGERSON, the celebrated astronomer of the last century, in describing some of the many wonders in the heavens, says that "the two bright clouds in the heavens at the south pole, called by mariners the clouds of Magellan, are by astronomers called cloudy stars; but the most remarkable of all the cloudy stars is that in the middle of Orion's sword, where seven stars (of which three are very close together) seem to shine through a cloud, very lucid in the middle, but faint and ill-defined about the edges. It looks like a gap in the sky, through which one may see (as it were) part of a much brighter region. Although most of the spaces are but a few minutes . . in breadth, yet, since they are among the fixed stars, they must be spaces larger than what is occupied by our solar system . . . and in which there seems to be a perpetual uninterrupted day among numberless worlds, which no human art can ever discover."—*Furgerson's Treatise on Astronomy*, edition of A. D. 1770.

Eld. Bates, in a tract before me called "The Opening Heavens" says, "Out of ninety-three, Orion is the most striking and splendid constellation in the heavens; her center is midway between the poles of heaven, and directly over the equator of the earth, and is visible from all the habitable parts of the globe. On her south-eastern quarter is the beautiful star Sirius (one of the most magnificent in the heavens), and on the north-west is stationed the Pleiades, or seven stars. 'She rises at noon about the 9th of March,' and 'sets at noon about the 21st of June,' and comes to the meridian Jan. 23d, at 9 P. M."

"When the Lord answered Job out of the whirlwind, and demanded of him to answer to the wonderful questions which he was now about to put to him, he says, 'Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?' When Amos the prophet exhorted Israel to repentance, he endeavored to impress their minds with the power of God by adverting to the wonderful phenomena in the heavens by saying, 'Seek him that maketh the seven stars and Orion.'"

Huggins, the first discoverer of the gap in the sky, gives the following description: "Astronomers place three stars close together in the sword of Orion; and when I viewed the middlemost with a telescope, in the year 1656, there appeared in the place of that one, twelve other stars; among these three that almost touch each other, and four more besides, appeared twinkling as through a cloud, so that the space about them seemed much brighter than the rest of the heaven, which, appearing wholly blackish, by reason of the fair weather, was seen as through a curtain opening, through which one had a free view into another region which was more enlightened. I have frequently observed the same appearance in the same place without any alteration; so that it is likely that this wonder, whatever it may be in itself, has been there from all times; but I never took notice of anything like it among the rest of the fixed stars."

Of this same phenomenon Sir William Herschel says: "If stars of the eighth magnitude are to be considered at an average of eight times farther distant than those of the first, then this nebula cannot be supposed to be less than three hundred and twenty thousand billions of miles from the earth. If its diameter at this distance subtend an angle of ten minutes, which it nearly does, its magnitude must be utterly inconceivable. It has been calculated that it must be two trillions of times the dimensions of the sun." (See Dicks' "Siderial Heavens," vol. 8, pp. 181, 184.)

The same author says: "Suffice it to say that such an enormous mass of luminous matter was not created in vain, but serves a purpose in the divine arrangements corresponding to its magnitude and the nature of its luminosity, and to the wisdom and intelligence of Him whose power brought it into existence. It doubtless subserves some important purpose, even at the present moment, to worlds and beings within the range of its influence. But the ultimate in all its bearings and relations, may perhaps remain to be evolved during the future ages of an interminable existence."—*Page 184.*

The *Illustrated London News* of April 19, 1845, says: "Marvelous rumors are afloat respecting the astronomical discoveries made by Lord Rosse's monster telescope. (This is said to be sixty feet long, and its great speculum, or reflecting glass, measures six feet in diameter and weighs three and three fourths tons, and is calculated to discover glorious objects in the heavens, to men heretofore unknown.) It is stated that Regulus, instead of being a sphere, is ascertained to be a disc; and stranger still, that the nebula in the belt of Orion [meaning the bright place before stated] is a universal system, a sun with planets moving around it, as the earth and her fellows move around our glorious luminary."

Eld. Bates says: "Thus we see from all the testimony adduced (and we could give much more were it necessary), that here is a most wonderful and inexplainable phenomenon in the heavens; a *gap* in the sky more than eleven billion and three hundred and fourteen million miles in circumference. Says the celebrated Huggins, 'I never saw anything like it among the rest of the fixed stars—a free view into another region more enlightened.'" "It has been supposed by some that this wonderful phenomenon seen through the sword of Orion, has passed through some material change since it was first discovered by Huggins, one hundred and ninety years ago. On

the result of trying to walk in the opening providence of God. This is not because God has not entrusted his people with means sufficient to carry forward his work. He wants them to show by heart sacrifices how much they love his truth. Those who cannot see the necessity of consecrating all to God, are not awake to their responsibility, and show clearly that they have not the love of God in their hearts.

Another question which may arise is, What kind of a fast is acceptable to God? It is not merely to abstain from food and offer a few prayers, but to separate from the evils which have been clinging to us. "Yet they seek me daily," says the prophet, and delight to know my ways, as a nation that did righteousness. . . . Behold, in the day of your fast ye find pleasure, and exact all things wherewith ye grieve others." Isa. 58 : 2, 3, margin. Thus, instead of putting away their sins, they went through the form of fasting and prayer; but God does not regard this. There should be great searching of heart that we may discover those things which separate us from God, and put them away. God is willing to pour out his Spirit, and clothe the word with power; and if all realized the need of a nearness to him, the year 1887 would mark a new era in the progress of this work. The prophet proceeds further, and says: "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This is the fast that will be acceptable to God at this time.

There will be many condemned in the day of God, not for any great crime committed, but because of neglected duties. The history of Deborah and Barak furnishes a forcible illustration of this. In Judg. 5 : 15, we read that "for the divisions of Reuben there were great thoughts of heart." They realized the importance of the battle, and examined their hearts to see if they were right in the sight of God. Some did not do this, and concerning these it was said, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." The inhabitants of this city took no active interest, and hence were under the curse of God.

We do not question the success of God's truth in the earth, we cannot say it will not prosper; for God has many men whom he can raise up to carry it forward if we do not do the work required at our hands. The testimonies of God appeal to us to do our duty. We have reached an important time. There is a crisis just before us, and we fear that these crises will occur so often that the people will fail to realize that they demand energetic and earnest action.

We hope that this season of fasting and prayer will be observed by our brethren generally. It is not expected that all shall abstain wholly from food, but it should be the burden of their hearts to seek God. The burden of their souls should be to put away their sins and make sacrifices, that God will bless his people and work for his precious cause.

S. N. HASKELL.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FIFTH ANNUAL SESSION.

(*Continued.*)

EIGHTH MEETING.—10 A. M., Nov. 29. Prayer: A. S. Hutchins. Minutes approved. Committee on the Distribution of Labor presented a further report, making the following additional recommendations:—

18. That Eld. H. Peebles and wife go to Indianapolis to take charge of the mission in that city.

19. That Eld. J. M. Rees spend what time he can consistently with his work in Tennessee, in looking after the interests of the cause in North Carolina.

20. That Bro. W. C. Sisley and wife go to California, Sr. Sisley to work in the Healdsburg College.

21. That Eld. E. W. Farnsworth and wife remain in Michigan till he goes to the British field with Eld. Haskell, Sr. Farnsworth to take charge of the missionary work in the College.

22. That Eld. G. W. Anglebarger and wife go to Atlanta, Georgia, to superintend the new mission to be started in that city.

23. That Bro. Richard Coggeshall go to Christiana as soon as he can reasonably leave the office in Basel, to stay at least six months, to give instruction in printing and press work.

24. That Bro. Ludwig Henrickson, of Western Iowa, go to Norway to assist and give instruction in the colportage and Bible work.

All the foregoing recommendations were adopted.

The Treasurer's report was then presented as follows:—

TREASURER'S REPORT.

A. R. Henry in acct. with the General Confereuce of S. D. Adventists:—

	Dr.
To cash on hand Nov. 18, 1885,	$ 5,429 07
To amount received from all sources to Nov. 1, 1886,	13,080 95
Total,	$18,510 02

	Cr.	
By cash paid ministers during year,	$13,596 01	
" " for sundries,	347 53	
Cash on hand to balance,	$4,566 48	
Total,		$18,510 02

A. R. HENRY, *Treas.*

Moved (by Eld. Rees), That, as Eld. Fulton is removed from Tennessee to Florida, Eld. E. E. Marvin act on the Conference Committee of Tennessee in his place.—Carried.

Moved (by Eld. Rupert), That as Eld. Cook is to take Kentucky as his field of labor, he take the place of Eld. Rupert as president of the Conference, and also of the tract society of that State.—Carried.

Moved (by Eld. Fulton), That Eld. Rees take Eld. Fulton's place as president of the tract society in Tennessee.—Carried.

Committee on Camp-meetings and Workers' Meetings presented the following report:—

Your committee appointed to consider the matter of camp-meetings, would recommend—

1. That the workers' meeting, where practicable, begin on Tuesday.

2. That the camp-meeting committee and manager of grocery and dining hall be on the ground the week previous, to make such preparations as are necessary.

3. That, as far as consistent, all ministers, workers, and delegates, and a large number of our leading brethren and sisters of the Conference be on the ground the first day of the workers' meeting.

4. That it will be greatly to the advantage of each Conference to secure the services of one or more of the leading ministers of an adjoining Conference to assist during the workers' meeting.

5. That the camp be thoroughly organized the first week.

6. That the auditing of all accounts be done during the week of the workers' meeting.

7. That the following be the program during the workers' meeting:—

	A. M.
Rise at	5:00
Devotional exercises in large tent	5:30-6:30
Breakfast	7:00
Labor	7:45-10:30
Instructions	10:45-12:15
	P. M.
Dinner	1:00
Labor	1:45-5:00
Instructions	5:30-7:00
Retire at	8:00

Preaching service Friday evening, Sabbath, and Sunday afternoon and evening.

8. That camp-meeting proper begin on Tuesday of the second week, and that the usual program be followed, excepting that from 9:30 A. M. to 12 M. be devoted to business meetings.

9. That the committee appointed to prepare helps for reporters, also make suggestions for detail work during the meeting.

This report was amended by adding an additional recommendation that the foregoing recommendations do not apply in cases where Conferences hold a two weeks' camp-meeting; and as amended, the report was adopted.

Committee on Resolutions presented a recommendation on Year Book, as they were instructed to do; but as it was thought that some essential features had been omitted, the resolution was referred back to them for further consideration.

Committee on Resolutions then presented the following:—

Whereas, In most of the cities where our missions are established, there is a large foreign population; and—

Whereas, The people of these foreign nationalities can be most effectually reached by the kind of labor done by these missions; therefore—

12. *Resolved*, That we recommend to those in charge of the city missions, that as fast as possible they introduce a foreign department in their work, making special efforts for the development of the work among those nationalities found in their respective fields.

Whereas, In our increasing German work, there exists an urgent demand for a suitable hymn book for the people of that tongue; therefore—

13. *Resolved*, That we recommend the appointment of a committee of five, or more, for the preparation of the material for a German hymn book.

An amendment to resolution 13, providing that the hymn book should contain music as well as hymns, was added; and, as amended, the resolutions were adopted.

Adjourned to call of Chair.

NINTH MEETING.—2:30 P. M., Nov. 29. Prayer: J. Fargo. Minutes approved.

The Committee on Resolutions continued to report as follows:—

Whereas, It has pleased God to connect with the last message of truth, the light of health reform; and—

Whereas, Our health institutions and publications have been a means of disseminating the truth upon this important subject, and of leading many to a knowledge of the Third Angel's Message; and—

Whereas, Our hearts are filled with gratitude to God for the past success of this work; therefore—

14. *Resolved*, That we will do all in our power that is consistent to advance this branch, and that we hail with joy all proper efforts put forth to help the suffering millions to the light committed to us upon this important subject.

While this resolution was under discussion, the Committee on Meeting-houses finding it necessary to present their report, as some of the members were about to leave, the report of the Committee on Resolutions was temporarily laid on the table to make way for said report, which was presented as follows:—

Your Committee beg leave to recommend that the Chair appoint a committee of three, two of whom shall be experienced builders; said committee to obtain by correspondence or otherwise, a description of a reasonable number of the most approved churches among us throughout the country. From these they shall select about a dozen, different in size and construction, which shall be numbered and described in a small pamphlet. Cheap cuts or photographs of the buildings may accompany the description. From these descriptions a society may select a plan which suits them best, and on application to the committee a draft and specifications of the house, with the probable cost, shall be furnished for reasonable compensation.

We further suggest that the above-named pamphlet may, for a small charge, contain the addresses of approved carpenters among us in the various Conferences. The recommendation of the above-named committee shall receive the approval of the General Conference Committee before being given to the public.

D. M. CANRIGHT,
A. R. HENRY,
L. MC COY,
} *Committee.*

This report was adopted. The report of the Committee on Resolutions was then taken from the table, and continued as follows:—

15. *Resolved*, That we advise all ministers to pay their tithe, not to the State treasurer, but to the treasurer of the church to which they belong.

This resolution was laid on the table.

16. *Resolved*, That this Conference authorize the Chair to appoint a committee of three to prepare a telegraphic code adapted to our work.

Whereas, The superficial wearing of gold and costly apparel is not in harmony with the teaching of the Bible; and—

Whereas, Our mission workers should be an example to others in this respect; therefore—

17. *Resolved*, That all who connect themselves with our missions should, before going, bring their wearing apparel into harmony with the teaching of the Bible, and the "Testimonies," on this subject.

It was moved to so amend this resolution as to include all workers in the cause, and ministers' wives, and to amend the amendment so as to make it apply to our offices of publication and our schools and colleges. These amendments were both lost. A motion to lay the resolution on the table was also lost.

Whereas, In city missions where several laborers are employed, the household duties consume much time; therefore—

18. *Resolved*, That in missions where more than five or six laborers are employed, it is advisable to secure the services of a woman to take the oversight of the various household duties of the mission; the expense of said helper to be paid from the Conference funds.

Whereas, In some cases unpleasantness and misunderstanding have arisen because unsuitable persons have been advised to go to our city missions as laborers, without first consulting those at the head of the missions, and without being recommended by the proper authorities; therefore—

19. *Resolved*, That those who wish to become laborers in our city missions should first correspond with the one who has charge of the city mission to which they desire to go.

These resolutions were then adopted.

The Chair then announced the following committees called for in the foregoing resolutions:—

On German Hymn Book: B. L. Whitney, L. R. Conradi, J. Ertzenberger, H. Shultz, A. Kunz.

On Telegraphic Cipher: U. Smith, A. R. Henry, B. L. Whitney.

The following resolution was then presented by the Committee on Resolutions, and adopted:—

Whereas, It has ever been well-pleasing to God, and according to his word, that laborers in his cause should be special subjects of prayer by all believers; and—

Whereas, Such special prayer has a twofold good result, in aiding and encouraging the laborers, and in broadening the minds of believers and deepening their interest in the cause; therefore—

20. *Resolved*, That we recommend that all of our brethren and sisters, wherever they may reside, regard Wednesday of each week as a day of special prayer for ministers and missionary laborers in all parts of the wide harvest field.

The Committee on Nominations reported as follows:—

Your Committee to present nominations for officers would

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recommend the following: For President, Eld. Geo. I. Butler; for Secretary, Eld. U. Smith; for Corresponding Secretary, Mrs. M. J. Chapman; for Treasurer, A. R. Henry; for Executive Committee, Elds. Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood.

This report was adopted. It was then—

Moved, (by B. L. Whitney), That the Constitution of the General Conference be amended by substituting the word "seven" for the word "five," in Sec. 1 of Art. II., designating the number of the Executive Committee.—Carried by the required three-fourths vote.

Moved, That the Nominating Committee suggest the two additional members necessary to raise the number of the Committee to seven, according to the change of the Constitution just adopted.—Carried.

Adjourned to call of Chair.

TENTH MEETING.—10 A. M., Dec. 1. Prayer: E. J. Waggoner. Minutes approved. As Elds. Purdham and Huffman were to exchange fields of labor, Eld. Purdham resigned his position on the Virginia Conference Committee, and it was—

Moved (by Eld. Neff), That Eld. Huffman be placed on the Virginia Conference Committee, which motion prevailed.

On motion, the Chair was requested to appoint a committee of nine, himself being chairman of said committee, to consider the wants of our foreign missions, and the relation the REVIEW Office should sustain to them, in a financial point of view.

The following-named brethren were appointed as said committee: Geo. I. Butler, S. N. Haskell, R. A. Underwood, A. R. Henry, J. Fargo, C. L. Boyd, W. C. Sisley, Harmon Lindsay, J. H. Kellogg.

On motion, the Chair was requested to appoint a committee of seven to consider the question of how far the General Conference Association shall extend its operations, in taking upon itself the management of property which some desire to place in their hands.

On motion, the Chair was empowered to appoint a committee of three to devise some plan to assist worthy young persons to attend our institutions of learning, and through which such persons may be properly looked after while receiving such assistance.

The Committee on Resolutions were requested, by vote, to draft a resolution in reference to the payment of tithes quarterly into the General Conference treasury.

On motion, the Chair was requested to appoint a committee of five to make some recommendations in regard to special courses of instruction to close up the long term in our institutions of learning.

The following committees were then announced by the Chair:—

On General Conference Association: L. McCoy, Harrison Grant, P. Z. Kinne, C. Eldridge, H. Nicola, D. T. Jones, J. H. Morrison.

On assisting persons to attend our schools: W. C. Sisley, B. L. Whitney, A. J. Breed.

On special course of instruction in our schools: S. N. Haskell, U. Smith, D. M. Canright, E. W. Farnsworth, W. C. Sisley.

On motion, the Chair was instructed to appoint a committee of five to take into consideration the question whether assistance can be extended to foreign Sabbath-keepers in distressed circumstances.

The following persons were appointed as said committee: B. L. Whitney, J. H. Cook, H. W. Decker, F. D. Starr, M. C. Wilcox.

On motion, the Chair was instructed to appoint a committee of five on translations into foreign languages, and to insure accuracy in such translations.

Adjourned to call of Chair.

ELEVENTH MEETING.—2:30 P. M., Dec. 1. Prayer: R. A. Underwood Minutes approved.

The Committee on Translations was announced as follows: U. Smith, B. L. Whitney, F. D. Starr, A. R. Henry, E. J. Waggoner.

The Committee on Distribution of Labor submitted the following recommendations:—

18. That Srs. Fannie Bolton and Hattie Annis go to the city of Washington, D. C., to work in that mission.

19. That Eld. F. D. Starr, after spending three or four months in obtaining all possible information in the city-mission work, colportage work, and Bible-reading work, go to Basel, Switzerland, to assist especially in the German work.

20. That Eld. S. S. Smith, of Wisconsin, go to Alabama, to labor in that State and in Mississippi.

21. That Eld. C. W. Olds, of Wisconsin, accompany Eld. Smith to Alabama, to labor especially in canvassing for our subscription books, and otherwise assisting in the work in Alabama and Mississippi.

22. That Eld. T. H. Gibbs go to British Honduras, to look after the work in that field and baptize those who are proper subjects for baptism.

23. That Bro. Chas. F. Curtis go to Atlanta, Georgia, to work in connection with that mission.

24. That Bro. Geo. A. King accompany Eld. Rupert on his trip to British Guiana, to assist him by selling our canvassing books and publications.

25. That Bro. Jacob Stureman go to South Africa with Elds. Boyd and Robinson, as canvasser and to labor among those who speak the Holland language.

26. That M. C. Wilcox return to the British field, to work in connection with our British paper and publications.

27. That Sr. Mary Heileson, in harmony with the request of the European Council, go to Christiana, Norway, to assist in that mission and publishing house.

Eld. Boyd asked a little time for consultation on recommendation 25, and it was referred back to the committee for that purpose. All the remaining recommendations were adopted.

The Committee on the General Conference Association, to take such steps as may be required to put it into working order, reported, showing they had attended to the matters committed to them.

The Committee on Resolutions presented the following on the Year Book, according to their instruction:—

21. *Resolved*, That the Year Book for 1887 contain the following matter: ministers' directories, general directories, reports of the proceedings of the General Conference, International Tract and Missionary Society, General Sabbath-school Association, and of the annual meetings of the publishing houses and educational and health institutions; a report of the European Missionary Council; *full* statistics of the publishing work; postal guide, and postal rates to foreign countries; Constitutions of the General Conference and State Conferences and International Tract and Missionary Society; that the article, "Origin and Progress of Seventh-day Adventists," as published at present, be discontinued, and that in its stead we have a very brief sketch of the time of organization and the present numerical standing of the various Conferences; also cuts of all our publishing houses and educational institutions, with brief history of each; that there be inserted a map of the world, on which shall be indicated the location of all our publishing houses, and the head-quarters of our different foreign missions; a sketch of all our foreign missions, and of our various city missions, and a general statement of the present *status* of our work, with an account of the fulfillment of prophecy in the recent persecution of our brethren in this and foreign countries.

We recommend further, that the societies represented bear a share of the expense of publication, so that the book may be furnished at retail at the nominal price of ten cents.

It was moved to amend by striking out what is said about the persecutions, and inserting in its place the words, "a brief historical sketch of our work during the past year;" and to amend the amendment by providing that if the map of the world cannot be readily procured, it be omitted.

The amendments were carried, and the recommendations were referred to a committee of five to be appointed by the Chair, to carry out the recommendations made.

The committee, according to instruction, presented the following concerning tithes to the General Conference:—

Whereas, The General Conference depends for its funds upon the tithes from the State Conferences, and it is necessary that means should come in at frequent intervals in order that the work be not hindered; therefore—

22. *Resolved*, That we believe it to be the duty of every Conference to pay its tithes quarterly to the General Conference, accompanied by a full report thereof to the General Conference Secretary and Treasurer, and that we urge all the State Conferences so to do.

The following general resolutions were then presented:—

23. *Resolved*, That at each camp-meeting at least one service should be devoted to the subject of education, and that at an early date in each meeting a committee should be appointed to canvass the camp for the purpose of encouraging youth to attend our denominational schools.

24. *Resolved*, That all our ministers who are laboring within the bounds of their own Conference should pay their tithe to the church of which they are members.

Whereas, The "Chart of the Week" about to be issued in enlarged form by Eld. W. M. Jones, of London, England, is an incontrovertible testimony to the unbroken continuity of the creation week, an unanswerable argument to the Sunday-seventh-day theory, and a positive proof of the perpetuity of the seventh-day Sabbath, showing that out of more than one hundred and fifty languages and dialects the large majority recognize Saturday as the Sabbath; therefore—

25. *Resolved*, That we express our hearty appreciation of the faithful, painstaking, arduous, and conscientious labors of Eld. Jones, and cordially recommend the use of his chart to our fellow-laborers in the great harvest field.

These resolutions were adopted, and the Conference—

Adjourned to call of Chair.

GEO. I. BUTLER, *Pres.*

U. SMITH, *Sec.*

(To be continued.)

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

WINGS.

Oh! the weary fret and wear
Of the earth and all its care,
The frequent disappointings, and the pain of hope deferred!
What has life but work and sorrow,
Dark to-day and darker morrow,
And the noise of many voices where men's cries and groans are heard?

And the toil brings no reward,
And the love wins no regard,
And who spends himself for others is not therefore helped or blest;
So I looked upon all things,
And I sighed, Had I but wings
Like a dove, then would I fly away from all and be at rest.

Thus I thought, for I was weary,
And the day was very dreary;
And the quiet of the wilderness was what my heart desired.
And the tears were in my eyes,
As I raised them to the skies—
Did the Father care, I wondered, that the child had grown so tired?

Had I wings! But then to me,
As I waited by the sea,
Came an answer, like a trumpet-call, to rouse me into life;
And the half-forgotten duty
Rose in stern, commanding beauty,
And the path led not to rest, but to nobler work and strife.

"They that wait on God at length
Shall renew their failing strength;"
(This the word that came in answer, and rebuked my fretful plaint)
"Shall mount up with wings as eagles,
They shall run and not be weary,
And along the way of holiness shall walk, and shall not faint."

Wings! Oh, there were wings, indeed,
To be given to my need,
But I might have wings to soar with, not to droop in aimless rest;
For God gives the wings to rise
Ever upward to the skies,
To the glory of his presence, to the highest and the best.

"They that wait upon the Lord"—
Oh, the comfort of that word!
The most tired can do this waiting, and the timid be made strong.
I will try in faith, I said—
And he raised the drooping head,
And weariness was gone, and the sigh was changed to song.

—*Marianne Farningham.*

RUSSIA.

FROM the letter written to Eld. Butler from Kherson, the readers of the REVIEW have learned of my experience as far as that city. There we took a smaller steamer, and continued our journey up the river Dnieper, on Sunday, the 18th of September. As there were some Germans on the boat, we had a good chance to distribute reading matter; we also passed several of their villages. Toward evening we reached Nikopol, and after we had our baggage transferred to a still smaller steamer, we went up town. Many of the Mennonites go to that place to trade, and the many German signs showed that there was quite a German population there. Bro. Perk made good use of this, and was successful in obtaining one yearly subscription for our German paper. When we returned to the steamer, we found our cabin so crowded that we could hardly move. We counted ourselves happy that we had not only secured our bunks in time, but that we had also taken the upper ones, where we could open the port-holes and get air. The bunks were in keeping with the steamer, so narrow that one had to be very careful that he did not roll off during the night, and crush some of the unfortunate ones below, who slept on the floor. Toward morning our steamer moved slowly and cautiously over the shallow places and between the rocks, which formed numberless islands.

In the afternoon Alexandrovsk came in sight. All of us were glad when, after a dusty ride through the town and the neat Mennonite suburb, we reached the cars. Soon the train came from the Crimea, filled to its utmost with Russian harvest hands, who were returning to their northern homes. Seeing several Mennonites in the cars, we took our seats next to them, and while passing a number of their villages we were busily engaged answering their inquiries

the Sunday laws are so stringent. With all the zeal and efforts put forth by the apostles, the Spirit of God said to them in the first century, "I have somewhat against thee, because thou hast left thy first love," and charged them to "remember therefore from whence thou art fallen, and repent, and do the first works." There is far more reason that the Spirit of God should condemn us, unless our zeal and earnestness shown are greater than were manifested in the apostles. They took joyfully the spoiling of their goods, and even gave their lives for the truth. God worked through them with great power, even to the healing of the sick; and the world was confounded by the evidences of divine power. But we see none of these things, and the only reason which can be given, is that we are not as near to God as they were.

We plan to enter the work of God at some future time; sometime in the future, we think, we will engage in the work, and take advance steps. This reasoning is but the sophistry of Satan. *Now* is the time when God would have us put our hand to the work. It is true there may be difficulties and circumstances in the way which are seemingly insurmountable; but when we realize the importance of immediate action, and lay hold upon God by prayer, we shall see that something can be accomplished. Men do not feel the importance of having God work for them to accomplish anything, sufficiently to lead them to take hold upon him by prevailing prayer. It is said of the mother of St. Augustine, that when he was a wayward son, she pleaded the divine promises before God, as one would plead with a friend. "She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting to the Lord his own words, and pleading as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and God gave her the desire of her heart;" although there was nothing more improbable at the time when she was praying, than that he would be touched by the Spirit of God. But God is pleased with the faith that takes him at his word, and he is just as ready to listen to the petitions of his people now. His hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. When circumstances require us to take steps beyond our power, when hindrances come up which we are unable to avert, then it is that God is pleased to have us take him at his word, plead his promises, and believe that he will work for us. When we become as earnest as we should, we will see God go before us with mighty power.

We see great dangers before us as a people, arising from the fact that we do not realize the necessity for earnest action. Men pledge of their means, and then quietly sit down to wait for God to open the way for them to sell their property. There are those who feel in a measure the importance of giving themselves to the work of God, but they wait for circumstances to shape matters more favorably for them. This is the spirit with which Satan would lull us to sleep. There are no circumstances which God cannot shape to his glory, if we but lay hold upon him, and put forth the proper efforts. The Red Sea divided when Moses importuned God, and the people went through on dry land. Jordan's stream was stayed when he would have his people pass through. These victories came as the result of faith. Our circumstances are much the same as were those of the people of God in past ages, when they were brought into great straits. We are looking for the closing work of the Third Angel's Message. We believe that Christ will soon come, and there are no scriptural evidences of the nearness of that event that we cannot see fulfilling all around us. While God lets such clear light shine about us, it is that we may be encouraged to take hold of his arm, and act well our part in connection with his work. We must not fold our hands, and wait quietly for him to open the way; but even if circumstances are apparently unfavorable and insurmountable, we should betake ourselves to prayer, pleading his promises, and he will open the way before us. It is the fixedness of purpose and determination on our part, with an unreserved consecration to God, that he will look upon with divine approval. S. N. HASKELL.

THE WORK IN AUSTRALIA.

THE blessing of the Lord still attends the proclamation of his truth here at the antipodes. Since our last report we have closed the meetings in Norwood Town Hall, and erected the tent in the suburb of Stepney, about one mile distant. The meetings in the tent commenced Sunday evening, Oct. 17, with a large attendance. The following evening also the tent was full, but the next morning a very severe storm of wind and rain blew down the tent, making some very large rents in it. With much perseverance we succeeded in getting a man to repair it, so that it was again erected and ready for meeting the same evening. But the storm still continued, so that only a few came out, and from that time till yesterday (Oct. 26) it did not abate. The weather is still cold and disagreeable evenings, and the interest has been materially damaged. Another thing that has worked against us some is the great gold excitement. Just about the time the tent was erected, news came to Adelaide that a number of gold nuggets, varying in weight from a few pennyweights to three-fourths of a pound, had been turned out of the earth with only knives, about one hundred and fifty miles north-east from the city. Immediately almost everybody became excited, and all day long groups of men could be seen on the streets, discussing in an animated manner the prospects of the new gold field. Then came the rush for the Tectulpa diggings, and many who had places of employment, as well as a multitude of the unemployed, left in a swarm for the tempting gold region. But such things are beyond our control, and we can only pray that the hand of the Lord will overrule them all to his glory. The attendance at the present writing ranges from seventy-five to one hundred.

The meetings in the hall continued between five and six weeks. As a result, thirty-five signed the covenant, and there are five or six others who keep the Sabbath and attend our meetings who have not given in their names. The expenses attending that meeting were £25 11d. ($121.22), and we received in donations, in the box at the door, £19 4s. ($92.92), leaving a deficit of $28.30. Considering the present poverty of the country, this must be considered encouraging, and shows what the people would do if times were more prosperous. The book sales were not large, being only about $20.

To bring the tent from Melbourne, and pay the duties for entering it in this colony, and defray the expense attending its erection, cost £20 or $96.80. We are particular in making these statements, that our brethren in America may know something of the relative cost of things in this country as compared with America. In the above figures the cost of a tent-master is not included. So all may see that the expense of holding meetings in Australia is great compared with that of most other places. One thing, however, consoles us; and that is, indications point to the favor of God toward his work here, and show his blessing upon the efforts bestowed to propagate the truth. We are also assured (and this is by no means a small source of encouragement) that the sympathy of the brethren at home is toward the several mission fields, and that their prayers ascend to God for his help in these countries.

The brethren in Victoria are manifesting a growing interest in the various branches of the work, and especially in the matter of circulating the *Bible Echo*. At the last quarterly meeting of the Melbourne church, it was decided to take a club of the papers, in addition to those already taken for missionary purposes, to sell on the streets of the city. The move is proving to be a success. Some go out when they have spare time, and in a few hours sell from fifteen to twenty copies, at three pence (six cents) each. Papers here are sold by the single copy much more than by yearly subscription, and we think that with a little wise management a great many copies may be disposed of singly each month. Two of our brethren who had a job printing-office in South Melbourne, have sold their interest, and will now join our force at the *Echo* office.

The canvassing work is being carried on with more or less success in various parts of the Colonies. Brn. Arnold and Wainman report that the canvass for "Thoughts on Daniel and the Revelation" promises well in Launceston, Tasmania. When last heard from, they had secured the subscription of leading ministers, members of Parliament, lawyers, and business men. Some good orders have been taken here in Adelaide, notwithstanding the scarcity of money.

At the quarterly meeting recently held in Melbourne, five united with that church, and the meeting was declared by all to be the best of the kind yet held. Bro. Israel has lately been holding Bible readings at Majorca, a small mining town near Ballarat, and he reports that two have taken their stand to keep all of God's commandments. The truth is spreading rapidly, and what seems cheering in connection with the work is that the most of those who embrace the truth, are men and women of sterling worth. We hope so to walk day by day that our influence may be of a gathering nature, and that the Lord may trust us with still greater blessings. The news of the rapid spread of the work in Russia, Africa, and other parts of the world is a source of much encouragement to the brethren here, and tends to confirm them in their faith that the Lord's coming is very near. We shall await with deep interest the report of the General Conference session about to be held, to learn the plans that may be laid for the further development of the work in the various missions, and especially with reference to this far-away field.

Adelaide, Oct. 29. J. O. CORLISS.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FIFTH ANNUAL SESSION.

(Concluded.)

TWELFTH MEETING.—10 A. M., Dec. 5. Prayer: I. D. Van Horn. Minutes approved. Eld. R. F. Andrews, having returned from his European field, took his seat in the Conference, and Eld. J. Wilson was received as additional delegate from Iowa.

The Committee on deeding property to the General Conference Association, reported as follows:—

Your committee appointed to take into consideration and report on "How far the General Conference Association shall extend its operations in taking upon itself the management of property which some desire to place in its hands," after considering the subject as fully as time and opportunities permit, would submit the following:—

Whereas, We believe it to be for the interests of the General Conference, and in harmony with the wishes of many of our people who want to place their property where it will advance the cause of truth; therefore—

1. *We recommend*, That the General Conference Association accept of property tendered to said Association, in good faith, and secured to it by deeds, wills, mortgages, etc., when such acceptance will in the judgment of the Association, be for the interests of our work; and also that it accept and hold in trust property, when it may be for the interests of our people in certain localities and for the cause at large to do so; and further—

2. *We recommend*, That the General Conference Association employ a suitable person as its agent, to take in charge this department of business, and to correspond with, and visit when necessary, parties who may wish to make such transfers.

Whereas, Contingencies may arise which could not be readily decided by parties at a distance who are unacquainted with the circumstances; therefore—

3. *We recommend*, That all persons desiring to make transfers, mortgages, deeds of trust, etc., in favor of the Association, first consult with the Conference committee of the State in which they live, and that said committee give such advice to individuals, and make such recommendations to the agent of the Association, as may in their judgment be for the interests of all concerned.

L. MC COY,
HARRISON GRANT,
P. Z. KINNE,
C. ELDRIDGE,
H. NICOLA,
D. T. JONES,
J. H. MORRISON,
} *Committee.*

The committee to suggest ways and means to assist foreign Sabbath-keepers in distressed circumstances, reported through its chairman, Eld. B. L. Whitney, as follows:—

Your committee appointed to suggest a plan for the relief of those who are brought into circumstances of destitution through obedience to the truth, by furnishing these individuals situations where they may obtain employment, would respectfully recommend—

1. That a Labor Bureau be established at Battle Creek, the managers of which shall be in direct communication with the Mission Boards of our various missions, through whom they shall learn of those deserving of assistance; and with the executive committees of our various Conferences, through whom they may ascertain the openings for labor and the possibilities of situations among the brethren of their respective Conferences.

2. That this Labor Bureau shall consist of a committee of three, to be chosen annually by this Conference. This committee shall be empowered to select a secretary, who shall devote such portion of his time to this work as the business of the Bureau shall demand.

3. That all applications for the intervention of the Bureau shall be made through the Mission Board of the mission, or the executive committee of the Conference, in which the individual shall reside. The Bureau should be authorized to exercise its discretion as to the consideration of applications from any other source.

B. L. WHITNEY,
J. H. COOK,
H. W. DECKER,
F. D. STARR,
M. C. WILCOX,
} *Committee.*

The report was adopted.

The nomination of the members to constitute the

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Bureau, was referred to the General Conference Nominating Committee. The nomination of officers for the General Conference Association was also referred to the foregoing Nominating Committee.

The Committee on Finances reported as follows:—

Your Committee on Finances would respectfully submit the following:—

Whereas, The providence of God has opened the way for the proclamation of the Third Angel's Message in all parts of the world, and has provided means for the establishment of foreign missions in Central Europe, Norway, England, and Australia, and for the planting of publishing houses at Basel, Switzerland, and Christiana, Norway; and—

Whereas, The means already raised have been exhausted and a large debt contracted, and more means are immediately needed to carry forward the Lord's work in these missions; and—

Whereas, The International Tract and Missionary Society is in great need of means to carry forward the work in its specific field, in furnishing reading matter in places where for the want of men and means the living preacher at present cannot go, and where an interest has already been awakened; and—

Whereas, The Macedonian cry has for years been coming to us from South Africa, South America, British Honduras, and other fields; and—

Whereas, We believe that unless we make a speedy and vigorous effort to respond to these earnest appeals for the bread of life, there is danger of the curse of Meroz being pronounced upon us; and—

Whereas, This Conference has recommended that ministers, colporters, and canvassers go to these several fields, that a mission be established in South Africa, and that the work be opened in South America and British Honduras; and—

Whereas, Some of our brethren in the States of Arkansas and Tennessee have been imprisoned for the truth's sake, and some are now suffering from disease contracted in prison, from which recovery seems improbable, and means are needed to relieve the distress of these men and to appeal a test case to the Supreme Court of the United States; therefore—

1. *Resolved*, That over $100,000 are needed the present Conference year, in addition to the pledges already made; and, that the Lord's work be not hindered, that $50,000 of this sum be raised within the next sixty days.

2. *Resolved*, That the General Conference Committee be invited to prepare a series of appropriate articles for the REVIEW, to be read in all our churches.

3. *Resolved*, That all our churches and companies be recommended to set apart the holiday week as a season of special prayer and supplication to God for the advancement of present truth, both in our own and in foreign lands; that where it is consistent, daily religious meetings be held during this week of prayer, and that the General Conference Committee be invited to prepare appropriate readings for each of these meetings.

4. *Resolved*, That all who love the Third Angel's Message, men, women, and children, be recommended to make liberal Christmas donations for the purpose of raising the above-named $50,000; and that these donations be forwarded to REVIEW AND HERALD, Battle Creek, Mich., through the tract society officers.

5. *Resolved*, That the following-named Sabbaths, Dec. 18, 25, and Jan. 1, be set apart as days of fasting and prayer for all our people, in harmony with God's command recorded in Joel 1:14, 15.

6. *Resolved*, That we heartily approve of the resolution of the Sabbath-school Association to meet the expenses of establishing a mission in South Africa, and of supporting the same for the coming year.

7. *Resolved*, That we urge upon all our ministers and various society officers to unite with the people, both by counsel and co-operation, in carrying out each of the above-named plans.

8. *Resolved*, That all our foreign missions be required to make a monthly itemized statement to the General Conference, of all their receipts and expenditures.

9. *Resolved*, That before any moves are made by the missions located in Europe, necessitating the expenditure of any large sums of money, the matter be first laid before the General Conference Committee for their counsel.

COMMITTEE.

The report was adopted.

On motion, the pamphlet of H. Wren on the Sabbath question was referred to a committee of three, to be appointed by the Chair.

The following persons were named as said committee: I. D. Van Horn, S. B. Whitney, M. B. Miller.

A communication was read from sister White, and the Conference adjourned to call of Chair.

THIRTEENTH MEETING.—2:30 P. M. Prayer: Will D. Curtis. Minutes approved. The Committee on Resolutions presented the following:—

Whereas, In the rapid extension of the cause we see that system and order are necessary in all branches of the work of God; therefore—

26. *Resolved*, That each Conference secretary keep a full account of all money paid out to laborers in his Conference; and further, to accomplish this—

27. *Resolved*, That orders on the State treasury pass through the hands of the State secretary before they are sent to the State treasurer.

Whereas, In our city missions greater results can be attained by a systematic plan of work and study; therefore—

28. *Resolved*, That we recommend that a daily program be prepared, embodying those features which experience has shown to be most successful; and that such program be faithfully carried out in all our city missions, as far as practicable.

29. *Resolved*, That we give due consideration to the canvassing work at all our camp-meetings.

Resolution 27 was laid on the table, and the remainder were adopted.

On motion, the Chair was requested to appoint a committee of three, in addition to the Publishing Committee of the S. S. Association, who should examine the Sabbath-school lessons before they are published.

On motion, the Chair was requested to appoint a committee of seven to take into consideration the question of the improvement of the ministry, by examinations and otherwise, as practiced last year.

Moved, That sister White and Eld. W. C. White be requested to return to this country in season for the spring camp-meetings. This was amended so as to read that they return whenever they feel that it is their duty to return; and, as amended, was adopted.

The following committees were then announced:—

On Sabbath-school Lessons: U. Smith, W. W. Prescott, A. R. Henry.

On Improvement of the Ministry: S. N. Haskell, U. Smith, R. A. Underwood, E. J. Waggoner, D. M. Canright, B. L. Whitney, E. W. Farnsworth.

Moved (by S. N. Haskell), That the next General Conference be held either in New England or California.

E. J. Waggoner moved to amend by striking out the reference to New England, confining the appointment for the next meeting to California. As amended, the motion was carried.

The Hymn Book Committee of last year made a verbal report through its chairman, Eld. G. I. Butler, and the subject was referred to the Committee on Resolutions, with instructions to present a resolution in reference thereto.

The committee on special courses of instruction in our schools reported as follows:—

1. *Resolved*, That we recommend that a special course of at least three weeks be held at the close of the winter term of school in our colleges and academy, for the benefit of young ministers, licentiates, Bible readers, canvassers, colporters, reporters, and laborers in any branch of the work, or those who may design to become such. Further—

2. *Resolved*, That this special course be not limited to the last three weeks of the school term, but may continue as long after the term of school as is thought advisable, and that this special course be attended with a revival effort.

3. *Resolved*, That the instruction given during this special term be adapted to the above-named classes, and that the best teachers in the field for these several departments be secured.

4. *Resolved*, That we invite the officers in our different Conferences to make a special effort to induce all such persons as may be benefited by this instruction to attend this term.

S. N. HASKELL,
U. SMITH,
D. M. CANRIGHT,
E. W. FARNSWORTH,
W. C. SISLEY,
} *Committee.*

The report was adopted.

The Committee on Translations reported as follows:—

Your committee to whom was referred the question of translations of works treating upon our faith, from the English into foreign languages, and the steps necessary to secure accuracy in the same, having had the subject under consideration, would respectfully submit the following report:—

Three things, it has seemed to your committee, are essential to the attainment of the object in view in the matter of accuracy in translations: first, that the translator should have a thorough knowledge of that system of belief which we denominate the "present truth;" secondly, that he should have a thorough knowledge of the English language; and, thirdly, that he should also be master of the language into which the translation is to be made.

Your committee recognize the difficulty of securing persons in the various foreign nationalities possessed of all these qualifications, and therefore deem it essential that great care should be taken that all translations should be critically examined before being put in type, in order to insure that accuracy so necessary to the proper representation of the truth in these foreign tongues. It is the opinion of your committee that, in order to secure such critics, this Conference should encourage persons of good mental ability, who already have a thorough knowledge of our views and of the English language, to make a specialty of learning the languages into which it is desirable that our works be translated. We would therefore recommend—

1. That this Conference select a suitable number of persons, and encourage them to study the leading foreign languages into which it is desirable that our publications be translated, till they become prepared to act as critics in those languages.

2. That to meet the present emergency in the French and German languages, Eld. B. L. Whitney be designated to examine the manuscripts of such works as are translated into the French, and Eld. F. D. Starr such as are translated into the German.

3. That translations into the Scandinavian languages, except for periodicals, which are made in this country, be examined by the Scandinavian Publishing Committee in Europe, and that those which are made there be examined by the Scandinavian Publishing Committee of America, before they are published. We also recommend—

4. That two persons be selected from the Central European mission to act in connection with those members of the General Conference Committee who may be in Europe, as a publishing committee, to decide upon what works shall be published from the office at Basel; and that the Publishing Committee for the Scandinavian work consist of two members located in Christiana and two in Battle Creek, who shall act in conjunction with the General Conference Committee. All of which is respectfully submitted.

U SMITH,
B. L. WHITNEY,
F. D. STARR,
A. R. HENRY,
E. J. WAGGONER,
} *Committee.*

The report was adopted, and it was left with the General Conference Committee to select the persons called for in the report to be encouraged in the study of foreign languages.

Adjourned to call of Chair.

FOURTEENTH MEETING.—7 P. M. Dec. 6, 1886. Prayer: M. C. Wilcox. Minutes approved. The Committee on Nominations presented the following report:—

For the two additional members of the General Conference Committee: U. Smith, A. J. Breed.

For Trustees of the General Conference Association: Geo. I. Butler, A. R. Henry, S. N. Haskell, U. Smith, R. A. Underwood.

To constitute the Labor Bureau: A. R. Henry, C. Eldridge, A. B. Oyen.

Report adopted.

The Committee on Resolutions presented the following:—

Whereas, In the past the work among the French in this country has not shown that encouraging progress which has been seen among other foreign nationalities; and—

Whereas, There are at the present time those of this nationality who are feeling the burden of work for the people of their own tongue; therefore—

30. *Resolved*, That this Conference heartily approve the effort which is being made by several persons to specially qualify themselves for the French work, and that we express the desire that others of this tongue shall be encouraged to devote themselves to the work among their own nationality in this country.

31. *Resolved*, That we recommend that all our French brethren especially interest themselves in the work for their own nation; and that we invite them to co-operate in every possible way for the advancement of this branch of the great work of our message.

Whereas, There is connected with the Third Angel's Message the important subject of health and temperance; and—

Whereas, There is a lack among many of our people in living up to the light committed to us upon this subject; therefore—

32. *Resolved*, That those commissioned to carry this message should attach more importance to this branch of the work, especially from a Bible stand-point. And—

Whereas, Our city mission workers need instruction upon these principles; and—

Whereas, The Sanitarium is by its position among us a most fitting training-school to prepare laborers for this work; therefore—

33. *Resolved*, That we invite Dr. Maxon and wife to go to Brooklyn, N. Y., to instruct the mission workers there in these principles, and also to obtain an experience in the mission work.

34. *Resolved*, That whenever it is practicable an experienced and competent reporter accompany the General Conference laborers on their camp-meeting tours, for the purpose of conducting the reporting work, and also of giving instruction to those who may be chosen to assist in such capacity.

Whereas, The providence of God has seemed, in a special manner, to open the way for distributers to be used in New York City, and for missionary work to be done in Castle Garden among those of all nationalities; therefore—

35. *Resolved*, That Bro. Robert Sawyer and wife be requested to connect themselves with the work in that city.

Whereas, In each of our city mission training-schools a necessity exists for a library of encyclopedias, commentaries, Bible histories, and such other books as the workers need for general reference; therefore—

36. *Resolved*, That we recommend that the various Conferences controlling said missions furnish them with suitable libraries.

R. A. UNDERWOOD,
A. B. OYEN,
E. J. WAGGONER,
} *Committee.*

Resolutions 30–34 were adopted. The 35th was

referred to the Conference Committee. The 36th was so amended as to include also reference books in the French, German, and Scandinavian languages, as may be necessary. As amended it was adopted.

Moved (by G. G. Rupert), That the committee appointed to prepare a course of studies for the ministry incorporate therein a series of lessons on health and temperance, and that our ministers be examined on these points at the annual session of each State Conference.—Carried.

The following resolutions, introduced by Dr. Kellogg, occasioned long and lively discussion, but were adopted:—

1. *Resolved*, That each of our State Conferences be requested to appoint one or more persons to devote themselves especially to the health and temperance work; and that these persons be encouraged and assisted to prepare themselves for this branch of our work.

2. *Resolved*, That we recommend that meetings for instruction on the subject of health and temperance be held at each of our camp-meetings.

Whereas, The Sanitarium is a very important missionary field; therefore—

3. *Resolved*, That we hereby request the General Conference Committee to provide suitable help to carry forward the missionary and religious work of this institution.

The Committee on Credentials and Licenses reported as follows:—

For credentials: Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, A. J. Breed, U. Smith, Mrs. E. G. White, B. L. Whitney, A. B. Oyen, D. T. Bourdeau, A. A. John, J. G. Matteson, E. G. Olsen, M. C. Wilcox, J. H. Durland, A. C. Bourdeau, J. P. Rosqvist, J. O. Corliss, R. Conradi, R. F. Andrews, S. H. Lane, M. C. Israel, Wm. Ings, G. G. Rupert, Nahum Orcutt, C. H. Bliss, D. A. Robinson, C. L. Boyd, W. D. Curtis, G. W. Anglebarger, W. H. Saxby, F. D. Starr, E. W. Farnsworth, S. Fulton, T. H. Gibbs, L. P. Hodges, S. H. Kime, H. Shultz, M. Enoch, J. F. Hanson, A. G. Daniells, Victor Thompson.

For ordination and credentials: J. C. Laubhan.

For license: Henry Scott, Geo. R. Drew, N. B. England, L. H. Crisler, Wm. Baird.

S. N. HASKELL,
B. L. WHITNEY,
G. G. RUPERT,
} *Committee.*

The report was adopted.

The Committee on Sunday Prosecutions reported as follows:—

Your committee appointed to consider the matter of the prosecutions of our brethren in Arkansas, Tennessee, and other States, would respectfully recommend—

1. That the case of Bro. J. W. Scoles be appealed to the Supreme Court of the United States.

2. That the General Conference Committee be empowered to employ a suitable person to bring the facts connected with the persecution of our people for conscience' sake, before the general public.

3. That we give the General Conference Committee authority to render assistance to those in distress on account of being persecuted for keeping the Sabbath, as far as in their judgment shall seem duty.

4. That the General Conference Committee be empowered to employ suitable counsel and take such steps as shall be necessary for the proper management of this test case.

G. I. BUTLER,
S. N. HASKELL,
J. FARGO,
A. R. HENRY,
R. A. UNDERWOOD,
E. W. FARNSWORTH,
F. D. STARR,
} *Committee.*

The report was adopted.

Moved (by D. T. Jones), That the matter of advice asked by brethren in Arkansas be referred to the General Conference Committee.—Carried.

The following report from Committee on Distribution of Labor was adopted:—

Your Committee on Distribution of Labor would respectfully submit the following further recommendations:—

35. That Eld. R. F. Andrews, after spending a reasonable time with his family, labor in the Michigan Conference.

36. That Eld. G. H. Rogers, of Kansas, go to Illinois to labor.

37. That Eld. I. E. Kimball, of Vermont, go to Halifax, and make Nova Scotia and New Brunswick his field of labor.

38. That Eld. T. H. Purdon act as president in the place of Eld. Kimball, after the latter shall have left Vermont.

39. That Eld. E. O. Hammond, of Illinois, go to Kansas to labor.

40. That Bro. Napoleon Paquette labor in the Province of Quebec among his countrymen.

41. That Bro. Daniel Thompson go to New Orleans to labor.

42. That Montana be made a part of the Upper Columbia Conference, and that Eld. Scoles go to that field to labor under the direction of that Conference.

43. That in view of the special difficulties existing in Arkansas on account of the spirit of persecution manifested against our brethren, and in view of the great scarcity of experienced laborers to supply that field, we invite Eld. S. H. Lane to return from England to labor in Arkansas, as soon as he can feel that to leave the British field is consistent with duty.

44. That, if the REVIEW AND HERALD Office can spare him, Bro. Alfred Mason go to Basel, Switzerland, to assist in the introduction of a more perfect system of book-keeping there, and to remain till a book-keeper has been educated to keep books for that office.

45. That the matter of supplying lady Bible workers and canvassers be left to the General Conference Committee.

46. That whatever destitute fields remain to be filled, be referred to the General Conference Committee.

COMMITTEE.

Moved, That British Columbia be added to the North Pacific Conference.—Adopted.

On motion, B. F. Bicknell was added to the Vermont Conference Committee.

Moved (by R. M. Kilgore), That Bro. L. Johnson be added to the the Illinois Conference Committee in place of F. D. Starr.—Carried.

Moved, That Brn. A. T. Robinson and Wm. Ings be authorized agents of this General Conference to arrange with steamship lines for reduced fare for our laborers who are called to cross the ocean.—Carried.

The Committee on Wants of Foreign Fields reported as follows:—

Your committee appointed to consider the special wants of foreign fields, having examined the various questions presented to them, respectfully submit the following recommendations:—

1. That the *Present Truth* be enlarged to sixteen pages, of the same size and form as *Les Signes des Temps*, and that it be furnished with a new heading and border.

2. That the general German publishing work now done at the REVIEW AND HERALD Office be removed to the publishing house at Basel, Switzerland.

3. That the *Herold der Wahrheit* be issued hereafter semi-monthly instead of monthly.

4. That the *Stimme der Wahrheit* be changed to a 16-page paper of same size and style as the *Herold der Wahrheit;* and that hereafter the two papers take the same name, *Herold der Wahrheit*, the main portion of the two to be edited and composed at the office in Basel; and that matrices of such pages as are to be used by the REVIEW AND HERALD be furnished at one half the cost of production, this cost of production to include editing, translating, composition, proof-reading, and making matrices.

5. That matrices of all publications hereafter issued at Basel, be furnished the REVIEW AND HERALD on the same conditions as matrices for the papers.

6. That the above recommendations pertaining to the German publishing work take effect at the earliest date at which arrangements can be made between the respective offices.

7. That those who accept the truth, and who desire to become laborers in any of these foreign fields, be recommended to spend some time working in connection with experienced laborers before they shall be authorized to go out into the field to labor by themselves.

8. That Eld. B. L. Whitney be authorized to act as agent for the General Conference Association at Basel.

With reference to matters in the Scandinavian mission, your committee would make the following recommendations:—

9. That a loan be secured on the mission property in Christiana, sufficiently large to cover, if possible, the indebtedness, so that a deed may be secured on both the old building and lot and the new building and lot; this loan to be secured for a period of ten years, with the privilege of paying it off before that time if so desired.

10. That the mission property in Christiana be deeded to the General Conference Association, and that Eld. O. A. Olsen be the legally authorized agent of the Association to transact such business for it as may be found necessary.

11. That the General Conference Association receive certificates of stock for the amounts invested by the General Conference in the Scandinavian Publishing Association of Christiana, Norway, and that the constitution of said Publishing Association be so revised as to provide for the proper representation of stock by proxy.

All of which is respectfully submitted. COMMITTEE.

Report adopted.

The Theological Committee presented the following report, which was adopted:—

Whereas, We learn with regret that in some places certain persons have urged the subject of rebaptism as necessary to salvation; and—

Whereas, This has caused trouble and division in some churches, and the mind of this body upon that question is asked; therefore—

1. *Resolved*, That upon the subject of rebaptism of those who have been properly baptized before embracing the message, it is the teaching and practice of our people, founded upon the Bible, as we believe, that they be received into our churches without rebaptism if they themselves are satisfied with their former baptism, though it is the privilege of such to be rebaptized whenever they shall desire it, as most of our people do sooner or later; but that it should not be urged upon any one as necessary to salvation.

Whereas, Both the Holy Scriptures and the testimonies of the Spirit represent that unity in the work of God is of paramount importance, setting forth at the same time the grand truth that this message is designed to lead to the unity of the faith; and—

Whereas, If this object is to be attained, it is necessary that it be kept constantly in view in our educational institutions and in our periodicals, and that we avoid as far as possible the agitation, in a public manner, of those questions concerning which there may be from any cause a difference of opinion among ourselves, and also avoid the introduction of points of doctrine contrary to the established faith of the body, before they are carefully considered by our leading brethren; therefore—

2. *Resolved*, That this Conference earnestly recommend that the official boards of our schools, our Sabbath-school authorities, and the editors of our papers exercise great care not to permit doctrinal views not held by a fair majority of our people to be made a part of the public instruction of said schools, or to be published in our denominational papers, as if they were the established doctrines of this people, before they are examined and approved by the leading brethren of experience.

Moved, That that part of the foregoing report referring to baptism be carefully translated and published in the *Stimme*.—Carried.

The Committee on assisting individuals to attend our schools reported as follows:—

Your committee to whom was referred the question as to how to aid properly worthy but needy students in our several educational institutions, present the following report:—

We find that funds for this purpose have been raised in various Conferences; but, apparently through lack of united action, they do not appear always to have been used to the very best advantage. We therefore recommend—

1. That all such funds be deposited with the trustees of the institution where they are designed to be used, to be kept separate for the exclusive use of the States from which they come.

2. That only such students be aided from those funds as are recommended by the executive committee of the Conference from which they come.

3. That the disbursement of these funds be made under the direction of a committee of three appointed by the trustees of each institution, to whom the students thus aided shall render an itemized account of their expenses.

4. That all money thus furnished shall be considered as a loan, to be paid as soon as the circumstances of the person shall render it possible.

5. That reports be made to the several Conferences, stating the amount of money furnished to each individual recommended for aid by them, and giving such other information as may be desirable and proper.

6. That the committee also prepare a yearly report, to be read at the annual meeting of the stockholders, of the amount of means used, number of persons assisted, number helped by the different Conferences, and such other information as may be of interest.

7. That persons who render aid directly to needy students be requested to confer with this committee, that as far as possible their means may be worthily used.

COMMITTEE.

The report was adopted.

The Committee on the Improvement of the Ministry reported as follows:—

1. We recommend that at each annual meeting of the State Conferences a sermon be preached upon this subject; and further—

2. That the General Conference Committee prepare and publish through the REVIEW—

(1.) Some standard of attainment to be required of those who receive a license.

(2.) A course of study to be pursued by licentiates before ordination.

(3.) A course of study in our schools, not to exceed two years, especially adapted to ministers and workers.

COMMITTEE.

The report was adopted.

The committee appointed to examine theologically Bro. H. Wren's book, and to confer with him, reported unfavorably to its circulation, some portions of it being in their opinion of such a character that it would be unadvisable to recommend its distribution.

Moved, (by B. L. Whitney), That a vote of thanks be extended to our Minister in Russia for his efforts in behalf of our beloved Bro. Conradi; and that the General Conference Committee prepare a paper to be addressed to our Consul at St. Petersburg to secure the recognition of our denomination in that country.—Carried.

Moved, That the General Conference Committee be requested to designate the editors for the papers at Basel and Great Grimsby.—Carried.

Eld. Tenney presented the following resolution:—

Resolved, That this body hereby extend their thanks to those papers which have published reports of our meetings; to the railroads which have favored us with reduced rates; to Bro. A. R. Henry for his efficient efforts in securing liberal reductions of fare, both to this meeting and to others in the year past; to the Battle Creek church and Sanitarium for their kind and hospitable entertainment of delegates and visitors during the meeting; and to all who have labored and sacrificed for our welfare and comfort.—Adopted.

On motion, the Conference then adjourned *sine die*.

GEO. I. BUTLER, *Pres.*
U. SMITH, *Sec.*

Proceedings of the 27th Session of General Conference

Minneapolis: Oct 10 - Nov 8, 1888

Daily Bulletin: Seventh Day Adventist General Conference.
1888, Oct 17 - Nov 1, Vol. 2, No. 1-12.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., OCTOBER 23, 1888.

URIAH SMITH. EDITOR.
L. A. SMITH, ... ASSISTANT EDITOR.
GEO. I. BUTLER, } . . CORRESPONDING EDITORS.
S. N. HASKELL, }

THE CONFERENCE.

LAST week we gave a brief report of the opening of the Institute in connection with the General Conference. The allotted time for the Institute closed yesterday, the 17th; but as the subjects proposed for examination had not then been fully considered, a portion of the time of the Conference each day will be occupied with these questions till all who wish have spoken upon them.

The principal question thus far discussed is that of the ten kingdoms that arose out of the Roman empire, as represented by the ten horns of the fourth beast of Daniel 7. The claim is set up, as our readers are aware, that the enumeration usually given of those kingdoms should be changed, and the Alemanni be put in place of the Huns as one of the ten. This position was advocated at great length, and as much was said on the other side as the limited state of preparation would allow. In view of all that was said on both sides, the sentiment of the delegates appeared, from unmistakable indications, to be overwhelmingly on the side of established principles of interpretation, and the old view. Whether or not this will make any difference with those who are urging the new position, remains to be seen.

Sabbath, Oct. 13, was a memorable day on account of the refreshing received from the Lord. Sister White spoke in the afternoon with great freedom and power. From the text, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," most precious lessons were drawn of the great goodness of God to us, and how we should receive his love, and what he is willing to do for us, and what returns we should make to him for his manifold mercies to us. Hearts were melted by the sweet influence of the meeting, and it was indeed good to be there. After the discourse, sixty-two earnest testimonies were borne in quick succession, the burden of which was thanksgiving and praise for the mercies and goodness of the Lord.

The Conference opened at the appointed time. Eighty-four delegates are present, representing almost every part of the field. These, with the visitors, make this probably the largest General Conference ever held. In addition to the accommodations provided in houses, some fifteen tents are pitched adjacent to the boarding-hall, erected for this occasion, which gives the scene almost the aspect of a camp-meeting.

Some very interesting and instructive discourses have been given by Bro. Conradi, respecting the work in Germany and Russia, and his experiences there. In the same manner Bro. Haskell has spoken of the work in England, and the establishment of the cause in London, and the good results which have already been seen from it. Bro. A. T. Jones has given important lessons on the relation of the church to the Government and the work of the National Reform movement. On the whole, much valuable matter has been brought out, and we expect the best is yet to come. The proceedings of the Conference, thus far, will be found elsewhere.

S. D. ADVENTIST GENERAL CONFERENCE.

TWENTY-SEVENTH ANNUAL SESSION.

FIRST DAY'S PROCEEDINGS.

THIS meeting convened, as per appointment, in Minneapolis, Minn., Oct. 17, 1888, at 9 A. M.

The President, Eld. Geo. I. Butler, being absent on account of illness, the Secretary called the meeting to order. Eld. S. N. Haskell was chosen temporary Chairman, and the meeting was opened with prayer by U. Smith.

The following delegates presented credentials:—

California.—W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner.

Colorado.—E. H. Gates, C. P. Haskell.

Dakota.—W. B. White, N. P. Nelson, Valentine Leer.

Illinois.—Geo. B. Starr, A. O. Tait.

Indiana.—Wm. Covert, Victor Thompson, B. F. Purdham, R. B. Craig.

Iowa.—J. H. Morrison, C. A. Washburn, H. Nicola, W. R. Smith, H. R. Johnson, W. H. Wakeham.

Kansas.—C. A. Hall, J. W. Bagby, L. J. Rousseau, C. McReynolds, N. P. Dixon, S. S. Shrock.

Kentucky.—C. W. Flaiz.

Maine.—J. B. Goodrich.

Michigan.—I. D. Van Horn, J. Fargo, G. G. Rupert, H. W. Miller, Harmon Lindsay, M. B. Miller, J. N. Brant, C. Eldridge, H. S. Lay, Wm. Ostrander, F. D. Starr.

Minnesota.—A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Allen Moon, F. L. Mead.

Missouri.—D. T. Jones, J. W. Watt, J. B. Becker.

Nebraska.—J. P. Gardner, W. C. Boynton, W. N. Hyatt.

New England.—A. T. Robinson, E. E. Miles.

New York.—M. H. Brown, M. C. Wilcox.

North Pacific.—T. H. Starbuck.

Norway, Sweden, Denmark.—J. G. Matteson.

Tennessee.—J. M. Rees.

Texas.—T. T. Stevenson.

Upper Columbia.—H. W. Decker.

Vermont.—T. H. Purdon.

Virginia.—R. D. Hottel.

West Virginia.—W. J. Stone.

Wisconsin.—A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, P. H. Cady.

Central Europe.—L. R. Conradi.

Great Britain.—S. H. Haskell.

Central America, Louisiana.—T. H. Gibbs.

South America.—G. G. Rupert.

The following persons appeared as members by virtue of Conference employment: A. R. Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, D. E. Lindsey, E. W. Farnsworth, D. T. Bourdeau, W. H. Edwards, F. E. Belden, S. H. Lane, O. C. Godsmark, U. Smith.

The question having been raised as to the propriety of appointing additional delegates from persons present, by vote of the Conference, it was—

Voted, That W. C. White, A. T. Robinson, and D. T. Jones, act as a Committee on Credentials of Delegates.

Application was received from the Arkansas Conference, organized last May, for admission to the General Conference. Elds. D. T. Jones and J. P. Henderson gave an account of the rise of the work in that State, and the organization of the Conference. By unanimous vote, the Arkansas Conference was received.

Application was also received from the Conference in Australia for admission to the General Conference. The report of their organization was read, and the Conference was received.

The Chairman was empowered to appoint the standing committees, and the Conference adjourned to call of Chair.

The committees were subsequently announced as follows:—

On Nominations.—J. Fargo, D. T. Jones, J. B. Goodrich.

On Resolutions.—R. A. Underwood, A. T. Robinson, R. Conradi, E. J. Waggoner, E. H. Gates.

On Licenses and Credentials.—R. M. Kilgore, I. D. Van Horn, H. Nicola.

On Distribution of Labor.—To act with the General Conference Committee, E. W. Farnsworth, A. J. Breed, Lewis Johnson, G. G. Rupert, C. H. Jones.

On Auditing.—To act with the General Conference Committee, A. R. Henry, C. Eldridge, J. W. Raymond, J. Fargo, H. W. Miller, A. T. Robinson.

On Finances.—To act with the presidents of Conferences who are present, C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, A. T. Jones.

On Religious Exercises.—R. M. Kilgore, R. A. Underwood, J. B. Goodrich.

SECOND DAY'S PROCEEDINGS.

Thursday, Oct. 18, 10:30 A. M. Prayer by S. H. Lane. Minutes approved. The Committee on the Credentials of Delegates reported through its chairman, W. C. White, as follows:—

Your committee find by examination of the General Conference Constitution, that "the Conference shall be composed of delegates from the State Conferences, of the officers of the Conference, and of such ministers as shall have been in the employ of the General Conference during any part of the year." Also that "such delegates may be selected by the [State] Conference, or appointed by its executive committee." And we find no provision in the Constitution for the reception of delegates not holding credentials. We would therefore report that it is the opinion of your committee that the Conference cannot legally receive delegates not appointed by the Constitution.

And whereas persons properly chosen to represent Conferences and mission fields, sometimes come to the Conference without credentials in regular form, we would therefore recommend that a committee be appointed at the beginning of each Conference, to whom all such cases shall be referred. It shall be the duty of this committee to examine the claims of all such applicants, and recommend for seats in the Conference all such as in its judgment are entitled to the same.

And we further recommend that this committee shall select from the delegates at large, persons to specially represent those fields that are not represented by delegates of their own election.

On motion, this report was adopted. The Chairman was requested, by vote, to appoint the committee called for in the report.

Some unfinished business from the last annual session was then called up. The record of the action of last year respecting a missionary ship, was read from pages 40 and 47 of the Year Book for 1888. Pending a report to be made by the committee, the Chairman stated that a vessel had been secured, and was now in use by Eld. Cudney and Bro. Tay, in a visit to Pitcairn Island, and that the Conference has the opportunity to purchase this vessel from the private parties who own it, if they wish.

Under a call for missionary reports, Eld. S. H. Lane gave an interesting view of his field in the South, embracing Georgia and Florida. The field, he said, is not the hardest in the world; and while it has its disadvantages, it also has its encouraging features. He considered it as good canvassing ground as could be found; and if no one was to occupy South Carolina, he wished that that State might be added to his field.

Eld. J. M. Rees spoke of his work in North Carolina and Tennessee, indorsing all that Eld. Lane had said about the South as a field of labor.

Adjourned to 10:30 to-morrow.

THIRD DAY'S PROCEEDINGS.

Oct. 19, 1888. Conference called at 10:30 A. M., as per adjournment. Prayer by R. A. Underwood. Minutes of previous meeting approved.

The committee to be appointed to take into consideration the admission of delegates who have not regular credentials, was named as follows: I. D. Van Horn, H. Grant, P. H. Cady.

The Ship Committee reported, through its chairman, C. Eldridge, as follows:—

Your committee appointed to take into consideration the matter of securing a ship to be used for missionary purposes, after thorough investigation on the Atlantic coast, find that a vessel of 100 tons, Government measurement, built of white oak, with a cabin to accommodate sixteen passengers, thoroughly equipped, and ready for sea, will cost between $8,000 and $9,000. Second hand vessels of from 40 to 100 tons, and from three to five years old, could be purchased at from $2,000 to $6,000. We find that on the Pacific coast, a vessel of 75 tons, Government measurement, built of Oregon pine, fully equipped and ready for service, will cost about $8,000. With steam auxiliary, the vessel will cost about $15,000. The cabin of this ship would accommodate fifteen persons.

Further than this, your committee learn that Eld. A. J. Cudney, who was instructed by the General Conference Committee to proceed with Bro. J. I. Tay to Pitcairn Island, as soon as possible, after seeking in vain to secure passage direct from San Francisco, sailed to Honolulu, from whence, after laboring a short time with the church in that place, he expected to sail to Tahiti, there to meet Bro. Tay, who was to sail direct from San Francisco, at the first opportunity, from whence they hoped to find passage to Pitcairn Island. On reaching Honolulu, and finding no means of transport, Bro. Cudney accepted the offer of Bro. N. F. Burgess, who proposed to purchase a schooner, then offered at forced sale, if Bro. Cudney would fit it up, man it, and use it in the missionary work, among the islands of the Pacific. This schooner is 45 tons' burden, capable of accommodating ten persons besides the crew, and costs only $1,100. Bro. Burgess makes no charge for the use of the vessel on this trip, and if desired, will sell it to the Conference for what it cost him. The cost of fitting up this schooner was about $900, which is to be returned to the Conference, if the vessel is sold to other parties.

Eld. Cudney secured a crew, consisting of a captain, a mate, two sailors, and a steward, and July 31 started for Pitcairn, calling at Tahiti, to take on board Bro. Tay, who sailed from San Francisco, July 5. About the middle of September, we learned incidentally that they had reached Tahiti, and we hope soon to hear of their safe arrival at Pitcairn Island.

In view of these facts, your committee recommend that, if this vessel, after thorough examination, is found to be sound, and well adapted to our needs, it be purchased, according to the liberal offer of Bro. Burgess, and used till the work demands a larger one.

After explanatory remarks by C. Eldridge and W. C. White, the report was adopted.

The Conference now resuming the reception of missionary reports, Eld. C. W. Olds spoke of his work in Alabama, his remarks being in harmony with those who had previously spoken in regard to the nature of the Southern field. But to speak from the canvasser's stand-point, his field was a little different from the others; for in the mining and manufacturing districts of Northern Alabama, with Birmingham as a center, there are from 40,000 to 60,000 laborers, and canvassing is as good at one season of the year as another, and canvassers can do as well as in a Northern field. Orders can be taken in large numbers, but the difficulty is in delivering.

Eld. G. G. Rupert being called upon, spoke of his labors in British Guiana, South America, and the islands that he touched at in the West Indies, *en route*. The people in British Guiana are mostly connected with the Church of England. They are ready to take religious reading-matter. At Georgetown one quarter of the people are whites, of all nationalities. At the meetings he held in the city, nine tenths were colored. He baptized thirty there, organized them into a church, and celebrated the ordinances. Bro. King, who accompanied him, sold $800 worth of books in four months. It is a good place for real missionary work. The West Indies he thought would compare favorably with Australia as a canvassing field. Bro. Jeffrey was not sent as a delegate from that people, and came without credentials. He answered many questions with reference to tenting, climate, best season to labor, etc., etc.

Eld. S. H. Lane spoke further of canvassing in the South, as did Elds. Rees and Henderson. Eld. T. H. Gibbs being called on, gave an interesting account of the work in Louisiana. The three brethren last named did not want Eld. Lane to monopolize all the canvassers; they wanted some for their fields.

The hour of noon having arrived, the Conference adjourned to call of Chair.

S. N. Haskell, *Pres.*

U. Smith, *Sec.*

(*To be continued.*)

THE POLITICAL CANVASS AND NATIONAL REFORM.

Among the recent developments which indicate the progress of National Reform sentiment in this country, none is more clear and unmistakable than one to which the *Christian Statesman* calls attention in a recent issue; namely, that the present political campaign "differs from all that have preceded it in that *distinctively Christian considerations* are made to play a leading part in the canvass." This is true in the campaigns of two at least of the leading political parties. Gen. Fisk has long been a prominent lay member of the Methodist Church, and Gen. Harrison is at present a ruling elder in the First Presbyterian church of Indianapolis. These facts are set forth by leading speakers and writers in their respective parties as among the most important reasons why they should receive the political support of the voters of this nation. The question is carried into the pulpits, and the pastors of prominent churches instruct their flocks in regard to the necessity of supporting men of active religious principles, in preference to those whose religious zeal is of a doubtful kind; and items on the same point are being sent to both secular and religious journals all over the country. Not only is this true of the candidates for the leading office in the nation, but of those for minor offices as well.

"There is," says the *Statesman*, "a significance in these facts, of which the politicians are not aware. The moral and religious questions which are the real, though unconfessed, issues before the American people, have revealed, as never before, the essential unfitness of irreligious men for the sacred trusts of civil rule." "The conflict over our Sabbath laws, the perils which threaten our school system, and the increasing difficulties connected with unrestricted immigration, have created a demand for conscience and moral character in public men which has hardly yet found clear expression, but which the party politicians are constrained to recognize."

Truly, if these things are of significance for politicians, they are of double significance for us. It is the clearest kind of evidence that events are coming to pass just as Seventh-day Adventists, on the authority of their faith in the word of God, have said they would come, and that we are already witnessing the "beginning of the end" of the development of that for which we have long looked,—the image to the beast.

And yet, with such facts staring them in the face, there are those who, after continuing long with us, can turn their backs upon the views we hold, and profess to have come to the conclusion that what we have predicted concerning this movement is all an error. Such blindness is unaccountable. When the light that is in a person becomes darkness, "how great is that darkness!" L. A. S.

PRESENT SALVATION.

A few weeks since, the question of complete salvation and the time of its reception was discussed in these columns. A number of queries having arisen regarding the extent to which salvation may be received and enjoyed in this life, we will give brief consideration to the subject.

Our word "salvation" is, in the Hebrew, *yeshuah*, and in the Greek, *sōtēria*. Both these words signify *deliverance, safety, ease.*

The fall of man was the incident that created a demand for the plan of salvation. By that fall, the whole human race was plunged into a condition of dire calamity and comparative helplessness, so far as impending fate and inherent ability to extricate itself were concerned. The race became subject to the dominion of Satan, whose sole purpose was to cause its utter and eternal extinction. Physically considered, man became subject to disease, decay, and death. The current of his mental activities and spiritual aspirations was turned downward instead of upward; and thus in every particular was the race headed toward destruction. It had cut itself off from all possibility of securing immortality, according to the then existing conditions. The statements of Scripture are explicit and comprehensive regarding the condition of mankind after and because of the fall. Thus Paul says in Rom. 11:32, "God hath concluded them all in unbelief." The idea is, God hath shut up the whole human race together, under the sentence of death. They are represented as having been accused of their transgression, condemned to death, and remanded to prison to await the execution of the sentence. The same idea is given in Gal. 3:22: "The Scripture hath concluded all under sin." All the writings of the prophets uniformly declare all men sinners, and the sacrifices that were offered under the old dispensation were emphatic object lessons to teach the nature of the impending sentence. The record in Gen. 6:5 states that "God saw that the wickedness of man was great in the earth, and that *every imagination of the thoughts of his heart was only evil continually.*" The psalmist says of the human race, "They are altogether become filthy; there is none that doeth good, no, not one." Ps. 53:3. Again: "Put not your trust in princes, nor in the son of man, *in whom there is no help.*" Ps. 146:3. And so we might multiply texts almost indefinitely to show that by the fall, the human race became wholly lost, and given up to sin and iniquity.

The need of deliverance thus became urgent beyond the power of language to portray. Such deliverance was provided for by the plan of salvation. That plan proclaimed deliverance and safety for the human race, subject to conditions and restrictions. It did not anticipate an immediate and complete restoration of the race to the condition it occupied before the fall; but that another opportunity should be given it to secure immortality—the same boon that was set before it in the beginning.

As the human race entered upon its second probation, it was in immediate and constant need of assistance, and one condition of the plan of salvation was that such assistance should be afforded. That assistance came through the medium of grace—unmerited favor. The validity of the merits of the Son of God as the world's Saviour, was recognized immediately upon the formation of the plan of salvation; and provision was made whereby the race could at once begin to receive benefits from that plan.

The first act of God's mercy to man after the fall, was in depriving him of access to the tree of life; for had he been permitted to continue partaking of that tree, he would have become an immortal sinner. Instead of claiming to be immortal, and glorying in that claim, it better becomes sinners to praise their Creator that the fallen race has not had access to the tree of life. The very thought of immortal sinners is too fearful and unreasonable to contemplate. It was God's love for the human race that caused him to give his Son to die for it. John 3:16.

Not only was the fallen race permitted to begin at once to draw from the store-house of grace, but in his infinite mercy and compassion, God commenced to strive with man through the medium of his Holy Spirit. "Noah found *grace* in the eyes of the Lord." Gen. 6:8. In the third verse the Lord says, "My Spirit shall not always *strive* with man," showing that he had in great mercy exerted his Spirit in behalf of fallen humanity.

The situation may be stated thus: 1. Man had fallen to a state of depravity and helplessness beyond recovery by the exertion of his own powers. 2. Satan was putting forth still further exertions to hasten the final extinction of the race. 3. God, the only source of help for man, stood ready and willing to extend aid to him, through and by virtue of the conditions of the plan of salvation. It follows that (1.) whatever of favor and blessing we shall see bestowed upon man, must come from the Source of all good; (2.) whatever of good, whether in thought, word, or deed, shall be manifest in man, is to be attributed to the Spirit of God as the underlying cause, and man's voluntary compliance with the same; (3.) to whatever extent man escapes the machinations of his arch-enemy—Satan—it is to be attributed to the aid supplied from God; (4.) all benefits derived in these particulars are made possible by the plan of salvation; consequently, salvation, *i. e. deliverance*, or *safety*, may be enjoyed in varying degrees during this life.

A few texts in support of the foregoing statements:—

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." 1 Chron. 29:11, 12.

"In him [God] we live, and move, and have our being." Acts 17:28.

"In whose hand is the soul of every living thing, and the breath of all mankind. . . . Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening." Job 12:10, 14.

"The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect." Ps. 33:10.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Ps. 75:6, 7.

"Man's goings are of the Lord; how can a man then understand his own way?" Prov. 20:24.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

"I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them." Eze. 11:19, 20.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth." James 1:17, 18.

"The Lord knoweth how to deliver the godly out of temptation." 2 Peter 2:9.

"Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

"And a certain woman named Lydia . . . whose heart the Lord opened." Acts 16:14.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

"Ye are saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

"Where is boasting then? It is excluded." Rom. 3:27.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

"No man can come to me [Christ] except the Father which hath sent me draw him." John 6:44.

Dr. Albert Barnes comments thus on the last quoted text:—

God enlightens the mind (John 6:45); he inclines the will (Ps. 110:3), and he influences the soul by motives, by the view of his law, and by his love, his commands and threatenings; by a desire of happiness, and a consciousness of dangers, by the Holy Spirit's applying his truth to the mind and urging him to yield himself to the Saviour. So that while God inclines him, and will have all the glory, man yields without compulsion.

The texts above quoted are sufficient to demonstrate the correctness of the statements before made, and even more. Man cannot, by any possibility, secure merits that are distinctively his own. Whatever of good, of blessing, of merit, that appears in any and all instances that may be cited, on this earth and among men, is due to the plan of salvation. The Spirit of God is everywhere and constantly striving with mankind, for the purpose of bringing fallen hu-

Additional Documents

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., OCTOBER 30, 1888.

URIAH SMITH, ... EDITOR.
J. A. SMITH, ... ASSISTANT EDITOR.
GEO. I. BUTLER, S. N. HASKELL, } . . CORRESPONDING EDITORS.

S. D. ADVENTIST GENERAL CONFERENCE.

FOURTH DAY'S PROCEEDINGS.

SUNDAY, Oct. 21, 1888, 10:30, A. M. Prayer by R. A. Underwood. Minutes read, and after a slight verbal correction, approved.

The committees on General Conference business not being prepared to report, A. R. Henry introduced business pertaining to the General Conference Association, and made a report of the standing of the same, based on the "Report of the Various Missions," which had been printed and distributed to the delegates. (This will appear in the forth-coming Year Book for 1889.) Some time was taken up in the discussion of the various items introduced; and the report was finally referred back to the treasurer for a more complete statement on some points.

W. C. White, as Foreign Mission Secretary, presented his report, giving a general view of the missionary field. This not being completed when the hour for adjournment arrived, the remainder was deferred to another meeting. Adjourned to call of Chair.

FIFTH DAY'S PROCEEDINGS.

Monday, Oct. 22, 10:30, A. M. Prayer by Wm. Covert. Minutes read and approved. A line from Eld. Butler, respecting his state of health, reporting a somewhat more favorable condition, was read to the Conference.

W. C. White resumed his report as Foreign Mission Secretary, a summary of which may be presented as follows:—

By reference to the minutes of the last Conference, we find that six of the thirty resolutions and committee reports relate to foreign mission work. The particular subjects referred to in these were:—

1. The Missionary Ship.
2. The Christmas Offerings to Missions.
3. The Prosperity of our Missions.
4. Our Approval of Mission Schools for Canvassers.
5. Approval of the Establishment of the British Publishing House in London.
6. Suggesting the First-day Offerings for Missions.

As the third, fourth, and fifth referred to steps already taken, we need not speak of them particularly; but cannot refrain from remarking that the prosperity of our missions for which we were so thankful one year ago, has increased and continued to the present time, as is shown by the reports given by Elds. Haskell and Conradi, and by the statistical reports which will hereafter appear.

The time of our most efficient missionaries during the last year has been largely given to the educating and training of younger laborers, and to the preparation of books, which are essential to the future prosperity of the work. Especially is this the case with the Central European and the British missions; and the experience of the year confirms us in the belief that it is necessary to give our first and best efforts to the training of laborers for all branches of the work, and for all classes of society.

The three resolutions relating to future work have been carried out something as follows:—

While the committee were considering the matter of building a ship, Eld. Cudney borrowed one, and has gone on his way to the Pacific Islands.

The Christmas donations amounted to the generous sum of $27,162.89. Without this, we do not know how our faithful missionaries could have been kept in the field without actual suffering.

The recommendation of the Financial Committee, that our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," as a weekly, free will offering in behalf of the foreign work, has been quite generally undertaken by our people. Over 23,000 boxes, prepared for the reception of these offerings, have been sent out to the several Conferences, and distributed. At the annual sessions of the State Conferences, this plan of benevolence has been unanimously approved; and we trust that as soon as the plan is fully in operation, we shall see a more liberal support furnished to all our missionary enterprises.

The amount received from these boxes the first quarter was $1,231.46; for the second quarter, $2,902.38; the reports for the third quarter have not all come in. If we may suppose that there were in use 1,500 boxes in the second quarter, the average amount of the quarter's donations is less than two dollars apiece. We must believe that this average will be largely increased during the coming year.

Of the forty-seven recommendations made by the Committee on the Distribution of Labor, there were ten relating to foreign fields; and in accordance with these recommendations,—

Eld. G. C. Tenney spent about four months at the Pacific Press Publishing House, gathering information and experience in editorial and publishing work, and then proceeded to Australia, where he received a cordial welcome, and has been made president of their Conference just organized.

Eld. J. M. Erikson has labored successfully in Stockholm, Sweden, where we have a large and growing church.

Eld. H. P. Holser, sent to Basle to act as treasurer of the Central European Mission, and to take the oversight of the book-sales department in the publishing house, has also been chosen president of the Central European Conference.

Eld. D. A. Robinson, called away from the African field to assist Eld. Haskell in London, is now acting as one of the editors of the *Present Truth*, and is principal teacher in the London City Mission Training-school. In a recent letter which he writes, are the following items of interest:—

1. The success that Bro. Arnold has had in the canvassing work demonstrates that it can be made a success. A new and cheap edition of "Thoughts on Daniel and the Revelation" is needed, which could be sold by thousands, at about a crown ($1.20) per copy.

2. They are now printing the "Ministration of Angels" as revised by Eld. J. H. Waggoner.

3. A different location is desirable for the Office on Paternoster Row. One on the ground floor would be better. The T. and M. Society in London send out weekly about 350 *Present Truths*. About fifty are sent each Sunday evening to the preaching services. The work there is thoroughly organized, and souls are accepting the truth. It would be much better to have books and tracts bearing the London imprint. A suggestion was made that a special edition of the *Present Truth* be issued for New Years, and about 20,000 copies circulated throughout the United Kingdom, and also that a change be made in the name of the paper.

4. Bro. William Arnold has spent about two months in London, selling "Thoughts on Daniel and the Revelation," and has discovered that there is a demand for such works in England, and that a wise and energetic canvasser can succeed in that field. Our brethren in London petition that Bro. Arnold may return as early as March, to continue this work and to teach others.

Bro. G. E. Langdon, who was recommended to go to the assistance of Bro. Daniells, in New Zealand, was detained by business matters, and Bro. Robert Hare, of New Zealand, who has spent two years studying and laboring in California, was ordained, and has returned to his native land, and is now laboring with Bro. Daniells, in Napier.

Bro. R. A. Hart has labored faithfully as business manager in the Christiana Publishing House, and our Scandinavian brethren wish him to return.

Eld. I. J. Hankins, who took the place of Eld. Robinson in the South African field, is laboring in Cape Town and vicinity, and has the care of the book depository, from which many publications are sold to persons becoming interested in the message, and through three faithful book agents in the field. We believe that another minister, or business man to take charge of the book business, ought to be sent to this field.

Bro. A. La Rue, who was recommended to labor as ship missionary in the Islands of the Pacific, after spending about two months in Honolulu, proceeded to Hong Kong, China, where he is selling books, tracts, and periodicals, with the assistance of Bro. Olson, who was converted on the passage, through Bro. La Rue's labors. I will here read a portion of his letter:—

Queens Road, Hong Kong, July 26, 1888.

DEAR BRO. WHITE: I left Oakland for Honolulu Dec. 7, 1887. Was there until March 21, 1888, during which time I closed out the stock of books left at that place. I sold what I could; brought about ten dollars' worth with me, and the balance I sent to the *Signs* Office. Of the tracts and pamphlets I brought with me (and I supposed I had a large supply), I find nearly all are used up already. I have sent quite a large number by mail to different parts of the country. The postage is high.

I never saw people read our publications better than they do here. I put up a distributer, labeled, "Read and Return," in 1 which I put eighty pamphlets, and I am beginning to think I will never see one of them again; but I am glad to have them read, and would rather pay for them myself than not have them circulated, for they are stirring up things wonderfully.

You may rest assured that I will use our publications with great discretion and to the best advantage, and will try to see that there is nothing lost or wasted.

I have no bill against the Conference aside from my time, which began Dec. 7, 1887, when I left you last fall. I keep up all expenses of the mission work by subscription and book sales. I have more than done this thus far, and believe I can do it right along. [This has reference to profits alone.]

Now I wish to speak of the ship-work on the Asiatic coast, which is a very important work indeed. With the exception of the ocean mail-steamers, I find very few ships that have ever heard of our books and publications. Here the ships are not allowed to come to the wharf at all, but are obliged to load and unload by lighters. In this respect it is different than on the United States' coast. The harbor is about ten miles square, and the vessels are anchored all over it. The *sampan*, or boat-hire, comes to about $150 a year. This is an unavoidable expense, and cannot be helped. If the Conference will pay this or a part of it, it will help me in the work.

Bro. Olson has been with me from the first; and, although he gives his time to the work, he is some expense to me. I do not complain, however, for it takes two to manage the work here, and I do not know how I could get along without him. It is just the work he needs, to give him the necessary experience. What a wonderful work the Lord has done for him in so short a time! He has quit the sea forever, and is so careful, saving, and contented—so different from what he used to be. He talks some of trying to get back to his home in Sweden.

It does seem to me that there should be some ship missions, similar to this, started immediately in Shanghai, Yokohama, and Singapore. It seems to me that this should have been taken hold of at least five years ago. If it had been, how different it would be here now. We should have a home among our own people here.

Your brother in the work,
A. LA RUE.

From the following, we see that there are in our foreign mission fields:—

Preachers: 17 Americans, 9 native, total, 26; licentiates: 1 American, 6 native, total, 7; editors and office managers: 7 American, 5 native, total, 12; Bible workers: 10 American, 4 native, total, 14; canvassers (all but six of whom are native): 50 male, 50 female, total, 100; workers in printing-offices not otherwise counted: 30 male, 24 female, total, 54. This gives a total of 213.

Forty of these are laborers who have been sent from America, and of the 172 native workers, 22 are preachers, editors, and Bible workers; 96 are canvassers, and 54 are employes of the printing-houses.

As the question has been asked, "What will it probably cost to maintain our foreign missions on their present scale of work?" and it seems very desirable to know beforehand how much money we need to raise during the year for this work, we have endeavored to examine the accounts of the year, comparing them with the amounts paid our missionaries in 1887, in order to secure an approximate estimate of next year's expenses, provided we make no addition to our present corps of workers. Our estimate is as follows:—

Australian, 5 native, 4 Am. laborers,	$2,060 00	$4,730 00	
British, 9 native, 9 Am. laborers,	1,175 00	6,861 00	
Cent. Eu., 27 native, 5 Am. laborers,	3,500 00	4,286 32	
Scandinav., 7 native, 6 Am. laborers,	1,551 00	5,127 49	
South Afric., 2 native, 4 Am. laborers,	1,620 05	1,320 30	
Total,	$9,906 05	$22,315 11	

To this may be added:—

Annual loss on *Present Truth* (16-page semi monthly),	$1,200
Rent on British Mission office, sales-room and M. T. school,	1,300
Loss on the Fr. and Germ. journals pub. at Basle,	1,800
Loss on Scandinav. journals, pub. at Christiana,	800
Expense of maintaining the missionary ship, with a crew of 5 men, and 4 competent laborers,	3,500
Total,	$8,600

To this might be added the probable expense of some of the most important enterprises in which we ought to engage at once:—

A city mis. and canvassing school in Hamburg,	$2,000 00
For ship mission work,	1,000 00
To send and maintain 3 laborers in Russia,	1,700 00
To issue Russian publications (tracts, pamphlets, and letters)	2,500 00
To issue tracts and leaflets in other tongues in which we now have nothing,	2,500 00
	$9,700 00
Grand Total,	$40,625 11

Our brethren sometimes ask, "Will the cause in these mission fields ever be self-sustaining?" In Switzerland it is so nominally; in New Zealand it is the same; in Victoria, Australia, it would be so, if the brethren confined their labors to that colony; but Victoria is only one of the five Australian colonies, and shall we expect the three or four churches of that colony to bear the burden of sending the truth to New South Wales, to South Australia, to Queensland, and to Western Australia? This example illustrates the whole question. Our churches raised up in foreign lands are just as faithful as our American brethren, in paying their tithes, and are liberal according to their ability in sustaining missionary enterprises. Shall we stand quietly by, waiting for the cause in these countries to gain strength to carry the message to the great mission fields around? Or will the American brethren continue to use the experience and financial strength which God has granted them in pushing forward the work in foreign lands? It seems to me there can be but one answer to such a question.

There is a most promising field now open in Holland,

Shall we furnish the necessary means to issue the publications needed in this country? I believe our brethren will say, "Yes."

Another question which is sometimes raised is this, "Will our mission printing-houses ever be self-sustaining?" The answer is much the same as that about the missions. The larger books being published, pay their way; but there is not sufficient profit on these to bear the expense of translating and publishing new books. There is now a great demand for tracts in the Russian language. The expense of translating and publishing these will be considerable, and the returns for the first year or two will be very slight.

There is a call for books in the Polish and Hungarian languages, also, in the Finnish, Armenian, Portuguese, Spanish, Greek, Chinese, Indian, Hawaiian, and the native tongues. Shall we print them? Or shall we wait till our office in Basle can save enough money from the sale of the few German and French books which are now paying a small profit, to bear the expense of this new enterprise?

Every new book of considerable size requires $1,000 or $2,000 of capital to meet the expense of translating and type-setting, and to buy the stock upon which it is printed. The "History of the Sabbath" in German and French is now in process of publication. This large work put into two languages will require $2,000 or $3,000 of capital. Shall we go forward with the publication? Or shall we stop for lack of means? This illustrates the publishing problem as it presents itself in each of the mission offices. I believe we should be profoundly thankful that the Lord has opened the way, so that our books will sell in these mission fields.

We see that new books will constantly be called for in those countries where work is now most successful, as well as for the new fields not yet entered; and as the publication of each new work requires capital, we shall need to set apart each year a liberal sum for this purpose.

The Australian work can probably be carried on with Australian capital, and it may be that the increase in the African stock can be provided for in the same way; but the Scandinavian house will no doubt require an increase of $3,000 or $4,000 dollars in its stock.

The advantages of doing the printing for Great Britain and the colonies, in London, are such that we believe $10,000 should be invested there, and as much more in the work at Basle.

The past year has witnessed some increase in the number of Sabbath-keepers in the Scandinavian countries. A tent-meeting has been held in Sweden, conducted by J. M. Erikson. They have had a large hearing, and some eighteen or twenty have begun the observance of the Sabbath. Two churches have been organized up to the present time, one at West Boda, with sixteen members, and one at Gelle, with fourteen members. The whole number baptized during the year is forty-seven. A good degree of interest is manifested in many places to hear the truth. The churches have not received the help so much needed, especially in the line of the tract and missionary and the Sabbath-school work. Since the close of the mission school, twenty-eight colporters have been at work, and they have had a good degree of success, so that with a little encouragement they have paid their own way. The aggregate amount of book sales up to September 1, as nearly as we can learn, amounts to $5,410.09. Sweden seems to be a good field for labor, but we lack both men and means to push the work as would be desirable.

In Denmark, also, an increase of interest is manifested. A tent-meeting has been held at Holbek the past summer, with a good degree of interest. Quite a number have begun to obey the truth. One new church was added to the Conference. The whole number baptized was forty. Since the close of the mission-school, fourteen colporters have been at work. The amount of book sales was about $558. Here, too, we find many calls for labor, and a rising interest in a number of places. The obstacles in the way of the canvassing work are very great, as the law of the land is opposed to us in selling books the way we do. Here also the tract and missionary work, and the Sabbath-school work have been neglected. The reason for this neglect is that we have not been able to get around to these branches of the work.

In Norway we cannot present so much apparent success, yet there are many encouraging features. Since the close of the Conference, Bro. Brorson has labored in the northern part of the kingdom, where he has met with very encouraging success. On different islands there, he has found people very much interested to hear the truth. In one place eighteen had begun to obey the truth, at his last writing. There are also Sabbath-keepers at other places, and many other open places in which to present the truth. Also in the south of Norway we find an interest is being awakened at different places. Much could be done, if we only had the needed laborers and means with which to carry the work forward. Here in Norway we have seven active colporters. Since the close of our mission-school, they have disposed of about $1,461.21 worth of books. All of them are of good courage, and some of them are meeting with very good success for this country. Besides this, there are others working mostly for our health paper, some of whom are not of our people.

A GENERAL GLANCE OR SUMMARY OVER THE PAST YEAR.

We have now, in all, 24 churches, with a membership of 766; and of scattering Sabbath-keepers not yet organized into churches, 265, making a total of 1,031 Sabbath-keepers. Still this is not complete, as a number have embraced the truth more recently who have not been placed with these figures. We now have 40 colporters, and 8 ministers. We have sold about $8,063 worth of books, wholesale. We have printed 4,000 "Life of Christ," Swedish; and 4,000 "Life of Christ," Danish; 4,000 Swedish "Home Hand Books," and 4,000 Danish; the number of tracts and pamphlets, Swedish and Danish, different sizes, from a four-page tract to the largest size of pamphlets, 135,000 copies; have printed 24,000 *Tidendes*, 24,000 *Harolden*, 90,000 Danish *Health Journal*, and 50,000 Swedish *Health Journal*. Have 4,000 subscribers for the Danish *Health Journal*, and about the same for the Swedish; and with the blessing of God our courage and prospects are good.

Bro. White stated that the question would doubtless be raised whether our foreign publications might be made self-supporting.

Under the existing state of things, this would be impossible. Papers are published very cheaply in Europe, especially in England, and in order to sell our publications there at all, they must also be furnished at a very low rate,—so low that, with a small edition, as we now publish, there must be a constant financial loss. If we could publish in editions of 100,000 or more, the foreign papers would be self-supporting.

The necessity of establishing schools in the various countries of Europe, where our young people can be properly educated in the work, was also dwelt upon by the speaker; this at the present time seems to be an absolute necessity. The work will be greatly retarded there unless such schools can be established.

With reference to furthering the Conference business, it was—

Moved, That the regular program of proceedings be suspended for to-day, and another meeting of the General Conference be held at 2:30 P. M., and the International T. and M. Society at 4 P. M.

This motion was carried, and the Conference adjourned to 2:30 P. M.

Conference again convened at 2:30 P. M., as per adjournment. Prayer by I. D. Van Horn. Minutes approved.

The Chairman called attention to the important points made in the Foreign Mission Secretary's report of the preceding meeting, and called upon Bro. Conradi to speak in regard to the education of workers for the European field. Bro. C. entertained the Conference for about forty-five minutes with an account of the methods resorted to there, to accomplish their work, the difficulties to be met, and the plans adopted to surmount them. He stated that they had sold upward of $10,000 worth of books in Central Europe, the past year. One hundred canvassers have at times been at work in that field.

The Chairman occupied the remainder of the time with an interesting account of the work in London and other parts of England, and the needs of the cause there. It was then—

Moved, That the report of the Foreign Mission Secretary be accepted.—Carried.

Adjourned to call of Chair.

SIXTH DAY'S PROCEEDINGS.

Tuesday, Oct. 23, 1888. Conference was called at 10:30 A. M. Prayer by J. B. Goodrich. Minutes approved.

The Committee on Resolutions presented the following partial report:—

Whereas, The Lord in his mercy has gone before us, during the past year, directing and aiding in the establishment of new missions in distant parts of the world, and also blessing and advancing the work in those already established; therefore—

1. *Resolved*, That we herewith express anew our gratitude for God's goodness, and our confidence and faith in the third angel's message, and that we pledge ourselves to support and further its dissemination in whatever way the Lord directs, whether it be in the starting of new missions, or the advancing of the work in those missions already established.

Whereas, There has been a lack of instruction to church officers, and a consequent failure in our churches on the point of proper discipline, and a lowering of the standard of membership; therefore,—

2. *Resolved*, That we urge the officers of the various State Conferences to provide at camp-meetings and all general meetings, instruction on what the Bible teaches as to church discipline, and on the duties of church officers and members; that all young ministers may be fully instructed on these subjects before being sent out to teach; and that it be considered the duty of ministers to give to companies about to be organized, thorough instruction on the duties which, according to the Scriptures, the members owe to one another.

Whereas, Many souls are lost to the cause of God for lack of proper encouragement, exhortation or reproof from those whose duty it is to look after the flock; therefore,—

3. *Resolved*, That we strenuously urge the officers of every church, and of the Sabbath school and the missionary society connected therewith, to meet together for prayer and counsel, as often as once a month; and that proper steps be taken by the officers to ascertain the standing both spiritual and temporal, of every member, so that assistance may be rendered when necessary.

Whereas, We recognize temperance as one of the Christian graces; therefore,—

4. *Resolved*, That we heartily indorse the principles of the American Health and Temperance Association, in protesting against the manufacture and sale of all spirituous and malt liquors, and in discarding the use of tea, coffee, opium, and tobacco, and that we urge upon all people the importance of these principles.

5. *Resolved*, That while we pledge ourselves to labor earnestly and zealously for the prohibition of the liquor traffic, we hereby utter an earnest protest against connecting with the temperance movement, any legislation which discriminates in favor of any religious class or institution, or which tends to the infringement of anybody's religious liberty; and that we cannot sustain or encourage any temperance party or any other organization which indorses or favors such legislation.

Whereas, Kind nursing and the alleviation of pain by the wise use of simple remedies, is one of the surest ways of reaching the hearts of people; therefore,—

6. *Resolved*, That we recognize the fact that a wide and promising missionary field is open before trained nurses who have a knowledge of Bible truth, together with tact and consecration; and further,—

7. *Resolved*, That, recognizing the good work which the Medical and Surgical Sanitarium is doing in its training-school for nurses, we recommend that the officers of the various Conferences seek out suitable young persons, and encourage them to attend the Sanitarium Training-school, in order to fit themselves for this branch of missionary work.

On motion to adopt this report, it was taken up for discussion. A motion to refer resolution two back to the committee was lost.

As resolution five was under discussion, the Conference adjourned to call of Chair.

SEVENTH DAY'S PROCEEDINGS.

Wednesday, Oct 24, 1888, 10:30 A. M. Prayer by J. E. Swift. Minutes approved.

A communication from Eld. Butler was read, in which he set forth the necessity of his withdrawing from all official responsibilities in the Conference, till he shall regain his health.

The discussion of resolution five, under consideration when the Conference adjourned, was resumed.

Moved, That resolutions six and seven be postponed, and made the special order on some evening when Dr. Kellogg can be present.—Carried.

An amendment was offered to resolution four, to add the words, "as beverages," after the words "spirituous and malt liquors," but was lost.

The report was then adopted. The Committee on Resolutions reported further as follows:—

Whereas, We see in the fast-increasing strength and influence of the National Reform Party, a menace to religious freedom in this country, and also a proof of the correctness of our positions; and,—

Whereas, Many are not aware of the results which will follow when this party shall secure its aims; therefore,—

8. *Resolved*, That we will awake to the importance of this question, and will put forth greater exertion to scatter the light of Bible truth upon it, by circulating the *American Sentinel*, and other literature of a similar nature; further,—

9. *Resolved*, That we believe it to be the solemn duty of our ministers and laborers to qualify themselves to present the correct views of the relationship between religion and the State, in their labors everywhere.

Whereas, Many have not the books of reference necessary to obtain full information on the subject of National Reform; and,—

Whereas, We deem the instruction given on this subject by Eld. A. T. Jones very important; therefore,—

10. *Resolved*, That we request that the same, or the principal part of it, be furnished in pamphlet form.

Separate action was taken on each resolution, and all were adopted.

The Committee on Finance reported as follows:—

Your committee appointed to take into consideration the financial wants of the cause, find that it requires not less than $50,000 a year to carry on the missions already established in different parts of the world. These missions have been established in the providence of God, and must be supported by free-will offerings from our people; and as we are permitted to carry the light of the third angel's message to the world, and sustain this important work by our means and our prayers, we offer the following suggestions:—

Whereas, The plan adopted for the last two years, of having a week of prayer in December, with important in-

Additional Documents

structions to be read each day to our people, has proved a great spiritual blessing to all our churches which have carried out the plans suggested; therefore, we recommend:—

1. That Dec. 15-22, 1888, be set apart by all our churches as a week of prayer.

2. That Sabbath, Dec. 15, be appointed as a day of fasting and prayer for our brethren and sisters in all parts of the world.

Whereas, We recognize that the harvest is great, and consecrated laborers are few, and the cause is languishing for devoted persons to fill responsible positions in all branches of the work; therefore, we recommend,—

3. That Sabbath, Dec. 22, also be set apart as a day of humiliation, fasting, and prayer, that God may raise up faithful laborers, and sustain those already in the field.

4. That appropriate articles or Bible readings be prepared to be read in all our churches, setting forth more definitely the wants of the foreign missions, and the dangers and duties of the present time.

5. That a council of church, Sabbath-school, and T. and M. officers be held on Sabbath, Dec. 8, to prayerfully consider this matter, and to lay definite plans to carry out the same successfully.

6. That a committee be appointed to make out a program of Christmas exercises to be sent to all our churches.

7. That on Monday evening, Dec. 24, or on Christmas Day, our people everywhere assemble in their respective places of worship, prepared to manifest their love for God and interest in his work, by making liberal donations to foreign missions.

Whereas, From all parts of the world, calls for work and laborers multiply, and missions in operation are suffering at present from lack of means and help; therefore, we recommend,—

8. That we herewith anew call the attention of our people everywhere to the provision made in the word of God in 1 Cor. 16:2; also to the resolution passed at our last General Conference, and most heartily recommend its execution.

9. We further recommend that the Executive Committee of the International S. S. Association be requested to furnish a series of S. S. lessons, to continue one quarter, or more, bearing upon the principles of love and sacrifice as exemplified by the life of Christ, and those whom God has made prominent in past ages in the work of saving men; also a series setting forth the Bible plan of supporting the ministry. And we further urge that these lessons appear as soon as consistent with arrangements already made.

10. That we urge upon all our ministers and Conference laborers the importance of becoming familiar with the work being carried on in the foreign fields, in order to be able to set the matter before our people in the proper light.

11. That they take a special interest in the Sabbath-school, and tract and missionary work, becoming familiar with all the *details*, so as to give practical instruction on these important matters.

C. H. JONES, *for* COMMITTEE.

Under a motion to act upon each recommendation separately, recommendation one was adopted, numbers two and three were referred back to the committee for further consideration; four, five, and six were adopted; and number seven was under consideration when the hour for adjournment arrived.

Adjourned to call of Chair.

EIGHTH DAY'S PROCEEDINGS.

Thursday, Oct. 25, 10:30 A. M. Prayer by A. T. Robinson. Minutes approved. Five more delegates joined the Conference.

The Committee on Finance reported, as a substitute for recommendations two and three, referred back to them, the following:—

Whereas, We recognize that the harvest is great and consecrated laborers are few, and the cause is languishing for devoted persons to fill responsible positions in all branches of the work; therefore we recommend,—

2. That Wednesday and Thursday, Dec. 19 and 20, be set apart as days of humiliation, fasting, and prayer, that God may raise up faithful laborers, and sustain those already in the field.

3. That Sabbath, Dec. 22, be observed as a day of thanksgiving and praise to God for blessings and mercies received during the past year; and that praise services be held in all our churches.

This substitution was adopted. The consideration of the original report was then resumed, and all was adopted.

The educational secretary, W. W. Prescott, at the call of the Chairman, made a verbal report of his work in that department. He gave a brief but interesting review of the steps taken in different parts of the country to forward our educational interests, and to bring all into unity of action.

The report was accepted, and the Conference adjourned to call of Chair.

S. N. HASKELL, *Pres.*

U. SMITH, *Sec.*

(To be continued.)

DENYING THE LORD THAT BOUGHT US.

IN the second epistle of Peter, second chapter, first verse, a class is spoken of as "denying the Lord that bought them." There are many ways in which we may deny our Lord. The degrees of denial vary all the way from a neglect to recognize some minor office of our Saviour, to a total and complete repudiation of him as the divine Son of God and the world's Redeemer. All denials of our Lord are sins of a grave character, and it becomes us to give candid and careful attention to the subject, in order that we be not guilty of offense in this particular.

An open and plain denial of the divinity of Christ, and of the validity of his claim as the Redeemer, cannot be mistaken. There is no occasion for any to be deceived by those who thus boldly and unequivocally deny the Lord; whoever gives assent to the positions taken by, and identifies himself with, them, does so with his eyes wide open, well knowing what he is about. It is not this class that is brought to view by the apostle Peter. He refers to those "who *privily* shall bring in damnable heresies." The Greek word here used, and which is rendered "who privily shall bring in," means properly, *to lead in by the side of others; to lead in along with others.* The false doctrines that Peter is warning against are those that are brought in along with others that are true. They are brought in "privily;" that is, either with a degree of intentional caution and secrecy, or of unintentional ignorance or misapprehension.

It is admissible to say that all doctrines, beliefs, or practices, that deny to Christ any of the offices that belong to him in any of his several capacities, come under the ban of the apostle; and the adherents of such doctrines, beliefs, or practices, should heed the warning given, otherwise their situation is a dangerous one. If made aware of the fact that they are "denying the Lord that bought them," they cannot reasonably hope to escape the "swift destruction" that is assured, unless they turn from the error of their ways, seek pardon for past transgressions in this particular, and thereafter endeavor to avoid falling into similar faults.

There are many papal doctrines that are such complete denials of Christ as to need little or no argument to convince candid minds; a mere mention of them is sufficient to show that they belong in the category of "damnable heresies" had in view by the apostle. Of such are the doctrines of mariaolitry, saint worship, papal infallibility, dispensations, transubstantiation, the mass, absolution, and others that might be mentioned.

There are doctrines that are held by many Protestants that are denials of Christ. The doctrine of inherent immortality denies to Christ the office of "Lifegiver;" for if man never dies, he has no occasion to look to Christ for immortality. The doctrine of immediate entrance, at death, of the righteous into a state of happiness, and the wicked into a state of misery, denies the resurrection and future judgment: for if human beings are thus summarily disposed of at death, there is no occasion for a resurrection and an after judgment. Thus are the words of Christ himself—"I am the resurrection"—denied, and his office as high priest in the second apartment of the heavenly sanctuary, rendered useless. The doctrine of the abolition of the law of God, denies in its entirety the whole work of Christ as the Saviour of mankind, and as the Advocate with the Father. It denies that there was any occasion for Christ to shed his blood for a lost race; for if the law is abolished, there can be no sin; and if no sin, then there is no occasion for "an advocate with the Father, Jesus Christ the righteous." If God's law could have been abolished, that consummation could have been reached by other means than by the death of God's only Son. All law-making powers have the same authority to abrogate or repeal laws of their own enactment, as they had to enact them.

But to come a little nearer home, it may be well to inquire if there are any particulars in which Christ is denied by those who do not hold to any of the dangerous doctrines above mentioned. Let us see.

It is very common to hear people speak in social meetings of their desire and determination to "perfect characters that shall be acceptable to God," or "that shall stand in the judgment." This can never be done; besides, if it could, it would be denying to Christ what he proposes to do for us. When our cases are called in the judgment, our own righteousness wil count for nothing. If it be shown in the heavenly records that our sins have all been confessed and forgiven, in and through the merits of Christ's blood, then his righteousness will be imputed to us, and thereby we shall become possessed of a character that will pass the test. The mistake is in entertaining the idea that we, by our own personal exertions, can become possessed of merits that will be *distinctively* our own. In Gal. 2:20, Paul says "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We are dependent upon God for our very inclinations to do right. "No man can *come* to me [Christ], except the Father which hath sent me *draw* him." John 6:44. We are dependent upon God in the exercise of our wills. "It is God which worketh in you both to *will* and to do of his good pleasure." Phil. 2:13. We can do "all things through Christ" who strengtheneth us (chap. 4:13), but *nothing* without him. Then all that is meritorious, whether visible in our words, acts, or general life conduct, is to be attributed to Christ. This is why Paul could say "Where is boasting then?—It is *excluded*. By what law? of works?—Nay; but by the law of faith." Rom. 3:27. If we could obtain merits that were distinctively our own, and such as would be recognized by God, boasting would not be excluded. He who hopes to be able to say, when his case is called in the judgment, that he has perfected a character that will stand the test, will most certainly be disappointed; he will find that he has been entertaining a false hope; he has denied the Lord that bought him.

Doubtless many who talk about perfecting characters that will stand the test of the judgment, do not mean just what they say; their *ideas* may be correct. They may realize that their own righteousness is and always will be as "filthy rags." Why, then, use incorrect terms in expressing their thoughts? "Out of the abundance of the heart the mouth speaketh." Those who, by their words, convey a wrong idea or an erroneous doctrine, may lead others to fully embrace it, and thus accomplish much harm. It is far better to have correct ideas respecting so important a matter as Christian life and conduct, and then we shall be more sure of using correct terms. What Christians should really strive for, is to have Christ developed in them to that extent that his characteristics will be visible in all they think, say, or do. Christ should be all and in all. They should not study themselves to see how much of merit, of goodness, and of virtue they have become possessed of, but to what extent they are living the life of their great substitute—Christ.

Another particular wherein a mistake is made, is in thinking that we can overcome sin. Many Christians speak of their desire and determination to overcome their sins. Expressions of this character may be heard in almost any prayer-meeting, and some people even pray to God that he will help them to overcome their sins. Although it may not be intended, such a faith as this is a denial of Christ. Sins are matters of the past; they are transgressions that we have committed. The only way in which sins are to be treated or disposed of, is by repentance, confession, pardon, and blotting out. Repentance and confession are ours; pardon and blotting out belong to God. If we secure pardon for our sins, it will be through the merits of Christ; and thus if it were proper to speak of sins as being overcome, it would be Christ who overcomes them, and not ourselves. If we could overcome our sins, there would be no occasion to seek forgiveness for them through the merits of Christ's blood. Hence, a hope of overcoming sins denies to Christ the office of securing pardon for them through his blood. Sinful tendencies may be overcome; but even in this, we can do nothing only as we have help from God for Christ's sake. As has been before remarked, we need to give constant and diligent study, in order that we do not deny the Lord that bought us, and thus subject ourselves to condemnation.

G. W. M.

—He that would speak well must learn to be silent; for to talk much is not eloquence, but prating.—*John Arndt.*

—O for hearts of fire, for zeal for souls, that if we do no more, we may plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls!—*Dr. Pussey.*

—There are two modes of establishing our reputation—to be praised by honest men, and to be abused by rogues—it is best, however, to secure the former, because it will be invariably followed by the latter. —*Colton.*

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., NOVEMBER 6, 1888.

URIAH SMITH, ... EDITOR.
L. A. SMITH, ... ASSISTANT EDITOR.
GEO. I. BUTLER, } . . CORRESPONDING EDITORS.
S. N. HASKELL, }

S. D. ADVENTIST GENERAL CONFERENCE.

NINTH DAY'S PROCEEDINGS.

SUNDAY, Oct. 28, 1888, 10:30 A. M. Prayer by R. A. Underwood. Minutes approved.

There being no other business before the meeting, it was—

Moved, That the Chair appoint a committee of five, to take into consideration the city mission work for the coming year.—Carried.

The following brethren were appointed: R. A. Underwood, E. W. Farnsworth, W. C. White, C. Eldridge, G. G. Rupert.

Resolutions six and seven of the report of the Committee on Resolutions, which were postponed until such time as Dr. Kellogg could be present, were called up for consideration, and the Doctor being present, he was requested to speak upon the question presented in the resolutions. He gave an interesting talk on the work of the Sanitarium Nursing School, and the wide field of usefulness that is open before proper persons in this direction.

The resolutions were then unanimously adopted.

The report of the Home Mission Secretary, E. W. Farnsworth, being called for, he presented the following:—

There are twenty-two city missions represented in the report for 1888, against thirty-four in 1887. Fourteen have been discontinued or merged into the church that has been raised in the place. London and Liverpool were included in the report last year; but this year are included in the report of foreign missions. Sixteen of the missions report 526 persons embracing the truth since they were started, and almost one-half, 258, during the last nine months, the time covered by this report.

According to reports, there are 131 workers engaged in Bible work, or have been some time during the year. They have made 43,021 visits, with 10,353 families.

They have held 12,037 Bible readings, with 16,399 persons. During the nine months past, they have obtained 4,475 yearly subscriptions for our periodicals and 644 for less than a year, making 5,119 in all. They have sold 2,339 subscription books, and sold, loaned, and given away 1,560,111 pages of books and tracts, and in different ways have distributed 24,237 periodicals. The amount of sales on books is $7,674.40; paid for rent, $1,453.47; for other expenses, not including board of workers, $7,121.32; the amount of tithes paid by the missions, including mission workers and those who have embraced the truth through them, $4,997.20. The amount of donations to other enterprises is $1,855.25, making $6,852.45, in all.

The following report was also given by the Home Mission Secretary:—

BRIEF HISTORY OF THE CHICAGO MISSION TRAINING SCHOOL.

It has been a little over four years since this school was opened. Over one hundred laborers who have received more or less instruction therein, are now working in eighteen different States and in six countries.

Over one hundred persons have fully embraced the truth, and a large number are now interested.

The church in Chicago numbers ninety-two members.

The mission has donated to foreign mission work, $1,263.-96; to home work—Chicago building fund, etc.—$1,224.-65; and has paid about $1,200 tithe.

The present plans are to receive principally ladies, and men and their wives.

These persons must have a good experience at home first. They must be converted, and give evidence of devotion, and show some ability to teach. The mission is not a place to send unconverted youth to get them under a good influence. The workers must not be burdened with this kind of work.

We have connected with the Bible work, systematic visiting of the sick and poor. There are four weekly tract societies in the city, and one at Pullman. Home and foreign missionary work is attended to through correspondence, also outside missionary work of every kind.

Regular instruction will be given by competent nurses from the Sanitarium, in the treatment of common diseases, also a series of lessons in physiology and hygiene, public and private Bible readings, practical religion, morning talks and readings on the subject of repentance, conversion and faith.

A new building is now in process of erection at Nos. 26 and 28 College Place. It will contain about thirty rooms, one a chapel, 28 x 40 feet, capable of seating about 300 people. The building will be heated by steam, with passenger elevator. The water for the entire house and elevator is furnished free by the city. There will be no State or city tax upon the property.

Out of the number who have embraced the truth, sixteen are devoting their entire time, and three a portion of their time, to some branch of the work; making nearly one fifth of the entire number laborers in the message.

The Secretary remarked that he had had but little time to devote to his work, as his time had been largely devoted to other work for the Conference.

A full report, he said, would show that fully 1,000 persons have been converted to the truth since these missions began their work. And in Chicago 1,500 subscriptions were taken for *Good Health*.

The report was adopted; and the Conference adjourned to call of Chair.

TENTH DAY'S PROCEEDINGS.

Tuesday, Oct. 30, 1888, 10:30 A. M. Prayer by A. T. Jones. Minutes approved. The statistical reports from the State Conferences, so far as received, were read for correction, and a few corrections were made.

The Committee on Distribution of Labor made a partial report as follows:—

The Committee on the Distribution of Labor would respectfully submit the following report, recommending,—

1. That J. W. Bagby, of Kansas, go to North Carolina, and make that his field of labor.

2. That T. H. Gibbs, of Louisiana, labor in the Nebraska Conference.

3. That J. M. Rees, of Tennessee, make Indiana his field of labor.

4. That R. S. Donnell, of Missouri, go to Tennessee to take the place made vacant by Bro. Rees, and to take the oversight of the work in Kentucky.

5. That S. H. Lane, of Georgia, go to New York and labor in that Conference.

6. That M. G. Huffman, of Virginia, occupy the field made vacant by Bro. Lane.

7. That B. F. Purdham, of Indiana, make Louisiana his field of labor.

8. That G. H. Rogers, of Illinois, labor in the Upper Columbia Conference.

9. That W. B. Hill, of Minnesota, go to Iowa and labor in that State.

10. That W. A. Colcord, of Iowa, go to Battle Creek to connect with the REVIEW AND HERALD Office.

11. That H. R. Johnson, of Iowa, return to Wisconsin, and make that State his field of labor.

12. That O. A. Johnson, of Montana, attend Eld. Matteson's training-school in Chicago, and then make Iowa his field, and labor exclusively in the Scandinavian language.

13. That John Covert, of Indiana, connect with the Michigan Conference, and labor in that field.

14. That C. W. Flaize, of Kentucky, make Minnesota his field of labor.

15. That, in harmony with the request of J. H. Durland, now laboring in England, we recommend him to return to this country, and labor in Ontario, under the direction of the Michigan Conference.

16. That E. W. Whitney, now in Basel, make Great Britain his field of labor, as soon as he can be spared from his work in Basel.

17. That H. M. Kenyon, of Michigan, labor in the Kansas Conference.

18. That J. S. Shrock, of Pennsylvania, go to Germany to labor in that country.

19. That L. R. Conradi spend several months in this country, holding institutes for the instruction of German canvassers.

20. That D. H. Oberholtzer, of Indiana, go to Pennsylvania to labor among the Germans.

21. That John Gibson, of California, go to London as book-keeper and to assist in the management of the Office there.

22. That R. F. Andrews, of Illinois, labor in Indiana.

23. That M. B. Miller, of Michigan, take charge of the work in Nova Scotia.

24. That W. S. Hyatt, of Wisconsin, go to Texas to take the presidency of the Conference and T. and M. Society there.

25. That O. C. Godsmark, of Georgia, make Illinois his field of labor.

26. That C. P. Haskell, of Colorado, labor in the Kansas Conference.

27. That E. P. Auger, of Central Europe, return to this country, to labor in the French canvassing field.

28. That D. T. Bourdeau go to Canada, to labor among the French, under the direction of the Michigan Conference.

29. That the Pennsylvania Conference take charge of the work in New Jersey.

30. That A. T. Jones, if the way opens, visit Boston, Chicago, and other points, where local Conferences can secure suitable places to reach the masses of the people, and present the subject of religious liberty.

31. That R. A. Hart return to Norway to assist O. A. Olsen in the management of the Scandinavian printing-house.

32. That B. M. Shull, of Wisconsin, engage in the Scandinavian work, under the direction of the General Conference, and that if possible, he go to Norway within six months, to labor in the publishing house there.

33. That Rasmus Petereon, of Minnesota, spend a season at the REVIEW AND HERALD, with a view, after the benefit of such experience, to connect himself with the printing-house in Christiana, Norway.

34. That M. C. Wilcox, of New York, go to the *Signs* Office, to assist in editing the *Signs of the Times*.

35. That J. W. Scoles, of Idaho, go to Oakland, Cal., to connect with the *Signs* Office.

36. That May Taylor, of Central Europe, go to England, to labor in Bible work.

37. That Eld. J. F. Hansen attend the training-school in Chicago, then go to Denmark to labor in the great Scandinavian field.

Under a motion to adopt and act upon each item separately, No. 9 was referred back to the committee; a motion to refer No. 18 back, was lost. No. 19 was amended by adding the words, "and workers." Nos. 28 and 29 were referred back to the committee. With the exceptions above named, all were adopted down to No. 30, action on which was pending when the Conference adjourned to call of Chair.

ELEVENTH DAY'S PROCEEDINGS.

Wednesday, Oct. 31, 1888, 9 A. M. Prayer by F. D. Starr. Minutes approved. The report of the Committee on the Distribution of Labor was resumed, and the remaining recommendations adopted, with the exception of No. 31, which was deferred for further consideration.

The Committee presented the recommendations referred back to them, as follows:—

9. That W. B. Hill, of Minnesota, go to Nebraska, and labor in that Conference.

28. That D. T. Bourdeau go to Canada to labor among the French in that country.

No. 9 was again referred back to the committee, and No. 28 was adopted.

The Committee then presented the following additional report:—

38. That the canvassing company in Iowa, consisting of M. W. Lewis and wife, Arthur Hur, N. P. Long, Willis Adams, Lewis Star, and Laura Farris, make Maryland and Delaware their field of labor during the coming year, beginning work in the city of Baltimore; and that M. W. Lewis act as State agent.

39. That S. F. Reader and E. Robb, with their wives, move from Kansas to West Virginia, there to engage in the canvassing work, S. F. Reader to act as State agent.

40. That C. D. Wolf and wife, and J. E. Frazee, of Kansas, remove to North Carolina, to engage in the canvassing work; C. D. Wolf to act as State agent.

41. That A. F. Harrison and wife, J. B. Thayer, Thomas Stewart, Ben. Hensley, and Moses Edwards, remove from Kansas to Louisiana, there to engage in the canvassing work; A. F. Harrison to act as leader of the company. And we further recommend that I. Q. Reynolds and wife, of New Orleans, connect with this company.

42. That Chas. F. Curtis devote his entire time to the canvassing work, acting as State agent for Georgia and Florida; and that Chas. E. Giles and Wm. Fenner, of Michigan, and Luther Harmon, of Indiana, make Georgia and Florida their field of labor.

43. That J. H. Dortch devote his entire time to the interests of the canvassing work in Tennessee.

44. That the Indian Territory be given to Kansas, as a canvassing field.

45. That Wm. Arnold return to Great Britain in the early spring.

By amendments, the name of Geo. Winn was added to the company named in No. 41, and South Carolina was added to the field specified in No. 42.

The report was adopted.

The Committee on Nominations reported, recommending that the following persons be elected to the offices named:—

For President, O. A. Olsen; Secretary, U. Smith; Corresponding Secretary, W. H. Edwards; Home Mission Secretary, Geo. B. Starr; Foreign Mission Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay; Executive Committee: O. A. Olsen, S. N. Haskell, U. Smith, W. W. Prescott, W. C. White, E. W. Farnsworth, and R. M. Kilgore.

For Book Committee: W. C. White, U. Smith, R. M. Kilgore, W. W. Prescott, A. T. Jones, E. M. Morrison, C. Eldridge, J. H. Kellogg, E. W. Farnsworth, J. G. Matteson, F. E. Belden, A. T. Robinson, C. H. Jones.

For Officers of the General Conference Association of S. D. Adventists: Geo. I. Butler, U. Smith, A. R. Henry, W. H. Edwards, Harmon Lindsay.

For Labor Bureau: A. R. Henry, C. Eldridge, H. W. Kellogg.

A motion was made to substitute the name of L. R. Conradi for that of R. M. Kilgore, on the Conference Executive Board, but was lost.

The report was adopted, each nomination having been voted upon separately. It was then—

Moved, To reconsider the election of W. W. Prescott to the Conference Executive Board; which was carried.

An amendment was then offered, substituting the name of Geo. I. Butler for that of W. W. Prescott, and an amendment to the amendment was presented, substituting the name of R. A. Underwood for that of Geo. I. Butler. After a lively discussion, the amendment to the amendment came to a vote, and was lost.

The Conference then adjourned to call of Chair.

S. N. HASKELL, *Chairman*.

U. SMITH, *Sec.*

(*To be continued.*)

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., NOVEMBER 13, 1888.

URIAH SMITH, ... EDITOR.
L. A. SMITH, ... ASSISTANT EDITOR.
GEO. I. BUTLER, } . . CORRESPONDING EDITORS.
S. N. HASKELL, }

S. D. ADVENTIST GENERAL CONFERENCE.

ELEVENTH DAY'S PROCEEDINGS (*continued*).

WEDNESDAY, Oct. 31, 1888, Conference was again called at 5:30 P. M., Prayer by S. H. Lane. Minutes approved. On account of the nearness of the hour for the regular evening service, it was—

Voted, To suspend the rules in reference to the regular order of business, and consider matters of a more general nature.

E. J. Waggoner then introduced the following business:—

In behalf of the California delegation, I present the following resolutions, which were adopted at the late session of the California Conference:—

Whereas, In the Blair amendment to the national Constitution, and the accompanying national Sunday-bill, there are now pending the very things for which we have so long looked, as that which will surely make the image of the papacy against whose work the third angel's message pronounces its solemn warning; therefore,—

Resolved, That these things should arouse every Seventh-day Adventist, and that they shall arouse us to such earnestness as never before—even such diligence and earnestness as the fearful importance of the third angel's message demands.

Mr. H. L. Adams, an attorney who had carefully examined the Blair Sunday-bill, now before the Congressional Committee, offered the following resolution, which was unanimously adopted by the Conference.

Be it resolved, That this Conference call the attention of the National Conference of the Seventh-day Adventists to the urgent necessity of sending a delegation to appear before the United States Senatorial Committee on Education and Labor, to use all reasonable efforts to secure the defeat of the following senate bills; namely:—

A resolution dated May 25, 1888, and entitled, "A joint resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools;" and further,—

A resolution dated May 21, 1888, and entitled "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship."

On the grounds that the said bills are opposed to the common interests of humanity, and the freedom of religious worship intended to be guaranteed to the citizens of this great republic by its founders and defenders, and that the adoption of said bills would mark a broad and distinct advancement toward the union of church and state.

And be it further resolved, That the California Conference ask the appointment on said delegation of Eld. A. T. Jones, as one whose diligent study of this question has made him fully competent to perform such work.

In view of this, I offer the following resolution:—

Resolved, That this Conference appoint a delegation of three, of which Eld. A. T. Jones shall be one, to appear before the Senate Committee on Education and Labor, at the next session of Congress, and in the interests of religious liberty, to use every reasonable effort to secure the defeat of the Blair bill.

The resolution was adopted, and the appointment of the two remaining members of the delegation called for in the resolution, was left to the General Conference Committee.

The question as to who should take the offices made vacant by the removal of D. H. Oberholtzer from Indiana to Pennsylvania, was left with the Committee on Distribution of Labor.

The Committee on Resolutions submitted the following additional report:—

Whereas, We believe that the work of the third angel's message should ever be progressive, reaching out to and filling unoccupied fields; therefore,—

11. *Resolved*, That we heartily approve the action of the Pacific Press Publishing Co., in establishing a branch office in New York, and also the proposal of the REVIEW AND HERALD Office to establish branch offices in Chicago, Toronto, and other points.

Whereas, Books and tracts published in America do not meet with the favor in England and English colonies that the same publications would if they were published in England, besides being more expensive; and,—

Whereas, The English Mission is not prepared to assume the burden of general publishing; therefore,—

12. *Resolved*, That we recommend the immediate establishment by the REVIEW AND HERALD Office of a branch office in London, in order to relieve the English Mission of the burden of publishing books and tracts, and to facilitate their general circulation.

Whereas, Hamburg is the most important seaport on the continent of Europe, the chief commercial city of the German Empire, and one of the principal ports of emigration; therefore,—

13. *Resolved*, That it is the sense of this Conference that a ship and city mission should be established there as soon as possible.

14. *Resolved*, That we express our gratitude to God for the success of the canvassing work during the past year; and to the end that the work may be made yet more effective; further,—

15. *Resolved*, That we recommend that the State agents organize their canvassers into companies whenever it is practicable to do so, and appoint suitable persons as leaders.

Whereas, Those who engage in canvassing for our religious publications should be such persons as will properly represent the truth; therefore,—

16. *Resolved*, That no person shall be appointed to sell our religious subscription books who is not properly recommended to the State agent or known by him to be a suitable person.

Whereas, The principles of health and temperance reform are an important and essential part of the third angel's message; and,—

Whereas, The Health and Temperance Association is engaged in active efforts to promulgate these principles; therefore,—

17. *Resolved*, That we hereby urge upon all our people the duty of becoming intelligent upon these subjects, by the careful reading of the "Testimonies" and other literature, and of putting into practice the principles taught; and,—

18. *Resolved*, That we encourage the organization of health and temperance societies, and urge our people to join them and to co-operate with the efforts made to advance this branch of present truth.

Whereas, Our much esteemed brother, Eld. Geo. I. Butler, who has occupied the position of President of the General Conference for many years, and borne other heavy burdens in connection with the cause, now feels compelled, on account of failing health, to lay off these heavy responsibilities; therefore,—

19. *Resolved*, That we express our appreciation of his faithful labors in the past, and our heartfelt sympathy with him in his present affliction, and hope and pray that he may be raised up to his former health, and be spared to the cause which needs his counsel, gained by valuable experience.

Whereas, A daily *Bulletin* of the proceedings of the General Conference is now felt by the delegates to be a necessity; and,—

Whereas, There are thousands of our people who cannot attend General Conference, who anxiously desire to know what is done from day to day, and who desire more full accounts than a secretary's report of the business transactions; therefore,—

20. *Resolved*, That it is the sense of this body that the *General Conference Daily Bulletin* should be published at every session of the Conference; that it should be of a size sufficient to admit the insertion not only of a full account of all the business meetings, but also of an outline of the principal sermons preached and the general instruction given; and that early in each year, the General Conference Committee choose an editor, and make all other necessary arrangements for the *Bulletin*, so that the price may be published, and a subscription list be secured in advance.

On motion to adopt, Nos. 15 and 16 were referred to the International Tract Society, and the remainder were adopted. No. 19, after adoption by the delegates, was unanimously indorsed by a rising vote of the whole congregation.

The following resolution was added by A. T. Jones, and adopted:—

21. *Resolved*, That the General Conference express its appreciation of the generous act of Bro. N. T. Burgess, of Honolulu, in providing the missionary ship for Eld. Cudney to go to the islands of the Pacific; and we pray the blessing of God upon him and his, and upon the ship and her crew, and that she may have a prosperous voyage throughout.

The report of the Treasurer of the General Conference Association, which was referred back to him, was again presented, and adopted, that portion which referred to resources and liabilities being withdrawn for further consultation with the General Conference Committee.

Adjourned to meet in the vestry at 7:15.

7:15 P. M. Met as per adjournment. Prayer by R. A. Underwood. It was moved and carried that the time of final adjournment be fixed at noon, Sunday, Nov. 4. Minutes read and approved.

The regular business of the Conference was resumed. The pending question being on the adoption of the amendment substituting the name of Geo. I. Butler for that of W. W. Prescott, as a member of the Executive Committee of the Conference, the vote was taken by yeas and nays, and was carried by a vote of 40 to 30. This was afterward made unanimous. It was then—

Moved, To reconsider the election of E. M. Morrison, on the Book Committee. This was carried, and E. J. Waggoner was elected in his place.

A series of resolutions was introduced by E. W. Farnsworth, which being waived till the following meeting, will be found, numbered in their order, in the record of that meeting.

The election of U. Smith as secretary of the Conference was then reconsidered, and Dan T. Jones was elected to the place, and to act also as private secretary to the President of the Conference.

The election of W. H. Edwards as a member of the General Conference Association Board was also reconsidered, and J. Fargo was then chosen to the place.

The following resolution was introduced by R. A. Underwood:—

Whereas, The expenses attending this Conference have been unusually heavy upon the Minnesota Conference; therefore,—

26. *Resolved*, That we recommend that each Conference be invited to help bear this burden, by paying the expense of its delegates while here.

This was amended to read, "that each Conference donate what it shall feel disposed to, toward the Minnesota school, at Minneapolis, Minn.," and was then adopted.

Adjourned to call of Chair.

TWELFTH DAY'S PROCEEDINGS.

Thursday, Nov. 1, 1888, 10:30, A. M. Prayer by J. G. Matteson. Minutes approved.

The resolutions waived at the preceding meeting were called up, and referred to a committee consisting of H. W. Miller, Geo. B. Starr, E. W. Farnsworth, S. H. Lane, F. E. Belden, who subsequently reported as follows:—

22. *Resolved*, That we indorse resolutions one to nine, inclusive, adopted at the last session of the General Conference, relative to city-mission work, recorded on pages 43 and 44 of the Year Book; offering the following amendment to resolution five, that the clause now reading, "and that they shall pass a satisfactory examination before an examining board of three," be made to read: "and that they shall pass a satisfactory examination before an examining board of three, or on blanks furnished by them."

23. *Resolved*, That we urge upon all our Conferences the necessity of raising a city-mission fund sufficient for the education of workers, and for carrying forward mission work, as recommended in the foregoing resolutions.

24. *Resolved*, That we indorse the action of the Illinois Conference in the erection of the new building in Chicago, suitable for a central training-school for city and foreign missionaries, in harmony with the advice of the General Conference Committee.

25. *Resolved*, That we recommend the States adjacent to Illinois, that have not already been advised by the General Conference to establish general training-schools, to give their encouragement and support to the Chicago Mission Training-school, by sending suitable persons there to be educated for labor in different fields.

L. R. Conradi reported as follows, for the committee on the education of persons of foreign nationalities for the missionary work:—

Your committee appointed to consider the educating of persons of foreign nationalities for missionary work, find a great need in this direction, and would recommend the following:—

Whereas, The laborers for the Old Country, where the work is but just begun, are principally supplied from the United States; and,—

Whereas, Laborers raised up in Europe are often obliged to leave their native land on account of the military service; and,—

Whereas, Many fields in America have never been entered, and we are doing but little for the multitudes that are continually streaming into our country; and,—

Whereas, The lack of missionary instruction in foreign languages has caused many of the young people of different nationalities in this country to be educated in the American mission for work among the Americans, whereby much talent is lost to the foreign work; therefore,—

1. *Resolved*, That institutes for the instruction of laborers in the foreign languages, be held from year to year in this country, those for the coming year to be located as follows:—

One for the Scandinavians, in Chicago; one for the Germans, in Milwaukee; also that a French department be connected with the American mission in St. Louis, as soon as suitable help can be secured.

2. *Resolved*, That these institutes shall be under the supervision of the General Conference Committee, and that the direct management of each should be in the hands of a committee of five, of whom the president of the Conference in which the institute is held, and the principal teacher, sent by the General Conference Committee, shall be members.

3. *Resolved*, That all persons applying for admission shall be recommended by their respective Conference committees.

4. *Resolved*, That the following branches shall be taught: the Bible, missionary work in general, canvassing, reading, grammar, and book-keeping.

5. *Resolved*, That the students pay for their board and lodging, and be permitted to have the profits from their canvassing; and,—

6. *We further recommend*, That similar institutes be held in the different missions of Europe.

7. *We recommend*, That whenever it is deemed necessary by the Mission Board and the General Conference Committee, to establish permanent schools in such places as Chris-

tianis, London, and Basel, appropriations be made by the Committee, from the mission funds, as may be necessary, to assist in securing rooms for these schools, and teachers for those departments organized especially to educate and train laborers for the various branches of mission work.

Whereas, There are in all parts of our country families and individuals, capable of doing missionary work for those speaking foreign languages, but who, on account of their isolation from others of their tongue, are doing little or nothing; therefore,—

8. *Resolved*, That we recommend that an earnest effort be made by our ministers, Conference officers, and tract society officers, to search out all such, and put them in communication with the Corresponding Secretary of the International Tract Society, who shall, through her assistants and members of her class of foreign secretaries, encourage them to engage in some branch of missionary work.

The first resolution of the foregoing report was adopted, and the Conference adjourned to call of Chair.

Met again at 2:30 P. M. Prayer by J. Fargo. Minutes approved.

The remainder of the report under consideration was adopted.

The Committee on Distribution of Labor reported further, recommending as follows:—

46. That D. T. Jones, of Missouri, go to Battle Creek, to assist the acting President of the General Conference in his correspondence and in his labors in the interest of the cause at large.

47. That E. A. Merrill, of Minnesota, go to Illinois to labor in that Conference.

48. That C. H. Bliss, of Illinois, make Minnesota his field of labor.

49. That M. H. Gregory, of Minnesota, go to Kansas to labor.

50. That J. O. Beard, of Iowa, go to the Upper Columbia Conference, and make that his field of labor.

51. That in view of R. S. Donnell's health, he remain in Missouri, and Wm. Covert, of Indiana, take his place in Tennessee and Kentucky.

52. That H. W. Miller, of Michigan, take the place made vacant by Bro. Covert in Indiana.

53. That Ella A. Carman, Hattie Annes, and H. May Stanton work in the Indianapolis city mission.

The recommendations were adopted.

The Committee on Credentials and Licenses made the following report:—

Your Committee on Credentials and Licenses would report the following names, and recommend that they receive credentials: Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, U. Smith, Mrs. E. G. White, D. T. Bourdeau, A. A. John, J. G. Matteson, E. W. Whitney, E. G. Olsen, J. H. Durland, L. R. Conradi, S. H. Lane, D. A. Robinson, C. L. Boyd, E. W. Farnsworth, H. Shultz, W. H. Saxby, J. F. Hausen, A. G. Daniells, J. C. Lubbhan, H. P. Holser, Ira J. Hankins, D. E. Lindsey, N. Orcutt, Oscar Hill, A. J. Cudney, J. W. Bagby, M. G. Huffman, B. F. Purdham, J. S. Shrock, M. B. Miller, S. H. Kime, J. M. Erikson.

We would also recommend that the following persons receive license: C. Eldridge, W. Baird, N. B. England, A. La Rue, L. H. Crisler, J. L. Tay, Mrs. Rute Hill, Arthur Hunt.

R. M. Kilgore,
I. D. Van Horn,
H. Nicola,
} *Committee.*

The Committee on Resolutions presented the following, which was adopted:—

Whereas, The experience of the past year has demonstrated that our publications can successfully be sold in the Central European field; and,—

Whereas, We find that the present subscription price for our French and German periodicals is above the reach of many of the common people in Central Europe; and,—

Whereas, The circulation depends greatly on the tract societies; therefore,—

27. *Resolved*, That these papers be only 8-page semi-monthlies, and the price be lowered accordingly, thus securing a larger circulation, and giving more time for the preparation of books and tracts.

W. C. White introduced the cases of Bro. Robb, and a Polander who has embraced the truth in Ohio, who understands the Russian, German, Polish, and Bohemian languages, and is anxious to do something for his countrymen. Remarks were made by E. W. Farnsworth and R. A. Underwood. Mrs. E. G. White spoke at some length on the subject of securing such aid to the cause when it becomes available. D. T. Bourdeau, L. R. Conradi, and W. C. White also made stirring remarks.

Moved, That a committee of five be appointed to make some recommendations on this subject.—Carried.

This committee was subsequently announced as follows: L. R. Conradi, T. H. Gibbs, Geo. B. Starr, Lewis Johnson, D. T. Jones.

L. C. Chadwick offered the following:—

Resolved, That the Chair appoint a committee of three, to whom all money donated by the delegates or visitors, to the Minnesota Conference School, shall be paid, to be presented by said committee to the Minnesota Conference Committee.

This resolution was adopted, and the committee announced as follows: S. H. Lane, M. B. Miller, E. H. Gates.

The following was introduced by F. E. Belden:—

Whereas, We believe that the seeds of present truth must be sown beside all waters; and,—

Whereas, The canvassing work is one of the best means by which this may be accomplished; therefore,—

Resolved, That we recommend our ministers everywhere to encourage suitable persons to devote their lives to this branch of the Lord's work; and further,—

Resolved, That we recommend, as far as reasonable, a practical experience in the canvassing field before persons are encouraged to enter the Bible work or the ministry.

This was under discussion, and a motion pending to refer the last resolution to the Committee on Resolutions, when the Conference adjourned to call of Chair.

THIRTEENTH DAY'S PROCEEDINGS.

Friday, Nov. 2, 1888, 10:30 A. M. Prayer by W. C. White. Minutes approved.

The pending motion to refer the last of the foregoing resolutions to the Committee on Resolutions was withdrawn. The question then recurring on the adoption of the resolutions, after considerable discussion, the last resolution was amended so as to read, "That we recommend, as far as reasonable," etc.; and, as amended, the report was adopted.

The following resolution was offered by the Committee on Resolutions:—

Whereas, The prosperity of our foreign missions depends very largely upon the perfect understanding which our people have of their workings, as well as of the understanding which the missionaries have of the plans that are devised for them; therefore,—

28. *Resolved*, That we deem it an actual necessity that some member of the General Conference Board visit all the missions at least as often as once in two years; and further,—

29. *Resolved*, That we request Eld. Geo. I. Butler to visit the missions the coming year, if it is agreeable to his wishes, and his health will permit; and that if for any reason Eld. Butler cannot go, another member of the Committee be chosen.

Moved, by E. W. Farnsworth, to amend Art. 2 of the Constitution by adding the words, "and a general canvassing agent," after the words "educational secretary."

A substitute was proposed as follows: "That the General Conference Committee and the president and secretary of the International Tract and Missionary Society appoint a general canvassing agent.

The substitute was adopted.

The Committee on Distribution of Labor reported the following additional recommendations:—

54. That W. C. Wales and wife, of Michigan, go to Indiana, to labor principally in the Indianapolis mission.

55. That Gilbert Wilson, of Michigan, labor in the West Virginia Conference.

56. That Bernard Robb, of Victoria, attend Battle Creek College, to fit himself to labor among the people of Holland.

57. That John Gibbs, of Kansas, labor in Arkansas the coming year, if it meets his approval.

58. That J. M. Rees occupy the place made vacant on the Indiana Conference Committee by the removal of D. H. Oberholtzer.

59. That Lewis Johnson, of Illinois, go to Scandinavia to take the place of Eld. O. A. Olsen.

60. That H. R. Johnson occupy the place on the Wisconsin Conference Committee made vacant by the removal of W. S. Hyatt.

61. That Alex. Paton occupy the place on the Wisconsin Conference Committee made vacant by the removal of B. M. Shull.

62. That Robert Vickery occupy the place on the Illinois Conference Committee made vacant by the removal of Lewis Johnson.

63. That C. W. Olds labor in Wisconsin.

64. That J. J. Graff occupy the place on the Minnesota Conference Committee made vacant by the removal of Eld. Lewis Johnson.

65. That the recommendation for Ben Hensley to canvass in Louisiana be rescinded on account of his health.

66. That Paul E. Gros labor at present among the French in Wisconsin.

67. That Prof. W. H. Mc Kee give histime to the work of reporting at our general meetings, and the education of other reporters, in connection with our educational institutions, and elsewhere.

These were adopted, and the Conference adjourned to 2 P. M.

Met as per adjournment at 2 P. M. Prayer by R. M. Kilgore. Minutes approved.

The recommendation of the Committee on Distribution of Labor, that R. A. Hart return to Norway, was changed so as to read, that he "return to Norway to assist in the management of the Scandinavian Publishing House, his duties to be defined by the General Conference Committee."

The Committee on Distribution of Labor added the following recommendations:—

68. That John P. Zirkle take the place made vacant on the Virginia Conference Committee by the removal of M. G. Huffman.

69. That I. D. Van Horn take the place of H. W. Miller as president of the Michigan Tract and Missionary Society.

70. That Wm. Ostrander take the place made vacant on the Michigan Conference Committee by the removal of H. W. Miller.

The Committee on Credentials and Licenses further reported, recommending that R. M. Kilgore, Geo. B. Starr, Lewis Johnson, J. E. Robinson, and I. E. Kimball, receive credentials; that L. H. Crisler be ordained and receive credentials; that D. C. Babcock, Geo. R. Drew, W. W. Prescott, and Albert Smith, receive license.

The report was adopted.

The committee to offer suggestions respecting raising funds for the development of laborers for different foreign fields, reported as follows:—

Your committee appointed to consider the matter of raising funds for the education of persons of foreign tongues, would respectfully submit the following report:—

Whereas, There is a great need for native workers in the various languages, who can be depended upon to translate correctly, and carry forward properly the work in their own tongue; and,—

Whereas, The evidences are multiplying that God is raising up such persons, who with proper training could supply these wants; and,—

Whereas, Means expended in these directions in the past have brought most gratifying results; and,—

Whereas, At the present time, but limited provision is made among us for the assistance and education of such persons; therefore,—

Resolved, That our people raise a liberal fund for this purpose, and that a committee of five be appointed annually by the General Conference Committee to take charge of the raising and disbursement of the same.

L. R. Conradi, *for* Committee.

The report was adopted.

The following preamble and resolution was offered by R. A Underwood:—

Whereas, At present we find that confusion exists concerning the channel through which the first-day offerings are to pass; therefore,—

Resolved, That we hereby repeat the recommendation of last year for the first-day offerings to go through the hands of the librarian and tract society officers, and recommend that, in harmony with the advice of the President of the General Conference, and the plan already adopted by many, the first-day offerings be collected by our church treasurers, to be sent direct to the State Conference treasurer, in a separate account, with their tithes.

This was referred to a special committee, said committee to consist of the finance committee in connection with such presidents and secretaries of State Conferences and tract and missionary societies, as were present.

Adjourned to call of Chair.

FOURTEENTH DAY'S PROCEEDINGS.

Sunday, Nov. 4, 1888, 9 A. M. Prayer by A. T. Robinson. Minutes approved.

The Committee on Finance, in connection with State Conference presidents, etc., to whom was referred the resolution last mentioned in proceedings of previous meeting, reported thereupon as follows:—

We, your Committee on Finance, etc., beg leave to report on the resolution referred to us, respecting the channel through which the first-day offerings be collected, as follows: That we sustain the report of the tract society committee on resolutions. And we would further report that the resolution to revise the blanks in the members' pass-books be amended so as to read, "as soon as possible," instead of "at this meeting."

The report was adopted.

Eld. Butler having telegraphed his resignation as member of the Executive Committee of the General Conference, to which office he had been elected in the meeting of Oct. 31, a motion was made to accept; but as many of the delegates had left, the Conference did not deem it best to pass it, but laid it upon the table.

The following committee was appointed to make suggestions at the next General Conference, respecting a better organization of the Foreign Mission Board: S. N. Haskell, E. W. Farnsworth, A. T. Robinson, R. M. Kilgore, A. T. Jones, W. C. White, S. H. Lane.

Moved, That we extend to the church in Minneapolis a vote of thanks for their generous entertainment of the delegates of this Conference.—Carried.

The committee to devise a plan for a wider range of Bible study, submitted the following report:—

Your committee appointed to devise a plan for a wider range of Bible study, would respectfully submit the following:—

Whereas, In view of the light given us by the Spirit of

Additional Documents

God, calling on us to lay plans for a more thorough investigation of the Scriptures, and to give such instruction as will qualify our laborers to do more efficient work in every department of the cause; therefore,—

We recommend, That each State Conference hold an institute, or normal school, at least once a year, for a more thorough study of the truths of the third angel's message, and to give instruction in church, tract society, Sabbath-school, health and temperance, and canvassing work; to be conducted under the management of the Conference Committee.

We recommend, That the General Conference hold similar Institutes, at such times and places as the General Conference Committee may decide.

We recommend, That persons holding views different from those commonly taught by us as a denomination, present them to the Conference Committee of their respective States; and if thought proper, the Conference Committee present them to the State Institute; and if considered of sufficient importance by the State Institute, it shall recommend them for consideration at the General Conference Institute, a report of all such cases to be sent at the close of the State Institute to the General Conference Committee.

GEO. B. STARK, *for* COMMITTEE.

Moved, That the next annual session of the General Conference be held in Battle Creek, Mich. This was amended so as to read that the matter be left in the hands of the General Conference Committee, and as amended, was carried.

Moved, That this Conference appoint a committee of five to act as our agents in the matter of railroad and steam-boat transportation, to represent us as a people before these companies, and negotiate with them in reference to such courtesies as they may be disposed to grant. This was carried, and A. R. Henry, W. C. Gage, C. H. Jones, A. T. Robinson, and T. A. Kilgore, were appointed as said committee. It was then—

Moved, That this Conference adjourn to meet in Battle Creek at such time during the present week as may be designated by the Chair.

The motion was carried, and the Conference adjourned.

S. N. HASKELL, *Chairman.*

U. SMITH, *Sec.*

(Concluded next week.)

MOTIVES.

THERE is nothing more important and more deserving of our constant and careful scrutiny, than the motives which actuate us to the performance of Christian duties. They are important because of the bearing which they will have on our final acceptance at the bar of Him who has laid these duties upon us. There are many motives which find a place in the human heart, as prompters to actions of a religious nature; but there is only one which can render such actions pleasing and acceptable to God, and if this motive be wanting, our service, however strictly it may conform outwardly to his requirements, will not be such as he can look upon with favor now, or accept in the day when every man shall be rewarded according to his works. And so easy is it to be actuated in religious work by other motives than the right one, that the most careful examination of our hearts in the light of that word which is a discerner of its thoughts and intents, is necessary to guard against deception on this point.

It is, in the first place, possible for one to engage in religious practices merely from a motive of temporal, worldly advantage. Allusion to such a class of persons is made in 1 Tim. 6:5. They are a very large class, and are to be found in abundance in the popular churches of the land; nor is any church apt to be wholly free from their presence. Influenced by the advantage which is derived in any pursuit of life by a conformity to popular custom, these deceived persons join the church, and engage in its various forms of outward service, "supposing that gain is godliness." So great is the deceitfulness of the human heart, that many an individual's course is marked by this glaring perversion of true piety, while he seems to have no suspicion of his own hypocrisy and the spurious character of his motives in the sight of Heaven.

But there are other motives besides that of worldly gain which influence men to a profession of religion, and which, while good in a certain sense, nevertheless cannot in themselves invest any action with that virtue which renders it, in the fullest degree, pleasing and acceptable to God. Foremost among these may be mentioned,—

1. The fear of punishment. This is a motive which the Bible itself presents before us as an incentive to right doing, and therefore a proper one, at least to some extent. But it is not designed as a motive which should actuate the Christian throughout the entire length of his religious experience, but only as a stepping-stone at the outset of his journey to something higher, and as a barrier against his turning back again to the world. Its chief virtue lies in its tendency to lead the individual to the possession of a better motive, without which it would not in any wise advantage him in the end.

2. A sense of duty. This is a laudable motive, and one which must remain ever present in the heart which has been enlightened with a knowledge of man's relationship to God, and of his claims upon every individual of the human family. But even this is not the highest of Christian motives, nor sufficient alone to place an action in the most favorable light in the sight of God. With many, this is the only motive which prompts them to engage in religious services. They maintain their religious standing only by virtue of this impelling force. It is evident that such service must proceed rather from the head than from the heart, and cannot, therefore, be fully acceptable in the sight of a God who requires the best service it is within our power to give. It is very easy to imagine that service which proceeds from this motive is fully acceptable to God, and many persons deceive themselves upon this point. A sense of Christian duty, like the fear of punishment for disobedience, can only serve its highest purpose by leading us to the attainment of a still higher motive, one which does not have in it the undesirable element of compulsion.

3. The hope of reward. This also is held out to us in the word of God as a stimulus to faithful service, but like the two preceding, it cannot invest an act with that which gives it the highest degree of acceptance. It does not appeal to the highest and noblest attribute of our nature, and its purpose is essentially the same as that of the two previously noticed.

To fulfill the highest purpose of the gospel, to be fitted to dwell harmoniously in the society which man lost by the fall, it is evident that he must become actuated by the same motive which prompts the worship and service of heavenly beings. As to what this acceptable motive is, and the vital importance of its possession, the word of God does not leave us in doubt. The subject is presented before us in the well-known words of the apostle Paul, "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The import of this language can be nothing else than that without charity (better translated here by the word "love"), nothing which we can do in the service of God can be of that nature which will find acceptance with him. The fear of punishment, the sense of duty, the hope of reward, or any other motive to religious work which may exist in the heart, without love, will profit no one anything. It says to us, in unmistakable language, that if it be not love which prompts our efforts in the service of God, whatever other praiseworthy motives we may have, our service is not such as God can accept, nor our standing in the sight of God such as would meet his acceptance in the day of judgment.

How important, then, that we should examine carefully and test by the standard of God's word the motives of our own hearts, lest we should be unconsciously acting from a motive which will profit us nothing. Our work, to be acceptable, must be done not alone from a fear of punishment, a hope of reward, or a sense of duty, but because "the love of Christ constraineth us."

L. A. S.

THE ATTAINMENT OF FAITH.

IT is doubtful if there has ever been a more conclusive and comprehensive definition given of faith than that found in Heb. 11:1: "Faith is the substance of things hoped for, the evidence of things not seen." The signification of this two-fold definition may be shown by a simple illustration. When we behold a beautiful picture, the information carried to the intellect through the eye, constitutes the evidence of the existence of that picture. Let any circumstance occur that prevents us from longer beholding that object, and we still believe in its existence the same as when we were looking at it, provided we suppose it still to be in existence. This evidence that remains with us pertaining to that picture, is faith. Being sensible that to gaze upon that picture will give us pleasure, we hope again to have that privilege. That which remains with us pertaining to that picture, and which came into our possession in consequence of the sight we had of it, is to us the substance of the picture; that is, in the absence of the picture, it takes the place of it. Thus faith is the "substance of things hoped for." Not that it is the veritable substance, and all there is of it; but that it stands to us in the place of the reality, —is all of the substance, or reality that we can possess in the absence of literal sight and actual possession. By means of this faith, or evidence, we may participate to a large degree in the same pleasurable emotions that we could if in actual possession of the object hoped for. This kind of faith may be called *sensuous faith*, and is the feeblest exercise and simplest form of that characteristic. It makes but a very slight demand upon credulity. In its exercise, we confide only in our own senses. But so far as it goes, and what there is of it, it is of the same character as faith of a higher and more complex type.

It is manifest from the foregoing illustration, as well as from general observation, that information is the first pre-requisite to faith. There must first come to the individual, information from some source, and this information must be recognized by him, and admitted as valid evidence in the premises. This statement is in accord with that of Paul in Rom. 10:17: "Faith cometh by hearing." That is, faith results from the reception and acceptance of information.

In the development of faith, the first point to be decided is the source of information. This will decide the character of the faith that is to be developed. If we accept of our physical senses as the source of information, the result will be a *sensuous faith*. If the source of information be of a worldly character, the faith developed will correspond. In every instance, the character of the faith that is developed will correspond to the character of the source from which information is received.

It follows from the foregoing, that if we are to develop faith pertaining to any matter not within the realm of what is commonly accepted as nature, we must receive information from a supernatural source. This agrees with the conclusion reached by Paul: "Faith cometh by hearing, and *hearing by the word of God*." Faith in matters supernatural is to be developed by information received from a supernatural source. Faith in God can be developed only by the reception of information from or pertaining to God. Man must accept of a source of information above himself, in order to obtain faith in anything greater than himself.

The Scriptures are presented to us with the claim that they are of supernatural origin. They make this claim for themselves. "All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost." "The Revelation of Jesus Christ, which God gave unto him." These are samples of the many claims made by the Scriptures regarding their source. It is not within the scope of this article to discuss the validity of these claims, but it is taken for granted that our readers accept them as genuine and valid.

Thus we have settled upon the source of information in the development of supernatural faith. Now our faith is dependent upon the amount of information that is given to us from that source, *and accepted by us as valid evidence*. Something more is necessary than merely to hear or know the testimony of the Scriptures; that testimony must be fully and implicitly accepted as valid and reliable evidence, otherwise no faith can result. If we discredit any statement that is made, no faith can result pertaining to the matter upon which testimony is given. Thus we reach the conclusion that the amount and strength of our faith pertaining to supernatural matters that the Scriptures give testimony upon, are dependent upon ourselves,—not, however, exclusively,—for we have the promise that aid will be supplied to us through the medium of God's Spirit and the Holy Ghost, whereby we may understand the statements of Scripture. But before we can have such aid, we must have faith in the promise of it, also in the directions given for securing it. There are certain conditions to be fulfilled on our part, such as desire, humility, a correct motive, and asking, before we may reasonably expect

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., NOVEMBER 20, 1888.

URIAH SMITH, ... EDITOR.
L. A. SMITH, ... ASSISTANT EDITOR.
GEO. I. BUTLER, } . . CORRESPONDING EDITORS.
S. N. HASKELL, }

THE CONFERENCE.

IN this number we give the concluding portion of the record of proceedings of the General Conference of 1888. Since the Conference closed, an incessant round of committee work has left no opportunity to make any general remarks concerning our annual gathering. And perhaps nothing of this kind is necessary; for the reader can judge, from the reports submitted, the resolutions offered, and the action taken on a variety of subjects, quite fully concerning the different enterprises which occupied the attention of the Conference.

While much of the spirit of the meeting must necessarily be lost to such of our readers as were not present to hear the stirring thoughts which were, on many occasions, expressed, yet a careful study and consideration of the proceedings will give an idea of the magnitude and significance of some of the moves contemplated, which a mere casual perusal of the records would not convey. We trust therefore that the work of the Conference will be carefully studied by all.

The reader cannot have failed to notice the large number of changes proposed by the Committee on the "Distribution of Labor," or perhaps we might better call it, the distribution of laborers. How to meet the urgent calls for help which come up from every quarter is becoming year by year a more and more perplexing question for our Conferences. And while to remove a laborer from one field to another, seems, in many instances, like "robbing Peter to pay Paul," still it often seems necessary to ask one field which has enjoyed a little labor, to wait while another, which has enjoyed none, can be partially supplied. If any one petition, more than another incessant and importunate, should go up to heaven from one end of the land to the other, it would seem that this should be the one: that the Lord of the harvest will raise up laborers to go forth into the many fields already white for the sickle.

In the forth-coming Year Book for 1889, much matter pertaining to the Conference and the work in general, will appear, which it would not be best to take space to give in the REVIEW. We look for important consequences to follow from the doings of the Conference of 1888.

THE WEEK OF PRAYER.

THERE is one item in the proceedings of the recent Conference, of which we trust all the readers of the REVIEW have made a careful note; and that is the appointment of a week of prayer, Dec. 15-22. And we trust not only that all have made a careful note of this matter, but that all feel to acquiesce heartily in the arrangement, and are preparing to enter into the spirit of it, and to derive the good which may be gained by such special efforts to humble ourselves before the Lord.

Special articles and Bible readings are being prepared for the meetings to be held on this occasion, which no doubt will present timely and appropriate subjects for the consideration of all.

Remember that Wednesday and Thursday, Dec. 19 and 20, are set apart as days of humiliation, fasting, and prayer, and Sabbath, Dec. 22, as a day of praise and thanksgiving. We believe that, if the preceding portion of the week of prayer is properly observed, such blessings will have been received, that when Dec. 22 shall come, praise and thanksgiving will flow forth spontaneously from every heart.

Let there be no misunderstanding. It is not advocated that we should not specially seek the Lord, and should expect no blessing before the week of prayer,—not by any means,—but we should begin now to seek him and his righteousness earnestly, and to examine our hearts and prepare our spirits before him, put away wrongs and enter into his favor, that we may be prepared for the special exercises, and, may we not hope, for the special blessings also, of the appointed season. Consider these facts:—

1. Every season of this kind heretofore observed, has proved a spiritual blessing to our people.

2. Every reason which has called for the appointment of any such occasion in the past, exists in intensified form at the present time.

3. Our missions, in behalf of which this week of prayer is more particularly appointed, have been established in the providence of God, and must be sustained.

4. These missions are now burdened and crippled by lack of means and lack of help.

5. The harvest is great and the field continually enlarging, which makes the need of laborers more keenly felt.

6. The Master is soon coming to reckon with his servants, and what is done must be done quickly; but more than this, in so far as we are now behind what we should have been, on account of deficiencies in the past, in addition to current duties, we have now to make up that lack,—*redeeming the time.*

Will not considerations like these move every one to more earnest action?

Remember the "council of church, Sabbath-school and T. and M. officers to be held on Sabbath, Dec. 8, to prayerfully consider this matter, and lay definite plans to carry out the same successfully." It will be quite essential to the success of the arrangement that this recommendation be carefully complied with.

And then remember that on Monday evening, Dec. 24, or, if preferred, on the day following, the 25th, is the time when we are to show how large a place this branch of the Lord's cause has in our hearts, by the means we contribute to help it forward. The holiday offerings of years past have wonderfully helped the missions, and lifted heavy burdens from many weary and anxious hearts which have felt the responsibilities of this work upon them. Shall not these hearts be again made glad by still more generous contributions the present year? Shall not the precious cause be saved from threatened loss? Shall not the ground already gained be held with a still firmer tenure? Shall not more gifts this year be diverted from a wrong or useless channel, to one of the noblest of purposes? What say you, brethren? Think on these things. "The Lord loveth a cheerful giver;" and how much do you prize his love?

FIRST-DAY OFFERINGS.

THE idea, we understand, has gone forth to some extent, that the first-day offerings are designed to supersede the necessity of all other contributions whatsoever in behalf of our foreign mission work; and with all such there is therefore a query why a call is made again this year for holiday gifts and offerings to go to our foreign missions.

This query is based on a misunderstanding. The first-day offerings are not designed to take the place of the holiday offerings. The means now raised may be classified as follows: the tithe, Sabbath-school donations, fourth-Sabbath offerings, first-day offerings and holiday gifts. The tithe is for the support of the ministry; the S. S. donations to some special enterprise; the fourth-Sabbath offerings for the home mission work; the first-day offerings and holiday gifts, for the support of our foreign missions, and the opening of new fields.

The question may then arise, What do the first-day offerings take the place of? The answer is, They are designed to take the place of the vacuum that has heretofore existed in the treasury. They are not intended to make up for any unpaid pledges, or to stand in the way of any other method of raising means, which may be thought advisable. To be sure, if all would enter into the plan of first-day offerings, which is at once scriptural and admirable, such an amount of means, in connection with the holiday gifts, would be raised as would doubtless render so many public calls for such a variety of objects unnecessary. And such a change it is desirable to bring about.

So far, the amount of the holiday gifts is far in excess of the first-day offerings. The Committee on Finance, who were appointed by the last Conference, and who call for the holiday gifts this year, stated in their report that "it requires not less then $50,000 a year to carry on the missions already established in different parts of the world." But the first-day offerings reported for the first two quarters were but little over $4,000. From this it will be seen that until there is a great coming up on this latter plan, the chief support for the missions must come from some other source.

We trust the report of the quarter just closed will be more favorable, and that this system will be finally taken hold of as it should be by all, and faithfully carried out, and then the treasury would not experience the dearth it now suffers of means to carry the warning message to foreign lands. Meanwhile let the holiday gifts come in from cheerful and liberal hands.

S. D. A. GENERAL CONFERENCE.

(*Concluded.*)

FIFTEENTH DAYS' PROCEEDINGS.

THE Conference was called to meet in the Tabernacle, at Battle Creek, Thursday, Nov. 8, 1888, at 10:30 A. M.

By request of the President, Eld. U. Smith took the chair. Prayer was offered by I. D. Van Horn. The minutes of the last meeting at Minneapolis were read and accepted.

Moved, To take the motion respecting the resignation of Eld. Butler, from the table.—Carried.

Moved, That we accept the resignation of Eld. Butler on the Executive Board of the General Conference.—Carried.

Eld. Butler then tendered his resignation in writing, as a member of the General Conference Association Board, which was accepted by vote.

Moved, That the Chair appoint a committee of three, to nominate persons to fill those vacancies.—Carried.

J. Fargo, J. B. Goodrich, Dan. T. Jones, were named as this committee.

This committee, after a short consultation, reported as follows: To fill the vacancy on the General Conference Committee, R. A. Underwood; to fill the vacancy on the General Conference Association Board, O. A. Olsen.

The report was adopted, each name being voted on separately.

Eld. E. J. Waggoner then offered the following motion:—

I *move* that Article Seven of the Articles of Association of the General Conference Association be so amended as to read: "The name and denomination of the religious body with which the trustees who sign these articles are connected, are as follows:—

"NAME: General Conference of the Seventh-day Adventists, which is an unincorporated body.

"DENOMINATION: Seventh-day Adventist."

After remarks by R. M. Kilgore, A. R. Henry, and others, the motion was adopted,

Moved, That the Conference adjourn *sine die*.—Carried. U. SMITH, *Chairman pro tem.*

W. H. EDWARDS, *Sec. pro tem.*

SENATOR BLAIR'S TESTIMONY ON THE CHARACTER OF HIS SUNDAY BILL.

A TELEGRAPH operator in Indiana writes to an ex-operator now employed in this Office, as follows:—

I had the pleasure of meeting U. S. Senator Blair, who is trying to get the Sunday bill through Congress. He was in our city to deliver a political address. I hoped for a chance to speak with him in regard to his Sunday bill, and had the opportunity, as he came to my office to take the morning train. While waiting for it, I engaged him in conversation. Then, referring to the bill, I inquired as to what effect it would have upon those who observed the seventh day, in case his bill should become a law. He replied that they would not be prohibited from keeping the seventh day, and would not be compelled to keep the first day, Sunday. I asked him how it would be about such persons' working on the first day. He said that the law would not admit of *any* work, except where *really* necessary.

To my question as to the origin of Sunday observance and the first Sunday law, he said that Constantine made an edict in A. D. 321 to that effect, and that this edict became a law throughout the whole Roman empire in 325. He was also acquainted with the fact that Constantine was a heathen at the time his edict was proclaimed. I said to him, "Mr. Blair, it seems strange to me that so enlightened a nation as ours should bow down as it does to a heathen institution." He said, in reply, that he would not attempt to argue that point. "*For, according to the Deity, your people are right about the seventh-day Sabbath*, but the *majority* cry for Sunday, and *know no better than that it is a divine institution.*" He said he did not belong to any church. Just then the train whistled. He gave me his address, saying I could send him any reading-matter I liked, and that he would be glad to get it. We parted with a friendly shake of the hand, he remarking that we could not finish the argument then. Surely, the people ought to know that political preference is prompting men to speak and write in

Proceedings of the 27th Session of General Conference

Minneapolis: Oct 10 - Nov 8, 1888

Daily Bulletin: Seventh Day Adventist General Conference.
1888, Oct 17 - Nov 1, Vol. 2, No. 1-12.

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 19, 1888. NO. 1.

First Day's Proceedings.

The Twenty-seventh Annual Session of the General Conference of Seventh-Day Adventists began at the Seventh-Day Adventist Church in Minneapolis, Minn,, at 9:30 a. m., Oct. 17, 1888, being called to order by Elder U. Smith, secretary of the conference, the President being detained at home by sickness.

Prayer was offered by Elder U. Smith.

On motion Elder S. N. Haskell was appointed temporary chairman.

Credentials of delegates being called for, showed the following list of delegates, with the state or mission-field represented:

CALIFORNIA—W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner.

COLORADO—E. H. Gates, C. P. Haskell.

DAKOTA—W. B. White, N. P. Nelson, Valentine Leer.

DENMARK—J. G. Matteson.

ILLINOIS—G. B. Starr, A. O. Tait.

INDIANA—Wm. Covert, Victor Thompson, B. F. Purdham. R. B. Craig.

IOWA—J. H. Morrison, C. A. Washburn, H. R. Johnson, W. H. Wakeham, W. R. Smith, H. Nicola.

KANSAS—C. A. Hall, L. J. Rousseau, C. McReynolds, J. W. Baghy, S. S. Shrock.

KENTUCKY—C. W. Flaiz.

MAINE—J. B. Goodrich.

MICHIGAN—J. D. Van Horn, J. Fargo, H. W. Miller, G. G. Rupert, Harmon Lindsey, M. B. Miller, C. Eldridge, J. N. Brant, H. S. Lay, Wm. Ostrander, F. D. Starr.

MINNESOTA—A. D. Olsen, L. Johnson, H. Grant, C. C, Lewis. Allen Moon, F. L. Mead.

MISSOURI—D. T. Jones, J. W. Watt, J. B. Beckner.

NEBRASKA—J. P. Gardner, W. C. Boynton, W. N. Hyatt.

NEW ENGLAND—A. T. Robinson, E. E. Miles.

NEW YORK—M. H. Brown, M. C. Wilcox.

NORWAY—J. G. Matteson.

OHIO—R. A. Underwood, H. M. Mitchell, J. E. Swift.

PENNSYLVANIA—J. W. Raymond, L. C. Chadwick.

SWEDEN—J. G. Matteson.

CENTRAL EUROPE—L. R. Conradi.

TENNESSEE—J. M. Rees.

TEXAS—T. T. Stevenson.

UPPER COLUMBIA—H. W. Decker.

VERMONT—T. H. Purdon.

VIRGINIA—R. D. Hatteil.

WEST VIRGINIA—W. J. Stone.

WISCONSIN—A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, P. H. Cady.

CENTRAL AMERICA—T. H. Gibbs.

GENERAL SOUTHERN FIELD—T. H. Gibbs.

The following were counted among the delegates by virtue of their having been in the employ of the General Conference during the whole or part of the year:

S. H. Lane, O. C. Godsmark, D. T. Bourdeau, A. T. Jones, E. W. Farnsworth, D. E. Lindsey, F. E. Belden, A. R. Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, Uriah Smith.

By vote of the conference, W. H. Starbuck, was chosen to represent the Northern Pacific Conference. The British field being without representation, it was voted that Elder S. N. Haskell represent that field. Also voted that Elder G. G. Rupert represent the South American field.

It was moved that the secretary of the Foreign Mission represent the missionary fields not otherwise represented.

On this motion Elder W. C. White expressed doubts as to the legality of the action of the conference in appointing delegates to represent those fields that have neglected to appoint their delegates. He moved that a committee of three be appointed by the chair to carefully consider the matter of the propriety of the conference appointing delegates when the states have neglected their duty in this matter.

The motion was carried, and the following committee appointed: W. C. White, A. T. Robinson, D. T. Jones.

The Conference of Arkansas presented a petition to be admitted into the General Conference. After some questions had been asked by different delegates concerning the condition of the conference, and answered by Elders Henderson and Jones, the Arkansas Conference was, by unanimous vote, received into the General Conference, with Elder J. P. Henderson as delegate. A request was read from the Australian Conference for admission into the General Conference. The secretary of the conference read an interesting report of the organization of that conference, and after some interesting remarks by Elder S. N. Haskell on the establishment of the work in that distant land, a motion to admit this conference was carried.

A motion was made and carried to leave the appointment of the standing committee to the chair.

The meeting then adjourned to the call of the chair.

At 10:30 a. m., Elder Uriah Smith discussed the question of the ten horns of the fourth beast of Daniel vii., the speaker taking the position of that the Huns were one of the ten

kingdoms into which Rome was divided. Some held that Allemanni should be counted as one of the ten kingdoms instead of the Huns. A spirited discussion was held at the conclusion of the remarks, in which a number of the delegates participated. At the close of the discussion it was voted that, taking all the light we have received, and all the reference given, we will faithfully and carefully study this question, praying that the spirit may guide us into the truth.

It was also voted that the chair appoint a committee of seven to devise a plan by which those who think they have received light on any point, may present it to the denomination.

At 2:30 p. m. Elder E. J. Waggoner discussed the question of the law of God and its relation to the Gospel of Christ. The discussion was based principally on the Epistle to the Romans.

At the conclusion of this meeting the chairman of the conference appointed the following committees:

On Nominations—J. B. Goodrich, J. Fargo. Dan T. Jones.

On Resolutions—R. A. Underwood, A. T. Robidson, R. Conradi, E. J. Waggoner, E. H. Gates.

On Licenses and Credentials—R. M. Kilgore, I. D. Van Horn, H. Nicola.

On Distribution of Labor—E. W. Farnsworth, A. J. Breed, Lewis Johnson, G. G. Rupert, C. H. Jones, to act in connection with the General Conference committee.

Auditing Committee—The General Conference committe, A. R. Henry, C. Eldredge, J. W. Raymond, J. Fargo, H. W. Miller, A. T. Robinson.

Financial Committee—Presidents of the State Conferences, C. H. Jones, Harman Lindsey, A. R. Henry, C. Eldredge, A. T. Jones.

Committee on Religious Exercises—R. M. Kilgore, R. A. Underwood, J. B. Goodrich.

Second Day's Proceedings.

At 9 a. m. Elder E. J. Waggoner gave another lesson on the law and gospel. In this lesson the first and second chapters of Galations, in connection with Acts 15, were partially presented hy him to show that the same harmony existed there as elsewhere; that the key to the book was "justification by faith in Christ," with the emphasis on the latter word; that liberty in Christ was always freedom from sin, and that separation from Christ to some other means of justification always brought bondage. He stated incidentally that "the law of Moses" and "the law of God" were not distinctive terms as applied to the ceremonial and moral laws, and cited Num. xv., 22-24, and Luke ii., 23-24, as proof. He closed at 10:15 by asking these present to compare Acts xv., 7-11, with Rom. iii., 20-25. Appeals were made by Brother Waggoner and Sister White to the brethren, old and young, to seek God, put away all spirit of prejudice and opposition, and strive to come into the unity of faith in the bonds of brotherly love.

GENERAL CONFERENCE.

The second meeting was called at 10:30 by the chairman. Prayer by Elder S. H. Lane. Minutes of last meeting read and approved.

The chairman called for the report of the committee appointed to consider the matter of delegates and delegates' credentials.

That committee reported that on examination of the General Conference Constitution they found "that the Conference shall be composed of delegates from the State Conferences, of the officers of the Conference, and of such ministers as shall have been in the employ of the General Conference during any part of the year, and that such delegates may be elected by the State Conference or appointed by its executive committee, and we find no provision in the constitution for the reception of delegates not holding credentials. We would therefore report that it is the opinion of your committee that the conference cannot legally receive delegates not appointed as provided for by the constitution.

AND, WHEREAS, persons properly chosen to represent conferences and mission fields sometimes come to the conference without credentials in regular form, we would therefore recommend that a committee be appointed at the beginning of each conference to which all such cases be referred. It shall be the duty of this committee to examine the claims of all such applicants and recommend for seats in the conference all such as in its judgment are entitled to the same.

"And we futher recommend that this committee shall select from the delegates at large persons to specially rspresent those fields that are not represented by delegates of their own election."

W. C. WHITE,
DAN T. JONES,
A. T. ROBINSON,
Committee.

On motion, after a second reading, it was adopted.

W. C. White moved, which was seconded, that a committee be appointed as provided for in the report. Carried.

The action taken at the last session of the conference was referred to and the report concerning it was read, but as the committee was not able to get together during the year the matter was deferred.

Reports of mission fields were called for, and Elder S. H. Lane reported for Georgia and Florida. He had no discouraging word to bring. The South was a hard field, but not the hardest. The people were poor, but generous and hospitable. The work had been broken up in Florida on account of yellow fever. A church had been organized in Atlanta during the last year, and endeavors were being made to support the mission there by canvassing. There were sabbath keepers enough in Georgia and Florida for a conference, and if the people were in Georgia it would be advisable to organize one, but Florida is a state of a very uncertain population, so that it would not tend to stability to organize. The tithe paid by both states was about $700 last year. A T. and M. Society and S. S. Association have been organized. Brother Lane stated that he had had no trouble with the color line. The South was an excellent canvassing field. A wise and faithful canvasser would do much more in the South than in the North.

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Elder J. M. Rees spoke for North Carolina. Three years ago the state was made a mission field. At that time there was a company which had been brought out through missionary work and correspondence by a sister in New York. His first season there he held two tent meetings and brought out two churches. There were now 80 sabbath keepers, mostly in the western part of the state. A tent meeting was held the present season by a North Carolina minister, supported by the friends of the cause in the state. A State T. and M. Society and S. S. Association was organized the present year. A good encouraging camp meeting was also held. Tithes were paid and a state treasurer was appointed who received them.

Adjourned to call of chair.

MINNEAPOLIS, Minn., Oct. 16, 1888.—2:30 P. M.

The first meeting of the Eleventh Annual Session of the International Sabbath School Association of Seventh-Day Adventists was called to order by the President, C. H. Jones, of Oakland, Cal. After singing No. 1248 and prayer by M. B. Miller, the president made some interesting and encouraging remarks. In the absence of the recording secretary Sister Waggoner, the corresponding secretary, was called to fill the vacancy.

Brother Lane, from Georgia, then gave some interesting experiences on the Southern field. Brother Reese, from Tennessee; Brother Waggoner, from California; Brother Henderson, from Arkansas, and Brother Haskell, from England, gave some interesting facts concerning the new associations in Georgia and Florida, Tennessee, Australia and Arkansas. These associations, with aggregate of 590 memmembers, were admitted to the International Association.

The secretary was called to read the resolutions passed at the last annual meeting. The importance of these resolutions was considered, with the statement that each state will be asked to say how far they have carried out the resolutions. The president reported the general outlook as very encouraging—never better—an advance in every feature of the work.

NO. OF SCHOOLS — In June, 1877, we had 977 schools; in June, 1888, we had 1,067 schools,

SCHOLARS.—In June, 1877, we had 25,294; in June, 1888, we had 25,560. If all had roported it would show 30,000. One-half of the scholars are members of the church. Here we find a home mission. There are over 1,000 officers in our schools.

DONATIONS.—In 1887 the donations were $13,440.61; in 1888 the donations were $16,833.10. Donated to Africa during the year, $11,000. Donated to London mission first half of the year, $5,000.

EXTENT OF THE WORK.—We find schools scattered in North and South America, Europe, Africa, Australia and the islands of the sea. Very interesting remarks were made upon the establishing of the schools in the islands. The work still reaches out.

On motion, the president appointed the following standing committees:

On Nominations—R. M. Kilgore, A. T. Robinson, A. J. Breed.

On Resolutions—E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, W. W. Sharp.

On Auditing, F. E. Beldon, M. H. Brown, A. D. Olsen.

Several subjects to be considered: The Kintergarten, The S. School and the Home, Our present need.

We must look ahead and prepare lessons for 1890. We have lessons prepared to submit to the committee for the year 1889.

On motion the Sabbath School Worker, and Manual was refered to the Committee on Resolutions.

On motion the Association adjourned to the call of the chair

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 21, 1888. NO. 2.

Third Day's Proceedings.

FRIDAY, Oct. 19, 1888.

At 9 a. m. Elder Waggoner continued his lessons on the law and gospel. The Scriptures considered were the fifteenth chapter of Acts and the second and third of Galatians, compared with Romans iv. and other passages in Romans. His purpose was to show that the real point of controversy was justification by faith in Christ, which faith is reckoned to us as to Ahraham, for righteousness. The covenant and promises to Abraham are the covenant and promises to us.

GENERAL CONFERENCE.

THIRD MEETING, 10:30 A. M.

Prayer by Elder Underwood.

Minutes of last meeting read and approved.

The chairman appointed as committee on delegates and delegates' credentials I. D. Van Horn, H. Grant, P. H. Cady.

The committee appointed last year to consider the purchase of a missionary ship reported as follows:

Your committee, after thorough investigation on the Atlantic coast, find that a vessel of 100 tons, government measurement, built of white oak, with a cabin to accommodate sixteen passengers, thoroughly equipped and ready for sea, will cost between $8,000 and $9,000. Second-hand vessels of from 40 to 100 tons, from three to five years old, could be purchased at from $2,000 to $6,000.

We find that on the Pacific coast a vessel of 75 tons, government measurement, built of Oregon pine, fully equipped and ready for sea, will cost about $8,000. With steam auxiliary the vessel will cost about $15,000 more. The cabin of this ship will accommodate about fifteen persons.

Further than this, your committee learns that Elder A. J. Cudney, who was inatructed by the General Conference committee to proceed with Brother J. I. Tay to Pitcairn Island as soon aa possible, after seeking in vain to secure passage direct from San Francisco, sailed to Honolulu, from whence, after laboring a short time with the church at that place, he expected to sail to Tahiti, then to meet Brother Tay, who was to sail direct from San Francisco at the first opportunty, from whence (Tahiti) they hoped to find passage to Pitcairn Island. On reaching Honolulu and finding no means of transport, Elder Cudney accepted the offer of Brother N. F. Burgess, who proposed to purchase a schooner then offered at forced sale, if Brother Cudney would fit it up, man it, and use it in the missionary work among the islands of the Pacific. This schooner is 45 tons burden, and will accommodate ten persons besides the crew, and cost only $1,100. Brother Burgess makes no charge for the use of the vessel on this trip, and if desired will sell it to the conference for what it cost him. The cost of fitting up this schooner was about $900, which is to be returned to the conference, if the vessel is sold to other parties.

Elder Cudney secured a crew consisting of a captain, mate, two sailors and a steward, and July 31, started for Pitcairn, calling at Tahiti to take on board Brother Tay, who sailed from San Francisco July 5. About the middle of September we learned incidentally that they had reached Tahiti, and we hope soon to hear of their safe arrival at Pitcairn Island.

In view of these facts, your committee recommend that, if this vessel, after thorough examination, is found to be sound and well adapted to our use, it be purchased, according to the liberal offer of Brother Burgess, and used till the work demands a larger one.

CLEMENT ELDRIDGE,
C. H. JONES,
A. T. ROBINSON,
Committee.

Moved by W. C. White that the report be adopted, seconded by A. T. Jones.

W. C. White presented the difficulty of reaching Pitcairn Island; that it was almost impossible. The island was out of the regular route and captains of ships would not go out of their course on account of the responsibility resting upon them if loss should be incurred. The brethren seemed to be shut up to the purchase of this ship. Captain Eldridge, an old sea captain, stated that the repairs were in the way of rigging, the hull of the ship evidently being good. But before the ship is purchased, it should be tested. If the ship is sound it is a very cheap ship. The crew are a worthy crew, many of them being Sabbath-keepers. Brother C. H. Jones said that the report did not say that the conference should pay for the

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ship if they purchased it. The Sabbath School Association would like a part in the payment of the ship. The report was adopted.

Reports from mission fields were called for.

C. W. Olds spoke for Alabama. The canvassing work in Alabama was not as represented in Georgia and Florida. In the vicinity of Birmingham, in a district of manufactories and mines, where men were paid every month, there was a very good field for canvassers, as good as the North. There was no difficulty in taking orders, the difficulty was in delivering. But the people did not, many of them, have the stability that they did in the North. About one-half of the orders taken were delivered. But many books had been sold, as high an average as elsewhere, and were doing much good. The people are ready to listen to the truth. This was in Northern Alabama, in the mining district.

Brother Rupert said that he had four years of labor in the South. Not being present last year, he could not give an account of his trip to South America, which began January, 1887. He stopped at different islands of the West Indies. About one-fourth of the people were white, the rest black. The prevailing religions were Roman Catholic, Episcopal (Church of England), and Protestant Methodist. The colored people were easily led. The people were eager for reading matter. Georgetown, British Guiana, is a beautiful town of 50,000 population, made up of a mixed class, black, white, and mongrel. The white people were a very fine class. The truth reached them in this way. Brother Braithwaite was a servant on a ship, and stopped at a port where he heard Elder Haskell preach. He began to obey God. Others were raised up. Brother Rupert organized a church of about thirty. But for lack of a leader they have gone backward, and some have given up. Some $700 worth of books were sold by Brother King in three months. There, and in the West Indies, was an excellent place for selling books. A canvasser should go there; at Barbadoes or St. Thomas Island would be an excellent place for headquarters. There are no duties on books, and rates of transportation were not high.

Canvassing, Brother S. H. Lane said, was better in the South than in the North, Now is the time to occupy the field. Nearly $100 worth of books were sold in two tent meetings.

Brother Rees indorsed all this as regards Tennessee. One canvasser delivered 85 books on 83 orders.

Brother Henderson said that canvassing is an excellent thing in Arkansas. One canvasser took 70 orders and delivered 77 books, seven extra copies being sold. Indian Territory is now opening up favorably for the truth.

Brother T. H. Gibbs indorsed what had been said as regards the canvassing work in Louisiana. A large proportion of the books are delivered. The work is going forward. It needs a longer term of labor to establish people in the South than in the North. There are now seventy Sabbath-keepers in Louisiana; five were keeping the Sabbath from reading the Bible alone.

Many interesting incidents were given as the result of missionary labor, and the power of the truth and spirit of God on hearts.

Adjourned to call of chair.

MINNEAPOLIS, MINN., Oct. 19th 1888.—2:30 P. M.

The first meeting of the annual session of the International Tract and Missionary Society of Seventh-day Adventists was called to order at 2:30 p. m. by the President, Elder S. N. Haskell. After singing No. 1242 and prayer by W. C. White, the President inquired if there were present any delegates who had not handed in their names. Two responded. The question was asked "Are there any who wish to unite with the society?" The President then proceeded to instruct the society as to the object of the society, saying, "The local societies were first formed then the International. The purpose was to supply the distant points and poor fields through the International Society. The providence of God has been favoring us in sending our literature abroad, in securing free transportation by rail and boat. The President called attention to the importance of providing literature for the traveling public, emigrants, and those passing through our large western cities. How to secure the accomplishment of this object was a question of much concern. N. Y. City was referred to as a vast city and one important to occupy in our missionary work.

New York has fifty-three regular vessel lines to as many different countries in the world, one hundred and sixteen to cities in the different states, and one hundred and ninety-nine local in their work.

The President thought the headquarters should be located in New York City.

He then called attention to the foreign work, remarking that large fields in the Old World had never been entered, that would be as fruitful as any we have entered, or even those in our own country. In Australia, the work was found to be going forward, also the work in South Africa.

The President read some interesting facts concerning the rapid progress missions were making in the heathen countries, there being thousands of schools now found in connection with these missions.

China, India, Fiji Islands and other fields were referred to as fields desirable to occupy. Those who had failed, as workers at home, were advised to stay at home and not think of going to these foreign fields.

"Some of the 144,000 must come from all these fields,"

said the speaker, "For God's word cannot fail, and the angels of the Lord are interested in all these fields." Many personal reminsences were presented to us to show how the providences of God was opening before us. It was clearly shown us that tracts were needed in many different languages. Some interesting relics were shown from Africa.

The Secretary was called to make the annual report of labor. The report was of a very interesting and encouraging character.

On motion the society adjourned to the call of the chair,

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 22, 1888. NO. 3.

Fourth Day's Proceedings.

GENERAL CONFERENCE.

SUNDAY Oct. 21, 1888.

The fourth meeting of the General Conference was called at the usual time, 10:30 a. m.

Prayer by Elder R. A. Underwood.

Minutes of last meeting read, and, with slight verbal changes, approved.

The General Conference Association presented a financial report through A. R. Henry, the treasurer.

The General Conference Association of the Seventh-Day Adventists is an incorporated organization under the laws of Michigan, and is an auxiliary of the Geneeral Conference for the purpose of holding and transferring property. The report on fiasnce showed that the Association had received from all sources for eight months up to Nov. 1, 1888, $26,634.58, including $1,250.61 on hand, It had paid out to ministers and others, $17,514.06 and for sundries $1,602.73, leaving a balance of cash on hand of $7,517.79.

A printed statement of the mission finances in detail was circulated among the delegates and will appear in the Year Book. This statement showed that the indebtedness of the various foreign missions to the General Conference association, June 30, 1888, was as follows:

Australian mission	$ 947 83
(Due to the Pacific Press, $1,700)	
British mission	5,808 05
European mission	5,276 89
Scandinavian mission	4,283 13
South Africaa mission	807 46

But this latter mission had at this date several thousand dollars to its credit in the International Sabbath-School Association.

The present worth of the following missions were given:

Central European mission	$31,727 92
Australian mission	13,178 91
Scandinavian mission	10,774 52

The details of the printed statement were too many to be reproduced here.

Motion to adopt the report resulted in the ameading of the motion so as to refer it back to the treasurer. This was in order that the report might be made more complete.

Motion aad amendment carried.

Report of the Foreign Mission Secretary was called for, and Elder W. C. White, the secretary, reported as follows:

REPORT OF FOREIGN MISSION SECRETARY.

By reference to the minutes of the last confereace we find that six of the thirty resolutions and committee reports relate to foreign mission work. The particular subjects reffered to in these were:

1. The Missioaary Ship.
2. The Christmas Offerings to Missions.
3. The Prosperity of our Missions.
4. Our Approval of Mission Schools for Canvassers.
5. Approval of the Establishment of the British Publishing House in London.
6. Suggesting the First Day Offerings for Missions.

As the third, fourth, and fifth refered to steps already taken, we need not speak of them particularly; but cannot refrain from remarking that the prosperity of our missions for which we were so thankful one year ago, has increased and continued to the present time, as is shown by the reports given by Elders Haskel and Conradi, and by the statistical reports which will hereafter appear.

The time of our most efficient missionaries during the last year has been largely given to the educating and training of younger laborers, and to the preparation of books, which are essential to the future prosperity of the work.

Especially is this the case with the Central European and the British Missions, and the experience of the year confirms us in the belief that it is necessary to give our first and best efforts to the training of laborers for all branches of the work and for all classes of society.

The three resolutions relating to future work have been carried out something as follows:

While the committee were considering the matter of building a ship, Elder Cudney borrowed one and has gone on his way to the Pacific Islands.

The Christmas donations amounted to the generous sum of $27,162.89. Without this we do not know how our faithful missionaries could have been kept in the field without actual suffering.

The recommendation of the financial committee, that our

people everywhere literally carry out the advice of the Apostle Paul in I Cor. xvi., 2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," as a weekly free-will offering in behalf of the foreign work, has been quite generally undertaken by our people. Over 23,000 boxes, prepared for the reception of these offerings, have been sent out to the several conferences and distributed. At the annual sessions of the State Conferences this plan of benevolence has been unanimously approved; and we trust that as soon as the plan is fully in operation, we shall see a *more liberal support furnished* to all our missionary enterprises.

The amount received from these boxes the first quarter was $1,231.16; for the second quarter, $2,960.00; the reports for the third quarter have not all come in. If we may suppose that there were in use 1500 boxes in the second quarter, the average amount of the quarter donations is less than $2 apiece. We must believe that this average will be largely increased during the coming year.

Of the 47 recommendations made at a committee on the distribution of labor, there were ten relating to foreign fields, and in accordance with these recommendations.

Elder G. C. Tenny spent about four months at the Pacific Press Publishing House, gathering information and experience in editorial and publishing work, and then proceeded to Australia where he received a cordial welcome and has been made president of their conference just organized.

Elder J. N. Ericson has labored successfully in Stockholm, Sweden, where we have a large and growing church.

Elder H. P. Holser, sent to Bassel to act as treasurer of the Central European Mission and take the oversight of the book sales department in the publishing house, has also been chosen president of the Central European Conference.

Elder D. A. Robinson, called away from the African field to assist Elder Haskell in London, is now acting as one of the editors of *Present Truth*, and is principal teacher in the London City Mission Training School. From a recent letter which he writes, we take the following items of interest:

"The success that Bro. Arnold has had in the canvassing work demonstrates that it can be made a success. A new and cheap edition of "thoughts" was needed which could be sold by the thousands, at about a crown ($1.20) per copy. They are now printing the *Ministration of Angels* as revised by Elder J. H. Waggoner.

A different location was desirable for the office on Paternoster Row. One on the ground floor would be better. The T. and M. Society in London send out weekly about 350 *Present Truths*. About fifty are sent each Sunday evening to the preaching service. The work there is thoroughly organized, and souls are accepting the truth. Books and tracts bearing the London imprint would be much better. A suggestion was made that a special edition of the *Present Truth* be issued for New Years, and about 20,000 copies circulated throughout the United Kingdom. He would like a change in the name of the paper.

Bro. William Arnold has spent about two months in London selling "thoughts on Daniel and the Revelation," and has discovered that there is a demand for such works in England, and that a wise and energetic canvasser can succeed in that field. Our Brethren in London petition that Bro. Arnold may return as early as March to continue this work and to teach others.

Bro. G. B. Langdon, who was recommended to go to the assistance of Bro. Daniels in New Zealand, was detained by business matters, and Bro. Robert Hare, of New Zeland, who has spent two years studying and laboring in California, was ordained, and has returned to his native land, and is now laboring with Bro. Daniels in Napier.

Bro. R. A. Hart has labored faithfully as business manager in the Christiania Publishing House, and our Scandinavian Brethren wish him to return.

Elder I. J. Hankins, who took the place of Elder Robinson in the South African field, is laboring in Cape Town and vicinity, and has the care of the book depository from which many publications are sold to persons becoming interested in the Message, and through three faithful book agents in the field. We believe that another minister, or business man to take charge of the book business, ought to be sent to this field.

Brother A. La Rue, who was recommended to labor as ship missionary in the islands of the Pacific, after spending about two months in Honolulu, proceeded to Hong Kong, China, where he is selling books and selling tracts and periodicals with the assistance of Brother Olson, who was converted on the passage through Brother La Rue's labors. I will here read a portion of his letter:

QUEENS ROAD, HONG KONG, July 26, 1888.

DEAR BROTHER WHITE—I left Oakland for Honolulu Dec. 7, 1887. Was there until March 21, 1888, during which time I closed out the stock of books left at that place. I sold what I could; brought about $10 worth with me, and the balance I sent to the *Signs* office. All the tracts and pamphlets I brought with me, and I supposed I had a large supply, but find that they are nearly all used up already. I have sent quite a large number by mail to different parts of the country. The postage is high.

I never saw people read our publications better than they do here. I put up a distributor, labeled, "Read and Return," in which I put eighty pamphlets, and I am beginning to think I will never see one of them again; but I am glad to have them read, and would rather pay for them myself than not have them circulated, for they are stirring up things magnificently.

You may rest assured that I will use our publications with great discretion and to the best advantage, and will try to see that there is nothing lost or wasted.

I have no bill against the conference aside from my time which commenced Dec. 7, 1887, when I left you last fall. I keep up all expenses of the mission work by subscription and book sales. I have more than done this thus far, and believe I can do it right along. [This has reference to profits alone.]

Now, I wish to speak of the ship work on the Asiatic coast, which is a very important work indeed. With the exception of the ocean mail steamers, I find very few ships that have ever heard of our books and publications. Here the ships are not allowed to come to the wharf at all, but are obliged to load and unload by lighters. In this respect it is different than on the United States coast. The harbor is about ten miles square and the vessels are anchored all over it. The sampan, or boat hire, comes to about $150 a year. This is an unavoidable expense, and cannot be helped. If the conference will pay this or a part of it, it will help me in the work.

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Brother Olson has been with me right from the first; and, although he gives his time to the work, he is some expense to me. I do not complain, however, for it takes two to manage the work here, and I do not know how I would get along without him. It is just the work he wants to give him the experience he needs. What wonderful work the Lord has done for him in so short a time! He has quit the sea forever, and is so careful, saving and contented—so different from what he used to be. He talks some of trying to get back to his home in Sweden.

It does seem to me that there should be some ship missions similar to this started imediately in Shanghai, Yokohama, and Singapore. It seems to me that this should have been taken hold of at least five years ago. And if it had been, how different it would be here now. We would have a home among our own people here.

Your Brother in the work,

A. LA RUE.

Brother La Rue is now about 60 years of age, but his zeal, like Moses' strength, is unabated with age, and his example ought to stimulate many young men.

Adjourned to call of chair.

THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

2:30 p. m.

Instead of the regular business session at this hour, the society listened with interest and profit to a missionary sermon. After singing "Life's Harvest," prayer and Hymn No. 1317, S. N. Haskell remarked that it would be profitable to present some principles that would make us successful in our ministry.

As long as there are souls to be saved the gospel must be preached. The text may be found 1 Cor. 8, 8-19. These words reveal the motive of the Apostle in all his labors. No man wrote more than he, and his writings have influenced men wherever the gospel has gone, and he occupied about the same place in the christian church that Moses did under the old dispensation. God makes no mistakes in his choice of men. "Though I be free from all men." He stood free, yet made Himself a servant to all, and in Romans i., 14, he says he is debtor to all men; free, yet a debtor to all. Principles governed him; verse 16. "Though I preach, yet it is of necessity."

Paul gave himself to the work, and there was a mutual agreement between Paul and God. Other phases of the work than the ministry may be filled by men and be accepted by God as workers in His cause. God lays responsibilities upon men, they choose to accept it, and yet may fail and find woe upon them.

We can do willingly or we can limit our work and receive no reward. The reward is proportionate to our sacrifice and willingness to labor; verse 18. It was the Apostle's privilege to have support from his labor, but he was willing to labor without that he might the more certain gain the reward.

Evidences of a call are seen in the fruit of men's labor. Souls won to the truth are the fruit of labor,—evidences of a call to labor in the cause of God.

Did the gospel require that he should make this sacrifice? Are not they that sow spiritual things worthy to share carnal things? Paul did not use this power. God hath ordained otherwise, but Paul would not be chargeable to any. Paul feared that his glory might be made void. We should not demand our rights, but willingly submit to the will of others, and God will honor us in giving us fruit. Why such a scarcity of fruit? The governing principle of Paul's life is lacking. With him the principle was paramount.

Paul's mind was so absorbed that the beauties of nature, the perils and affliction was unworthy to speak of. Paul might claim more than other men, yet he considered it foolish to speak of them. Paul's suffering made him so pre-eminent—II Cor. xi., 17; xii., 7-11. Paul considered his infirmity as a hindrance to his work in the gospel, but the promise of God was given for his encouragement. The glory of God rests upon us when we are helpless and will take hold of the strong arm of Christ for help. When we adapt ourselves to the work God's glory rests upon us. When our strength fails then the strength of God is given. We must conform ourselves to those we would save to be successful I Cor. verse 6 to 13. Customs are different among different nations.

Great reverence is shown for God His house and ministry in foreign countries. Here we see but little respect shown for God or His house. We should carefully guard against destroying the reverence of the people that are holy. God meets men where they are, and we should do the same, brethren. Even in the islands of the ocean many show more respect and reverence for the things of God than the masses here in this boasted land.

I was invited to preach on the boat as I was coming over, but I did not know how to run their machine. Something odd was demanded. We chose our usual service; and many congratulated us after the service, but it would not have done in an old or settled church. We must avoid extremes. Sometimes it becomes necessary to get out of our old shells.

Visiting an old lady in Dublin, at her door I asked to have a season of prayer with her. She excused herself, but finally consented, and as I went in I found a ground floor with hens and chickens around us, and there the Lord met us and blessed us richly.

The gospel is worth more than all the forms of our select society. Meet the people where they are; sympathize with them, pray for them and thus they may be saved. We must have the spirit of adaptability to succeed.

The love of Christ should dwell in our hearts—I Cor. i-, 4. We must have an experience to reach others if we want to help others we must realize the help of God to us —verse 5. Our afflictions are to be turned to account in helping others who are afflicted. Paul and Silas in *prison*, with *feet in stocks*, and backs lacerated, they say, and here we learn that Paul could sing. They were there in God's providence to save the jailer.

In our journeys we meet many whom we may not meet again until the judgment. Be careful how you meet them, but you need not tell all you know. We need the wisdom of a serpent and the harmlessness of a dove. Leave right impressions upon the mind of those with whom you come in contact. Be sure and do no harm, even if you can do no good.

This is the Lord's work, not ours. God does not send us out to cram the truth down men's throats, hut to lead them to the truth. God wants men that he can trust to send to the ends of the earth. It must go now as it did in the apostolic age.

Any new revelations of light must go to all the nations of the earth. The isles must hear and rejoice. Do you suppose that God will pass them by? Not by any means. The providences of God are going before us to all parts of of the habitahle globe; they will be warned before the Lord comes. We are coming to the last days we will soon appear before the great white throne.

Hundreds of canvassers could be used in foreign lands, and we could find many precious souls in the fruitful field. God will search the honest souls out and save them at the coming of the Lord.

May the Lord grant his blessing, enlarge out hearts and save us with an everlasting salvation when the Lord shall appear in His glory. Amen.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 23, 1888. NO. 4.

Fifth Day's Proceedings.

GENERAL CONFERENCE.

MONDAY, Oct 22. 1888.

The fifth meeting of the conference was held at 10:30 a. m. Prayer was offered by Elder Wm. Covert.

The minutes of the last meeting were read and approved after which a portion of a letter from Elder George I. Butler, the president, was read by the secretary. The condition of Elder Butler's health was reported by himself to be somewhat improved.

Elder W. C. White continued his report, giving statistics concerning the condition of the work in the various foreign missions. From the written report furnished by Brother White, we glean the following facts and figures.

REPORT OF FOREIGN MISSION SECRETARY—CONTINUED.

From the following tabulated report we see that there are in our foreign mission fields:

17	American and	9	native	preachers,.....	Total,	26
1	" "	6	"	licenciates,.....	"	7
7	" "	5	"	editors and office managers.....	Total	12
10	" "	4	"	Bible workers.....	"	14
50 male and 50 female canvassers,.....					"	100
(All but six of these are native laborers.)						
30 male and 24 female workers in printing offices.....					"	54
(These are those not otherwise counted.)						
This gives a total of						218

Forty of these are laborers who have been sent from America, and of the 172 native workers 22 are preachers, editors and bible workers; 96 are canvassers and 54 are employes of the printing houses.

As the question has been asked, what it will probably cost to maintain our foreign missions on their present scale of work, and it seems very desirable to know beforehand how much we need to raise during the year for this work, we have endeavored to examine the accounts of the year and comparing with the amounts paid our missionaries in 1887, to secure an approximate estimate of next year's expenses, provided we make no addition to our present corps of workers. Our estimate is as follows:

Australia, 5 native and 4 American laborers....	$2,060 00	$4,730 00
British, 9 native and 9 American laborers.....	1,175 00	6,861 00
Central European, 27 native and 5 Am. laborers	3,500 00	4,286 32
Scandinavian, 7 native and 6 American laborers	1,551 00	5,127 90
South Africa, 2 native and 4 American laborers	1,62 005	1,320 30
Total.....	$9,911 00	$22,315 22

To this may be added:

Annual loss on *Present Truth*, (16-page semi-monthly).....	$1,200
Rent on British Mission office, salesroom and A. M. School.	1,300
Loss on the French and German journals, pub. at Basel.....	1,800
Loss on Scandinavian journals, pub. at Christiana	800
Expense of maintaining the missionary ship, with a crew of 5 men, and 4 competent laborers.....	3,500
Total	$8,600

To this might be added the probable expense of some of the most important enterprises which we ought to engage in at once:

A city mission and canvassing school in Hamburg.....	$2,000 00
For ship mission work	1,000 00
To send and maintain 2 laborers in Russia.....	1,700 00
To issue Russian publications (tracts, pamphlets and letters).....	2,500 00
To issue tracts and leaflets in other tongues in which we now have nothing	2,500 00
Grand Total.....	$60,526 22

Our brethren sometimes ask, will the cause in these mission fields ever be self-sustaining? In Switzerland it is so nominally; in New Zealand it is the same; in Victoria, Australia, it would be so if the brethren confined their labors to that colony, but Victoria is only one of the five Australian colonies, and shall we expect the three or four churches of that colony to bear the burden of sending the truth to New South Wales, to South Australia, to Queensland, and to Western Australia? This example illustrates the whole question. Our churches raised up in foreign lands are just as faithful as our American brethren in paying their tithes, and are liberal according to ability in sustaining missionary enterprises. Shall we stand quietly by, waiting for the cause in these countries to gain strength to carry the Message to the great mission fields around? Or, will the American brethren continue to use the experience and financial strength

which God has granted them in pushing forward the work in foreign lands? It seems to me there can be but one answer to such a question.

There is a most promising field now open in Holland. Shall we furnish the necessary means to issue the publications needed in this country? I believe our brethren will say yes.

Another question which is sometimes raised is this, will our mission printing houses ever be self-sustaining? The answer is much the same as that about the missions. The larger books being published pay their way, but there is not sufficient profit on these to bear the expense of translating and publishing new books. There is now a great demand for tracts in the Russian language. The expense of translating and publishing these will be considerable, and the returns for the first year or two will be very slight.

There is also a call for books in the Polish and Hungarian languages. Also, the Finnish, Armenian, Portuguese, Spanish, Greek, Chinese, Indian, Hawaiian, and the native tongues. Shall we print them? Or, shall we wait till our office in Basil can save enough money from the sale of the few German and French books which are now paying a small profit to bear the expense of this new enterprise?

Every new book of considerable size requires $1,000 or $2,000 of capital to meet the expense of translating and typesetting, and to buy the stock upon which it is printed. The "History of the Sabbath" in German and French is now in process of publication. This large work put into two languages will require $2,000 or $3,000 of capital. Shall we go forward with the publication? Or, shall we stop for lack of means? This illustrates the publishing problem as it presents itself in each of the mission offices. I believe we should be profoundly thankful that the Lord has opened the way so that our books will sell in these mission fields.

We see that new books will constantly be called for in those countries where work is new most successful as well as for the new fields not yet entered, and as the publication of each new work requires capital, we shall need to set apart each year a liberal sum for this purpose.

The Australian work can probably be carried with Australian capital, and it may be that the increase in the African stock can be provided for in the same way, but the Scandinavian house will no doubt require an increase of three or four thousand in their stock.

The advantages of printing for Great Britain and the colonies in London, are such that we believe $10,000 should be invested there, and as much more in the work at Basil.

GENERAL REMARKS ON THE MISSION.

SWEDEN.

The past year has witnessed some increase in the number of Sabbath keepers in the Scandinavian countries. A tent meeting has been held in Sweden, conducted by J. R. Ericksen. They have had a large hearing, and some 18 or 20 have commenced to keep the Sabbath. Two churches have organized up to the present time, one at West Boda, with 16 members, and one at Gefflle with 14 members. The whole number baptised during the year was 47. A good degree of interest is manifested in many places to hear the truth. The churches have not received the help so much needed, especially in the line of tract and missionary and the Sabbath School work. Since the close of the mission school 28 colporters have been at work, and have had a good degree of success, so that with a little encouragement they have paid their own way. The aggregate amount of book sales up to September 1, as near as we can learn amounts to $5,410.09. Sweden seems to be a good field for labor, but we lack both men and means to push the work as would be desired

DENMARK.

Here also an increase of interest is manifested. A tent meeting has been held at Holbek the past summer with a good degree of interest. Quite a number have commenced to obey the truth. One new church was added to the conference. The whole number baptised was 40. Since the close of the mission school 14 colporters have been at work. The amount of book sales was about $558. Here too, we find many calls for labor, and a rising interest in a number of places. The obstacles in the way of the canvassing work are very great, as the law of the land is opposed to us in selling books the way we do. Here also the tract and missionary work, and the Sabbath School work have been neglected. The reason for this neglect is that we have not been able to get around.

NORWAY.

Here we cannot present so much apparent success, yet we have many encouraging features. Since the close of the conference Bro. Brorson has labored in the Northern part of the kingdom and met with very encouraging success. On different islands there he has found people very much interested to hear the truth. In one place 18 had commenced to obey the truth, at his last writing. There are also Sabbath keepers at other places and many other open places to present the truth. Also in the south of Norway we find an interest is being awakened at different places. Much could be done if we only had the needed laborers and means with which to carry the work forward. Here in Norway we have 7 active colporters. Since the close of our mission school they have disposed of about $1.461.21 worth of books. All of them are of good courage and some of them are meeting with very good success for this country. Besides this there are others working mostly for our health paper, some who are not of our people.

A GENERAL GLANCE OR SUMMARY OVER THE PAST YEAR.

We have now in all 24 churches, with a membership of 766, and of scattering Sabbath keepers not yet organized into churches 265, making a total of 1031 Sabbath ksepers. Still this is not complete, as a number has embraced the truth more recently that had not been placed with these figures. We have now 40 colporters, and 8 ministers. We have sold about $6063 worth of books, wholesale. We have printed 4000 "Life of Christ," Swedish, and 400 "Life of Christ," Danish, 4000 Swedish "Home Hand Books," and 4000 Danish; the number of tracts and pamphlets, Swedish and Danish, different sizes, from a four-page tract to the largest size of pamphlets, 135,000 copies. Have printed 24,000 *Tidendes*, 24,000 *Harolden*, 90,000 Danish "Health Journal," and 50,000 Swedish "Health Journal." Have 4000 subscribers for the Danish Health Journal, and about the same for the Swedish; and with the blessing of God our courage and prospects are good.

The following was read from Eld O. O. Olsen:

I wish to set before you some plans which are in my

Additional Documents

mind as to how to best forward the work here. I meet many perplexing problems. It is one thing to get people out to keep the Sabbath, believe in the non-immortality of man, etc.; it is a very different thing for them to get hold of the spirit of the message and become identified with this work and its object. They first meet with some opposition, but the last is ten-fold more difficult. I think you understand me. People who merely keep the Sabbath and believe in some of the leading docrines that we hold, yet after all have never gotten hold of the spirit of the message, can not be heartily with us. They mean well, and think they are all right, but they do not know why. This is the greatest difficulty at the present stage of the work in this field. Yet here is our only hope. If we cannot gain this, all is lost. To reach this point by directly educating these older people is not possible. If we cannot gain it by educating the youth I cannot see how it is possible to gain it at all. If there is need of schools in America for our young people, we need it ten times more here; for we have ten times the difficulties to meet from this standpoint than you have in America. Our churches over here are now increasing in numbers, consequently we have a large number of youth and children to care for, and it is a study how we shall relate ourselves to this. Our work is in need of educated youth. I see an opening from this standpoint that has created in me some courage if we can carry it out.

Here are some of my present projects. In reference to Bro. Ottosen. Since I became acquainted with him, I have felt for him the deepest interest. He is far on the way to finish his education as a doctor. It has been a question for him and also for us whether he should continue his course, or give himself more directly to the message. We have all wavered somewhat. We need an educated physician among us in the Scandinavian branch of our work, but I could not feel that it would meet the object by his going on in his studies and taking up his practice outside of any special connection with this work. What was dark in the education of the young has been the fact that we have not had any one to educate them. And now Bro. Ottosen is the only man that we have over here who can help us in this.

In talking over this matter with him the problem now shapes itself like this. While Ottosen still pursues his studies he can, and is, willing to give a part of his time to educating our young people. This coming winter he will give us three months, Feb., Mar., and April. Next year he can give us six or seven months. That is as far as we can plan now. But this will be a beginning. Now I propose in the time of our school to gather young people from fifteen to twenty years of age, and have them taught in the most practical branches to begin with. Also to instruct them in the truth, the T. & M. work, Sabbath School work, etc. We have a few young people who already have a start, so that with a little more help they could be available for teachers among our churches. My plan is, as I have intimated, to have these teachers instructed in these branches of the work so that when they come to a church these teachers can be a help to the church. Now I do not mean to say that these young people shall come into the church and be said to rule over them,—No!—No! But I do mean that when the church seeks one of these young people to come and teach their children that they shall have a preparation. And while the teacher thus quietly gathers the children about him and gains their confidence, the children try to lead the parents to Christ. In this way we reach the hearts of the parents, and thus the way is opened to impart to them instruction in some of these lesser things that we cannot now. These young people we can educate into the machinery of the Third Angel's Message, but not the older people; but through the young the old will be helped, and be the back-bone of the work after all.

This is the way it worked in our first experience in America, and from this little experiment made here, I am fully persuaded that we can do the same here. I do not mean that we will not meet with any difficulties in this plan. I know we shall; but God will help us, for this is his work.

I have given you a very brief outline. Will you encourage me in this? Please give advice. And will you allow that some of the mission funds be used in supporting Bro. Ottosen in this work? For it will be utterly impossible to think that this enterprise can be self supporting?

To my mind there is light in this view of things, and if we shall not be able to reach a certain point in this way, I do not know how we can reach it. But I have hopes that this will succeed.

In two or three places here in Denmark they have already commenced a school for children. It is very humble indeed, and makes no pretentions. They obtained one of our young sisters to teach the children. She holds her school in private houses. She has four places in one town and stays two days in each place. Humble as it is, this has worked well, and altogether this sister has had but a small chance, and can only teach the first principles, and has been but little instructed in the truth, yet it has been a real help in the church in several directions. Placing this by the side of my own experience I am fully persuaded of the utility of this idea.

If we do not do something in this line the most valuable of our young people here will leave for America, and we will be left to plod along as well as we can. There is very little here to hold them. They cannot have access to the schools and are educated only to the most limited extent. This is the reason why we cannot now find any that have education to take hold of the work in an intelligent manner.

Bro. White stated that the question would doubtless be raised whether our foreign publications might be made self-supporting.

Under the existing state of things this would be impossible. Papers are published very cheaply in Europe, especially in England, and in order to sell our publications there at all, they must also be furnished at a very low rate, so low that with a small edition, as we now publish, there must be a constant financial loss. If we could publish in editions of 100,000 or more, the foreign papers would be self-supporting.

The necessity of establishing schools in the various countries of Europe, where our young people can be properly educated in the work, was also dwelt upon by the speaker; this at the present time seems to be an absolute necessity. The work will be greatly retarded there unless such schools can be established.

Just before the conference adjourned, the president of

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the Inter. T. and M. society announced the following committees for that society:

On nominations: J. D. Van Horn, Wm. Ostrander and Geo. Starr. On plans and resolutions for the future of the society: W. C. White, G. G. Rupert, R. Conrad, A. T. Robinson, and C. Eldridge.

Meeting adjourned to 2:30 p. m,

SIXTH MEETING, 2:30 P. M.

Prayer by J. D. Van Horn. The minutes of the previous meeting read and approved. The interesting report presented in the forenoon meeting was referred to by the president, and L. R. Conradi, of Germany, was called upon to make some remarks upon the subject of Foreign Mission schools. Bro. Conradi remarked that it was a question as to the feasibility of a training school, but in Basel, Switzerland, a few were gathered and instructed and soon took hundreds of orders for books. A few hours each day was devoted to study, and as a result they soon proved the possibility of the canvassers sustaining themselves by the sale of books.

The laws in different counties being different, caused some inconvenience but we are overcoming these difficulties and our canvassers are generally succeeding.

In the north of Germany some few workers have been started, also in southern Germany. Some 35 are now at work in the German field.

At our camp meeting, which we held with some considerable trepidations, we gathered our workers and canvassers, and the first week was given entirely to the canvassing work. This stirred an interest among others and as a result we had an excellent meeting. Several from large cities have written, asking for instructions. One sister gave her money, then herself to the cause. Her course was questioned but her faith was rewarded with success. I believe laberers could be multiplied if we had schools.

Why could we not have hundreds just as well as the few we have? I know of no field where I think canvassers could do better than in the German empire. The spirit "go to work" helps our churches also. In France we have quite a success but they need instruction, and if our workers could have help all Europe would soon be lighted up with the Third Angel's message.

One church has furnished from 24 members, eight canvassers. Many who embrace the truth have to give up their work, and this canvassing work is a good opening for them, but they need instruction and this neccessitates instructors and schools.

A course of lectures cannot fully develope the people without schools of instructions. Some will develope as ministers and others as canvassers. They feel the importance of the work in the foreign field as we do not here, We have tried to send them out singly, but as they went into the large cities they became discouraged. They needed instruction. Others will be discouraged or encouraged as those who first enter the field succeed or fail At first it was thought that a salary would be necessary to sustain canvassers, but after the instructions at our school they returned to the field and made it a success.

Our agents last year sold nearly $10,000 worth of books.

In Germany the laws are better than in Switzerland. Small pamphlets and tracts sell there readily.

It seemed wiser to instruct the canvassers and get them started, than to preach much. In one city they took 1,000 orders, and in another 500. Expenses are greater in our foreign countries than here in America.

School laws are very oppressive to those who desire to keep the commandments of God and the faith of Jesus.

Russia is calling for instruction, but ministers cannot teach the children as we can here. The native teachers can do much better than foreigners. My only hope is to instruct the native talent, which can best be done by bringing them out into some other country where we can have a school and instruct them.

It will cost something at first, but I believe it will soon be repaid in dollars and cents and bring many precious souls into the kingdom of Christ.

The president remarked that we could all see from Bro. C's. remarks that it was important to have schools for the instruction of canvassers.

Brethren Beldon and Eldridge stated that it would take from five to 15 years to canvass the United States for one book at the rate the work was done the past year.

Said the chairman: The financial backing of our publishing houses in Europe, is in the United States. Capital must be had and a load is to be carried.

About ten years ago the work began in the British field. Most of them who first embraced the truths were poor and the difficulties were so great that they could not live and keep the Sabbath. Last year we conceived the idea of removing the publishing house to London, that we might get an outside influence and provide work for many who would be thrown out of employment.

A good brother offered to pay the rent for a year if it would not exceed $500.

We have moved and you have heard the report of the result. Success is attending our efforts. Many who have embraced the truth are workers, and have been, in the churches from which they came. We must have work for them. Some of them have clerkships, but are willing to give up their positions to labor in the truth.

We must give our literature for foreign lands the mold of the press in the countries to which they go. It will cost to prepare cuts for this contemplated change and will add largely to our expense and burden.

On motion the secretary's report on foreign missions was accepted.

Moved that the chairman appoint a committee of five to take into consideration the demands for educational efforts in counection with our missions; to recommend plans for the education and training of workers to work among the foreign people of America, and to condoct a council of the foreign laborers present at this meeting.

On motion the conference adjourned to the call of the chair.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 24, 1888. NO. 5.

Sixth Day's Proceedings.

GENERAL CONFERENCE.

TUESDAY, Oct ~~22~~ 23, 1888.

The conference continued according to adjourned time at 9:30 a. m. Prayer by Eld. J. B. Goodrich. Minutes of last meeting read and approved.

The chairman stated that the conference was open for advance business. The committee on resolutions presented a partial report through its secretary, E. J. Waggoner, as follows:

1. WHEREAS, The Lord in his mercy has gone before us during the past year, directing and aiding in the establishment of new missions in distant parts of the world, and also blessing and advancing the work in those already established; therefore,

Resolved, That we herewith express anew our gratitude for God's goodness, and our confidence and faith in the Third Angel's Message, and that we pledge ourselves to support and further its dissemination in whatever way the Lord directs, whether it be in the starting of new missions, or the advancing of the work in those missions already established.

2. WHEREAS, There has been a lack of instruction to church officers and a consequent failure in our churches on the point of proper discipline, and a lowering of the standard of membership; therefore,

Resolved, That we urge the officers of the various State Conferences to provide at camp meetings and all general meetings, instruction on what the Bible teaches us to church discipline, and on the duties of church officers and members; that all young ministers be fully instructed on these subjects before being sent out to teach; and that it be considered the duty of ministers to give to companies about to be organized, thorough instruction on the duties which, according to the Scriptures, the members owe to one another.

3. WHEREAS, Many souls are lost to the cause of God for lack of proper encouragement exhortation on report from those whose duty it is to look after the flock, therefore,

Resolved, That we strenuously urge the officers of every church, and of the Sabbath School and the missionary society connected therewith, to meet together for prayer and council as often as once a month, and that proper steps be taken by the officers to ascertain the standing both spiritual and temporal of every member, so that assistance may be rendered when necessary.

WHEREAS, We recognize temperance as one of the Christian graces; therefore,

Resolved, That we heartily endorse the principles of the American Health and Temperance Association, in protesting against the manufacture and sale of all spiritous and malt liquors, and in discarding the use of tea, coffee, opium, and tobacco, and that we urge upon all people the importance of these principles.

Resolved, That while we pledge ourselves to labor earnestly and zealously for the prohibition of the liquor traffic, we hereby utter an earnest protest against connecting with the temperance movement any legislation which discriminates in favor of any religious class or institution, or which tends to the infringement of anybody's religious liberty, and that we cannot sustain or encourage any temperance party or any other organization which endorses or favors such legislation.

5. WHEREAS, Kind nursing, and the alleviation of pain by the wise use of simple remedies, is one of the surest ways of reaching the hearts of people; therefore,

Resolved, That we recognize the fact that a wide and promising missionary field is open before trained nurses who have a knowledge of Bible truth, together with tact and consecration; and further,

Resolved, That recognizing the good work which the Medical and Surgical Sanitarium is doing in its training school for nurses, we recommend that the officers of the various conferences seek out suitable young persons, and encourage them to attend the Sanitarium Training School

in order to fit themselves for this branch of missionary work.

A motion by C. H. Jones to adopt by considering each resolution separately, was seconded, and the resolutions opened to discussion.

The first was pressed on without discussion. A motion by G. B. Starr to refer the second back to the committee was last. The resolution was spoken to by R. M. Kilgore. E. J. Waggoner, and G. G. Rupert, as to the necessity of instruction in this line.

The third resolution drew out considerable discussion. I. D. Van Horn thought that it would be a great help to our churches. E. J. Waggoner said that the weak and faltering could be restored. W. C. White said that no more important move could be made to help our churches than this resolution implies if carried out. It was not counsel alone which would do this. Counsel is good but seeking God is more. Where it had been carried out, when councils had been held, it had been attended with the blessing of God. Again it would be better if practicable to have more than one elder in a church. We read in the New Testament of *elders* of the church, but not *elder*. (A minister now ought to visit a church without counseling with its officers.) J. F. Hanson corroborated the remarks of W, C. White. In San Francisco where this plan had been adopted it had resulted in bringing up the spirituality of the church. He suggested drawing up articles of faith, and asked if it would be proper to have in anything of this kind.

E. W. Farnsworth said that this matter often came up in our camp meetiags this summer. Some thought as did Bro. Hanson, but he thought that if our brethren would carry out Matt. 18 it would be about all that was needed. He indorsed the remarks of W. C. White who said that here was a wide field in instructing our church officers.

D. T. Bordeau though thtat there must he more faithful work in church discipline.

On the fourth resolution A. T. Robinson asked whether it is proper to support the temperance party where exemption is made in our favor? Should we iu states where nothing is said on the Sunday question?

G. B. Sterr said we ought not to favor any religious institution even though exemptions are made, and cited Illinois legislation in its favor.

A. T. Jones said that prohibition straight we could support, but the "third party" is not prohibition, it is national reform.

R. A. Underwood, E. J. Waggoner, D. E. Lindsey, S. H. Lane, W. N. Hyatt, M. C. Wilcox, Wm. Covert, E. W. Farnsworth, J. M. Rees, C. P. Rees, G. G. Rupert, and Capt. Eldridges spoke to the question. All were agreed that religious legislation should be opposed wherein and wherever we found it.

The resolution was again read, and a motioa to adjourn was carried while the report was pending.

INTERNATIONAL S. S. ASSOCIATION.

The second meeting of the International Association was called by the president at 2.30. Prayer by Elder M. Kilgore. Minutes of the last meeting read and approved. The secretary presented the following fiuancial report:

FINANCIAL STANDING OF THE INTERNATIONAL S. S ASSOCIATION, ENDING OCT. 16, 1888.

RECEIPTS.

Balance on hand Oct. 31, 1887, on Int. S. S. Assoc. Funds	$ 499 29
African Mission Fund	536 96
Received on tithes, donations, and sales	664 39
Received for African Mission	4,131 65
Credited account African Mission by overcharge on map	27 21
Received on London Mission	3,934 28
Credited on S. S. Lessons	135 00
Credited by overcharge on supplies	2 25
Total	$9,931 03

EXPENDITURES.

Paid for lessons, camp-meeting supplies, etc	$ 447 19
Paid for map of Africa out of Mission fund	237 05
Paid for postage and stationery	23 67
Paid to lesson writers	156 00
Paid to African Mission	4,458 77
Paid to London Mission	3,934 28
Total	$9,256 96
Balance on hand Oct. 16, 1888	674 07

The president stated that both the Londou and South African missions were mentioned as the latter part of last year belonged to the former mission. This report was for the year closing Oct. 16. He stated that the report did not include all that was given for the London mission. Our instructor's report did not present a complete report for the schools were tardy in reporting, and the report many times closed before the reports from the states were received.

The committee on nominations presented the following report:

For president, C. H. Jones; vice president, W. C. White; secretary, Mrs. C. H. Jones; corresponding secretary, Mrs. Jessie F. Waggoner.

Executive committee: C. H. Jones, W. C. White, E. J. Waggoner, Mrs. C. H. Jones, F. E. Belden E. W. Farnsworth, R. S. Owen.

The presideat stated that he feared the nominating committee did not take into consideration all the difficulties. He spoke of his position as regards the worker, and wished for the good of the S. S. work that they would leave his name off. He thought the executive committee was too much one sided. A. T. Robinson and S. H. Lane have spoken in defense of the report. M. B. Miller was in favor of postpoaing the election of officers until plans were formed. R. M. Kilgore thought for that very reason the officers ought to be elected. W. C. White said that the officers affected the shaping of the business, and the

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business had to do in the choice of officers. It cut both ways. He was in favor of the election of the nominee for president. He advocated the election of a treasurer. He moved an amendment to the report, that the names of W. C. White and E. W. Farnsworth change places, making E. W. Farnsworth vice president; seconded by D. P. Curtis. E. W. Farnsworth spoke against the motion. Motion to amend was lost. C. H. Jones moved to amend the report by transferring the names of himself and W. C. White, making W. B. White president; seconded by A. T. Jones. The motion was lost as was also one to lay the report on the table; made and seconded by S. H. Lane and E. J. Waggoner. The report was then adopted. W. C. White then presented the following amendment to the constitution and moved its adoption:

That article III, section 1, (See year book of 1888, p. 98.) be amended by substituting "a" in place of "who shall act as," on the second line; inserting "and" after president in the fourth line, and striking out the word "secretary" on the same line. This provides an independent treasurer and another member of the executive committee. The motion was carried. Moved that A. T. Robinson be elected a member of the executive board. Carried.

A motion to reconsider the action taken on the report of the nominating committee was carried in order to elect under the amended constitution.

Voted to amend the report by substituting the name of A. T. Robinson as a member of the executive committee in place of Mrs. C. H. Jones. Carried.

A motion by W. C. White to amend the report by naming the Pacific Press as treasurer, was also carried.

The reconsidered report of the nominating committee was then unanimously adopted; the officers for the ensuing year standing thus:

For president, C. H. Jones; vice president, W. C. White; secretary, Mrs. C. H. Jones; corresponding secretary, Mrs. E. J. Waggoner; treasurer, Pacific Press; executive committee, C. H. Jones, W. C. White, E. J. Waggoner, E. W. Farnsworth, F. E. Beldon, A. T. Robinson and Roderick S. Owen.

The president called for reports from the different states showing their condition and prospects.

California reported a good increase in all branches of the work, there was an increase of 131 members and 23 schools during the year. The California schools pledged $2,500 to London mission. The camp meeting donation was $512.80 for S. S. purposes. Instruction was given at five camp meetings.

Indiana gave a cheering report showing an increase of schools and membership.

Illinois was represented as having generally a good interest, and a profitable correspondence has been held with the different schools in the state. In Chicago there are seven Sunday schools, five English and two Scandinavian. The work through the state has been quite thorough. The lesson papers have been kept out of the hands of the classes, and as a result the schools have attained a high state of excellence.

Iowa did not report.

Kansas reported that the most of the work had been in the sectional camp meetings. In some respects the schools are improving. Have not had the help that we have needed heretofore, but we are now prepared for more successful work. In the remote part of the state the form is about all they have and they need help.

Kentucky reported but little from her schools.

Michigan reports that with little effort the membership can be made 5,000. All the schools reported the first quarter but seven. In 1887 we held a number of S. S normals that were very profitable. we have been fortunate in securing help at these normals. This year the most of the instruction has been given at our camp meetings. A vast amount of good has been accomplished by correspondence with the different schools. Improvement has taken place in the study of the lesson and the good results can readily be seen. we want something to help us in our kindergarten work.

There is much work to be done in Michigan. A great interest was manifested at our camp meeting in the S. School work. The conference was asked and granted a man to devote his entire time to the S. S. work. Improved S. S. lessons are called for. Nothing discouraging was reported from this state.

Missouri—No report.

Maine. No report.

Minnesota Our schools are generally prosperous, and quite prompt in reporting, but many schools are isolated. A German school began in obscurity and grew to a large school in a short time, and resulted in the conversion of many of its members. Our schools generally are prosperous.

New York—An increase of membership and donations was reported.

At the last camp meeting it was decided to put forth greater effort and hold conventions in the interest of the S. S. work. The lessons of the past year have well received.

N. Pacific—No report.

New England—No report.

Nebraska—There has been some increase of membership, and a few schools have been added. Our S. S. work has been neglected somewhat the past year, but we have felt the necessity of more energetic efforts. We anticipate an advance the coming year.

The following tabulated report is appended that all may get a general idea of the work.

States.	No Schools.....	Membership.....	Contributions.....	To Missions.....	To State Society.....	To International Society.....
Arkansas.....	17	307	$ 21 74	$ 2 23	$ 2 17	$ 20
Connecticut....	7	110	35 33	30 40	3 43	1 34
California.....	82	2,351	3,248 23	214 87	308 37	30 80
Colorado.....	13	385	317 57	145 93		28 09
Dakota.....	29	577	265 33	238 21	35 72	2 46
British.....	12	230	97 05	6 44	24 33	
Florida.....	10	164	19 69	1 30	6 49	
Indiana.....	50	1,184	555 98	250 56	1 26	14 40
Illinois.....	42	989	761 84	446 81	41 85	28 21
Iowa.....	83	1,811	961 91	643 09	59 02	7 76
Kansas.....	69	1,704	400 44	416 91	77 22	8 87
Kentucky.....	5	94	12 90	7 25	39 20	25
Missouri.....	31	790	251 64	96 84	75	2 14
Maine.....	21	302	97 26	49 15	19 87	5 27
Minnesota.....	74	1,940	1,081 86	566 81	7 94	1 20
New York.....	23	536	361 08	235 29	92 84	9 35
North Pacific..	28	565	363 28	305 88	21 56	3 66
Michigan.....	146	4,834	3,439 18	1,787 17	84 37	23 83
New England..	31	636	977 75	550 50	237 52	17 44
Nebraska.....	37	878	393 47	186 41	75 57	
Ohio.....	50	1,114	738 18	308 87	30 51	5 66
Pennsylvania...	53	1,000	610 27	334 99	50 73	6 33
Switzerland....		405	186 10		63 33	
Tennessee.....	10	149	2 89	7 75	2 83	31
Texas.....	15	297	47 01	19 29	4 34	13
Vermont.....	23	422	302 67	209 25	24 02	6 03
Virginia.....	5	130	19 41	8 61	1 33	10
West Virginia.	7	183	39 73	14 59	2 35	13
Wisconsin.....	85	1,667	1,004 89	672 63	76 56	5 22
Upper Canada.	16	370	257 20	194 89	19 70	12 67
Australia.....	6	350	356 16	25 21	20 33	
Isolated.....	3	87	85 00	87 08	1 98	
Scandinavia...	14	405				
New Zealand..						
Total.....	1,114	26,968	$ 16,927 08	$9,958 97	$1,393 79	$223 24

For the year ending June 30, 1888.

THE SABBATH SCHOOL WORK.

A meeting was called by the officers of the International Association, according to appointment, at 6 P. M. Prayer by V. H. Lucas, of Ohio.

The design of the meeting was to give instruction to those interested in the Sabbath School work. The time was occupied by Mrs. Jessie F. Waggoner, of California, who gave an informal talk on "How to study the Lesson."

She said that she would not attempt to lay down any set of rules that would apply to all cases, but the following is how to study the lesson, in a nut-shell:

RPERADY
SPTRUDYY
TPHRIANYK } ALL THE WEEK.

"Read, study, think" are all necessary, but the most important is prayer. We should mix prayer through all our reading and studying and thinking, during the entire week.

In studying a lesson we should—

1. Consult the lesson book just enough to see where the lesson begins and where it ends in the Bible.

2. Read carefully two or three times all that the chapter says about it. Then you have the subject in mind and can pick up illustrations, etc. during the week.

3. Study and write down points learned in the Bible narrative.

4. Consult Webster's Dictionary on all the words that you do not *perfectly* understand. Read I Cor. xiv:xix. By the way, the Bible is the best manual on Sabbath School teaching that I ever saw. If we would study it more I believe that we would all be better teachers.

5. Search out the main words in the concordance and see what additional light the rest of the Bible throws upon it.

6. See what vols 1, 2, 3, 4, "Great Controversy" say upon the subject.

7. Use the Bible Dictionary when necessary, "Bible Manners and Customs," and "Bible Atlas."

8. Sometimes commentaries are hepful if care be taken to accept no theory unless it agrees with the Bible.

9. Ask yourself the questions. "Why did God have that particular portion of the Bible written? What did he wish us to learn from it? If one of my class should never come to Sabbath School again, could he know from this lesson how to be saved?"

10. Read the lesson in the question book and use whatever additional light you may find there. The idea of not reading what the question book says till the last, is to compel yourself to dig it out for yourself till it is your own. You can then speak with *confidence*, for you know for yourself that it is true.

11. Select your illustrations, bearing in mind this thought: We print our name with indelible ink so that our *name* will not rub out; we print the lesson on the heart with illustrations so that the *lesson* (not the illustration) will not rub out. Get an illustration that will fit the lesson whether it be an object, a finished picture, rough dots or marks, or a work picture. If you cannot make it plain yourself, ask the Lord to help you, for He is both willing and able.

12. Put in order and in form of questions the best thoughts you have thus gained. It should be written down, not to comit to memory, but as a corrector of vagueness of thought and expression. It compels you to find out exactly what you want to say.

Know just how you are going to begin and how you are going to end your lesson. The first question should be easy to answer, interesting, and not *apparently* on the subjest of the lesson. You can thus gain the undivided attention and interest of your class before you get through asking your first question, and then you can unconsciously draw them on into the lesson.

If you are a reviewer, I would save the most striking illustration for the review, and would dwell mostly upon practical points, with just enough of the narrative to hold them together and to make them interesting.

We should ever bear in mind the fact that this is possibly the last chance some one of our class may have to learn about Jesus. It is the one golden opportunity to save a soul. An effort should be made to *adapt* the lesson to each individual in your class so that each one may understand, and understanding may obey, and thus gain a home in the heart made new.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 25, 1888. NO. 6.

EXPLANATORY.

The readers of our last BULLETIN must have been amazed annoyed, and confounded by some of the "printers' mistakes," or typographical errors found therein. We will only mention a few of the more important ones.

1. In the first column of the first page, eighth line from the bottom, read "as to" instead of "us to." 2. In second column, first page, second line from the top, read the following instead of the senseless line there found: "for lack of proper encouragement, exhortation, or reproof." 3. In the sixth line from the top on page 2, first column, read "passed over" for "pressed on." 4. In the eighth line of the same column read "lost" for "last." 5. In the thirteenth line of the next paragraph read "A minister *never* ought to visit a church without counseling with its officers," and the marks of parenthisis should not be there. 6. In same column lower down, for "G. B. Sterr" read "G. B. Starr," and in same paragraph read "legislators" for "legislation." 7. Lower down in same column read "J. M. Bees," "C. P. Haskell," and "Capt. Eldridge." 8. In the middle of next column, instead of "our instructor's report" read "The *Instructor* report." 9. In last line of first column, page 3, read "Sabbath schools" instead of "Sunday schools." 10. In the tabulated report of S. S. work on page 4, in column headed "To State Society" the space opposite Switzerland should be left blank and the item 63 33 be carried up one line to Pennsylvania, and so with each item above to California, leaving no blank opposite Colorado. There are other mistakes which we will not notice. This is enough; we want no more.

Seventh Day's Proceedings.

GENERAL CONFERENCE.

WEDNESDAY, Oct 24, 1888.

The eighth meeting of the General Conference was ... Prayer by Elder J. E. Swift. Minutes of last meeting read and approved.

E. J. Waggoner again spoke upon the resolution regarding prohibition. He said we are Prohibitionists, but not partisan Prohibitionists.

The regular business of the Conference was suspended to listen to a letter from Elder G. I. Butler, the President, who declined bearing any more heavy responsibilities the coming year on account of his health. It would be much better for him to rest awhile. He has been president for thirteen years, and regretted leaving the work to which he had consecrated his life, but his health was such that he could not bear responsibilities at present; and he thought it would be better for his future labors to lay aside the burdens for a time.

It was moved by R. A. Underwood to amend the motion in regard to the adoption of the resolutions so that each should be voted on separately. Lost.

Resolutions 6 and 7—(Bulletin resolution 5)—on motion by W. C. White, were by vote made the special order of some evening in the future, when Dr. Kellogg would be present.

A motion was made by Mr. H. Brown to amend Resolution 4—(Bulletin resolution 3)—so that it would read; "*Resolved*, That we heartily endorse the principles of the American Health and Temperance Association in protesting against the manufacture and sale of all spirituous and malt liquors as a beverage, and in discarding," etc., was lost by a thin vote.

The resolutions were then adopted.

The committee on resolutions reported further as follows:

WHEREAS, We see in the fast increasing strength and influence of the National Reform Party a menace to religious freedom in this country, and also a proof of the correctness of our positions, and

WHEREAS, Many are not aware of the results which will follow when this party shall secure its aims; therefore,

8. *Resolved*, That we will awake to the importance of this question, and will put forth greater exertions to scatter the light of Bible truth upon it by circulating the American Sentinel and other literature of a similar nature.

9. *Further Resolved*, That we believe it to be the solemn duty of our ministers and laborers to qualify themselves to

present the correct views of the relationship between religion and the state in their labors everywhere.

WHEREAS, Many have not the books of reference necessary to obtain full information on the subject of National Reform, and,

WHEREAS, We deem the instruction given on this subject by Eld. A. T. Jones very important; therefore,

10. *Resolved*, That we request that the same, or the principal part of it, be furnished in pamphlet form.

Moved and seconded that the resolutions be adopted by acting on each one separately.

The eighth resolution was passed without discussion.

The ninth resolution was discussed by E. J. Waggoner, A. T. Jones, R. A. Underwood, and others, who urged the importance of the resolution. It was unanimously carried.

The tenth resolution was discussed by A. T. Jones and others, and carried unanimously.

The Committee on Finances presented the following report:

Your committee appointed to take into consideration the financial wants of the cause, find that it requires not less than $50,000 a year to carry on the missions already established in different parts of the world. These missions have been established in the providence of God, and must be supported by free-will offerings from our people, and as we are permitted to carry the light of the third angel's message to the world, and sustain this important work by our means and our prayers, we offer the following suggestions:

WHEREAS, The plan adopted for the last two years of having a week of prayer in December, with important instructions to be read each day to our people, has proved a great spiritual blessing to all our churches which have carried out the plans suggested; therefore, we recommend:

1. That Dec. 15-22, 1888, be set apart by all our churches as a week of prayer.

2. That Sabbath, Dec. 15, be appointed as a day of fasting and prayer for our brethern and sisters in all parts of the world.

WHEREAS, We recognize that the harvest is great, and consecrated laborers are few, and the cause is languishing for devoted persons to fill responsible positions in all branches of the work; therefore, we recommend

3. That Sabbath, Dec. 22, also be set apart as a day of humiliation, fasting, and prayer, that God may raise up faithful laborers, and sustain those already in the field.

4. That appropriate articles or Bible readings be prepared to be read in all our churches, setting forth more definitely the wants of the foreign missions, and the dangers and duties of the present time.

5. That a council of church, Sabbath-school, and T. and M. officers be held on Sabbath, Dec. 8, to prayerfully consider this matter, and lay definite plans to successfully carry out the same.

6. That a committee be appointed to make out a program of Christmas exercises to be sent to all our churches.

7. That on Monday evening, Dec. 24, or on Christmas Day, our people everywhere assemble in their respective places of worship prepared to manifest their love for God and interest in his work by making liberal donations to foreign missions.

WHEREAS, From all parts of the world calls for work and laborers multiply, and missions in operation are suffering at present from lack of means and help; therefore, we recommend,

9. That we herewith anew call the attention of our people everywhere to the provision made in the Word of God in I Cor. 16, 2; also to the resolution passed at our last General Conference, and most heartily recommend its execution.

10. We further recommend that the Executive Committee of the International S. S. Association be requested to furnish a series of S. S. Lessons, to continue one quarter, or more, bearing upon the principles of love and sacrifice as exemplified by the life of Christ, and those whom God has made prominent in past ages in the work of saving men; also a series setting forth the Bible plan of supporting the ministry. And we further urge that these lessons appear as soon as consistent with arrangements already made.

10. That we urge upon all our ministers and conference laborers the importance of becoming familiar with the work being carried on in the foreign fields, in order to be able to set the matter before our people in the proper light.

11. That they take a special interest in the Sabbath school, and tract and missionary work, becoming familiar with all the *details* so as to give practical instruction on these important matters.

C. H. JONES,
For Committee.

E. J. Waggoner moved the adoption of the report by acting on each item separately. After remarks by R. A. Underwood, the first recommendation was unanimously adopted. On the second recommendation it was queried by D. T. Jones and others if it would not be better to bring the fast on some other day. R. M. Kilgore thought that Isa. 58 5. meant more then a mere day's fasting; it meant humiliation of heart more than a day. W. C. White said that the seventh verse ought to be brought in with the fifth, till the fast should become a time of joy and praise. On motion of G. G. Rupert the recommendation was referred back to the committee.

The third recommendation was also referred back to the committee.

The fourth recommendation was carried without discussion, as were also the fifth and sixth.

The seventh resolution called out discussion as to whether Christmas was the better day. While the question was pending the meeting adjourned to the call of the chair.

INTERNATIONAL T. AND M. SOCIETY.

The second meeting of the society was called at 4 p. m., Oct. 22.

Minutes of previous meeting read and approved.

Arkansas and Australia had organized local or state so-

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cieties and presented themselves for admission through their representatives. On motion they were admitted.

Many interesting incidents were given by laborers from different parts of the great field, showing how precious souls were gathered by the distribution of our literature and missionary work.

Adjourned to call of chair.

INTERNATIONAL MISSIONARY SOCIETY.

Oct. 24.

The third meeting of the society was held at 2.30 p. m. Opened by singing "Watch and Pray," and prayer by Victor Thompson, of Indiana. Some unfinished business of last year followed the reading and approval of the meeting.

Bro. Eldridge reported the difficulties that the committee had labored under to secure a satisfactory Bookkeeping Manual, and gave a thorough explanation of the sample book presented.

About the city mission books he had not so much to say, as that part of the work largely devolved upon others. On motion the report of the committee on the Bookkeeping Manual was accepted.

Bro. Reese reported an organized state society in North Carolina, and on motion it was received into the General Association. Bro. Reese said that there were three local societies with 35 or 40 members. They have some books on hand, and he thought they were about out of debt.

Bro. Lane spoke of the good missionary spirit manifested by the members of this society in North Carolina.

Bro. Rupert said that 3 years ago a society was organized in Florida with a capital of about $500.

Bro. Lane reported that the Florida Society had united with Georgia.

Bro. White remarked that by the year book the Florida Society was already recognized as a member of the General Association.

On motion the case of the Florida Society was referred to the Executive Committee.

Moved that a committee of three be appointed by the chair to examine the blanks in the members pass-books, the Librariaas, District, and State Secretaries reports, and suggest such changes as will make all such blanks correspond.

The Committee on Resolutions made a partial report, as follows:

REPORT OF COMMITTEE ON RESOLUTIONS.

As we consider the wide range of usefulness, and the many lines of missionary effort provided for in the constitution of the International Tract Society, we are led to inquire, to what extent the operations of the society may be made to correspond with the provisions of the constitution.

As it is not, and cannot be, the foreign missionary society of the denomination, and is not doing the work generally expected of a missionary society, namely, the employment and maintainence of missionaries in foreign lands, in this paper for the sake of brevity, and to avoid the confounding of its work with that of the foreign missionary work, the denomination, we shall always speak of it as the International Tract Society, and we recommend this title for general use, because it exactly represents the scope and objects of the society, and because it would be a pleasant substitute for the unsightly and sometimes unmeaning abbreviation, "T. and M. Society."

Art. 2, Sec. 3. gives as one of the objects of the society "To secure an extensive and systematic distribution of our publications in foreign countries, and in those portions of our own land not included in state organizations."

Art. 4, Says: It is the duty of the executive board to carry out the decisions of the society; to furnish publications and employ agents as they may see fit; to audit all accounts; and to fill any vacancies that may occur in their number by death, resignation, or otherwise

By a careful examination of the resolutions and decisions made by the society at its last meeting we see that eighteen of them related to the work of the state societies, and three wholly or in part, to the great field outside of these organizations. Whatever has been done by the society in the execution of these suggestions, is due to the faithfulness of the secretary, for the executive board were so scattered, that during the year it has been impossible for more than three of its members to assemble for consultation, and therefore it has not really performed the duties of an executive board.

We would respectfully suggest that while the society should have secretaries and business agents in every land, we believe that its executive board should be composed of members, a majority of whom can assemble as often as once in three months for executive council.

When we consider the immensity of the foreign mission field, and are reminded over and over again that there are scores of countries in which we are not at present prepared to locate missionaries, and when we consider the fact often demonstrated by experience that the most successful and inexpensive way to introduce the gospel into these lands, is by means of publications, we must conclude that the International Tract Society could do a most glorious work, and be a most important auxiliary in the foreign missionary operations of our people by the early publication and wide circulation, by correspondents and through agents, of religious tracts and pamphlets in those languages, and among those people, not provided for as yet by any of the publishing houses of the denomination. We might depend upon the missions in whose territory the work was done to bear one-half of the expense of the distribution. And in those fields where we have no missions the International Society could bear the entire expense.

There are at present urgent calls for publications, in Russian, Spanish, Portugese, Armenian, Greek, Chinese, Indian, Polish, Bohemian, Finnish, Hawaian, and in the native tongues of the Pacific Islanders. In most of the above, there are persons coming to the light, who feel a deep interest for their countrymen, and are anxious to enlarge as soon as possible in the work of circulating the publications among them. In several cases their anxiety is so great that they have begun, upon their own responsibility, the translation of some of our smaller books into their native languages. There is already quite a stir among some of our people because we are so slow in the matter of printing in these tongues.

Why should not the International Tract Society enter upon this important work immediately? It ought not to interfere with the work of any of our publishing houses, nor should it assume burdens that they are willing to carry. But there is a great and important work outside and beyond the range of their opperations, which no one seems to be planning for, and which is very important, and urgent. And who would be expected to feel the burden of this work, if not the officers if the International Tract Society?

There is another branch of international work which promises a rich harvest, the placing of our publications within the reach of the tens of thousands of summer tourists from every nation, tongue, and people who visit Switzerland, Southern Germany, and parts of France during the summer season. It is by far the surest and quickest way to get the truth before these people. The tourists are

usually from the most influential classes of the nations that they represent. They are the most inquiring, intelligent and wealthy, and they are just the ones to carry the Third Angel's Message to the ends of the earth.

This field is a wide one, and it is ripe for the harvest. The efforts of Eld. Wm. Ings have demonstrated the fact that the best hotels entertaining tourists, will gratefully accept files of our religious journals, in the English, German, French, Dutch, Swedish, and Danish languages. Why should not the International Tract Society take hold of this great work?

Another line of work which is of the greatest importance might be set in operation on a much broader scale than at present, by the holding of a three months school, or institute, for the training of foreign missionary correspondents, and secretaries for the foreign branches of the International Tract Society. Perhaps two or three such institutes might be held during the coming year under the leadership of the secretary of the society. While the class is in progress, as well as afterward, its members should labor by correspondence to secure the introduction of religious reading matter into all the colonies, and to all the nations, where as yet we have no living missionaries.

Each of these lines of work will require for its successful accomplishment the careful planning, and active co-operation of a wise and energetic committee.

Should there not be at this meeting a definite apportionment of the surplus funds of the society to these most important enterprises, and the appointment of a committee to take charge of each appropriation, for example, ought we not to appropriate $1,000. in cash to meet the expense of the distribution of such reading matter as shall be donated to the society by the printing houses of the denomination.

Also $500. or $1,000. to furnish publications, stationary, and postage, for the use of the secretary, and her classes of missionary correspondents.

Also $2,000. to begin the work of translation and publication of tracts into those languages whose people have not as yet heard the third Angel's message.

We believe that a liberal fund might be raised for this latter work. Some of our brethren would give freely to it.

If it is thought that a three month's course at the proposed institutes for the instruction of international correspondents and secretaries is sufficient, it would appear that there ought to be three such institutes held the coming year; one in Battle Creek, one in Chicago, and one in the Eastern States.

RESOLUTIONS.

Your committee respectfully submit the following resolutions:

1. *Resolved*, that $2,000 of the surplus fund of the International Tract Society be appropriated to the translation and publication of such tracts in foreign languages as our publishing houses have not, and are not prepared to publish.

2. *Resolved*, that $1,000 of the same fund be appropriated to meet the expenses of distributing in foreign lands such reading matter as may be donated by our publishing houses.

3. *Resolved*, that we invite liberal contributions to the International Tract Society, to increase its funds, that the objects for which it was designed may be advanced.

4. *Resolved*, that schools be established for the training of young people of different nationalities to act as secretaries and correspondents with their respective people.

5. *Resolved*, that a committee of seven be appointed to examine the new works issued during the year by our several publishing houses, and present a brief review of the same with suggestions as to the field of usefulness of each. And we suggest that L. C. Chadwick, E. E. Miles, F. E. Belden, A. T. Jones, C. A. Hall, L. R. Conradi, and J. F. Hanson, constitute said committe.

6. WHEREAS, the Pacific Press has just issued a valuable work entitled "Prophetic Lights" intended as a companion volume to the "Signs of the Times," therefore,

Resolved, that we recommend to our workers throughout the country an active canvass to increase the circulation of the Signs by securing subscribers for it accompanied by Prophetic Lights.

W. C. WHITE,
For Committee on Resolutions.

Moved, that the report be adopted by acting on each resolution separately.

Pending this motion the meeting adjourned, at the close of which the chair appointed the following committee on blanks: L. C. Chadwick, E. W. Farnsworth, R. M. Kilgore.

Adjourned to the call of the chair.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 26, 1888. NO. 7.

Eighth Day's Proceedings.

GENERAL CONFERENCE.

WEDNESDAY, Oct 25, 1888.

The eighth meeting of the General Conference was called at the usual hour, 10:30 a. m.

Prayer by Eld. A. T. Robinson.

The following additional delegates took their seats in the conference: W. H. Hall and Prof. W. W. Prescott, from Michigan; C. H. Parsons, from Kansas; F. H. Westphal, from Wisconsin, and J. E. Graham, from North Pacific Conference.

Minutes of last meeting read and approved.

The second and third recommendations of last meeting, which were referred back to the committee, were reported as follows and adopted:

WHEREAS, We recognize that the harvest is great and consecrated laborers are few, and the cause is languishing for lack of devoted persons to fill responsible positions in all branches of the work; therefore, we recommend,

2. That Wednesday and Thursday, Dec. 19 and 20, be set apart as days of humiliation, fasting and prayer, that God may raise up faithful laborers, and sustain those already in the field.

3. That Sabbath, Dec. 22, be observed as a day of thanksgiving and praise to God for blessings and mercies received during the past year, and that praise services be held in all our churches.

The seventh recommendation was adopted without discussion.

To the eighth recommendation W. C. White spoke and suggested that a sermon be given on the subject instead of discussing it this morning. Carried.

R. A. Underwood said upon the ninth recommendation that it was very important that our people study these things, and there was no more important means for this than the Sabbath school. God would give us more laborers when we are prepared to sustain them. M. B. Miller thought that the lessons ought to commence at the beginning of the year. C. H. Jones said that they would prepare a series for the latter part of the year if they could. The recommendation was carried.

The tenth recommendation being read, E. W. Farnsworth said that nothing aroused so great an interest as the relation of facts concerning our foreign missions. And our ministers from greater to least ought to take upon themselves the burden of the foreign work. L. R. Conradi, of Germany, said that he hoped that our people would have more interest in it. People would give themselves to the work in this country and the old world as never before, if they would become acquainted with the work.

C. H. Jones spoke to the eleventh recommendation and referred to the great need of our brethern becoming familiar with our Sabbath-school work so as to help our schools in their visits to our churches, which often were not visited for months. S. H. Lane spoke for the missionary work. There was needed a revival of the old-fashioned missionary spirit among our people. In fact, our ministers should be thoroughly posted in all things necessary to the upbuilding of the church. C. H. Jones said that the recommendation was designed to cover the whole field. Carried.

Moved by W. C. White that M. C. Wilcox have charge of the editing of the BULLETIN. Carried.

Prof. W. W. Prescott, of Battle Creek College, the Educational Secretary, reported that he supposed that the design of the Conference last year in electing a secretary was for the purpose of unifying the educational work in our denomination. An institute, the first of its kind among our people, was held in Battle Creek. The principal topics there discussed were those which were peculiar to us, the object of our schools, and the religious influences and instruction connected with them. He had visited several Conferences, and had endeavored to assist in the educational work. The Minnesota Conference School had been established, he had furnished the teachers as Educational Secretary, and Prof. C. C. Lewis, an experienced teacher of Battle Creek College, was made principal of the school. This is the first Conference School established this

side of the Rocky Mountains. In a visit at South Lancaster, since the new management in the academy there, he was very much pleased with the school, the spirit manifested, and the work being done. If such a training could be carried on so that our young people could be advanced spiritually as well as mentally, when they arrived at a proper age, their training and experience would fit them to fill important positions. He believed that true education was a development of true manhood and womanhood; of the head, the hand, the heart. He was grateful that this had been manifested in many of those under training at Battle Creek College.

W. C. White moved that the report be accepted, and said that this work of the secretary in unifying and harmonizing the system had been a help in giving our people confidence. A general plan was one in which our people could unite. Carried.

Adjourned to call of chair.

EDUCATIONAL ASSOCIATION.

OCT. 25, 2:30 P. M.

The first meeting of the Seventh Day Adventists Educational Association was called to order with Uriah Smith in the chair. After prayer by Eld. Starr, of Michigan, the chairman remarked that as we could not do a legal business here he would simply call on all who held stock, to take part in the meeting without reporting the number of shares held by each. The secretary then read the minutes of the last annual session, held at Oakland, California, which were approved.

The chairman then called for the treasurer's report. A. R. Henry, the treasurer reported as follows:

RESOURCES, JUNE 30, 1888.

Real estate	$ 93,975 47
Carpenter department	567 97
Book stand	1,088 43
Philosophical apparatus	1,092 10
Library	1,440 21
Museum	505 95
Personal property	692 00
Bills recivable	786 74
Ice	40 00
Provisions	106 90
Furnishings	6,075 61
Laundry	50 70
West College Hall fuel	122 50
Dress-making department	43 90
Printing department	3,301 77
Tent department	1,629 78
Personal accounts	668 50
Cash on hand	43 37
Total	$112,231 90

LIABILITIES.

Bills payable	$ 19,118 08
S. D. A. Publishing Association	24,586 85
Personal accounts	252 00
Net worth	68,274 49
Total	$112,231 90

During the last year the Association has received its proportion of the $100,000 fund.

On motion the chair appointed the following committees:

On nominations—H. W. Miller, A. J. Breed, R. A. Underwood.

On resolutions—A. T. Robinson, W. W. Prescott, T. H. Starbuck.

On motion the Association adjourned to the call of the chair.

PUBLISHING ASSOCIATION.

The first meeting of the Publishing Association of the Seventh Day Adventists was called at 4 p. m. by the secretary, in the absence of the President, Eld. Geo. I. Butler.

Uriah Smith was chosen temporary chairman.

The secretary's report for the last year was read and approved.

The treasurer's report was then called for, read and approved as follows:

FINANCIAL STATEMENT OF SEVENTH DAY ADVENT PUB. ASSOCIATION RESOURCES.

Real estate	$ 54,200 00
Accounts received	103,050 64
Notes received	12,377 19
Due from banks	11,666 72
Cash on hand	2,701 94
Office donations	1,632 22
Material	31,506 04
Unfinished work	16,747 49
Books on hand	64,619 12
Type	8,360 37
Cuts and engravings	7,381 00
Machinery, etc	45.296 68
Plates and moulds	9,379 92
Fuel	1,000 00
Net loss for year ending Oct. 1, 1888	1,325 16
Total	$371,244 49

LIABILITIES.

Notes payable	$101,152 30
Demand notes	25,752 32
Capital stock	43,790 00
Accounts payable	69,815 79
Donations and Legacies	14,532 33
Surplus	116,401 75
Total	$371,244 49

Additional Documents

Captain Eldridge made a report concerning the sale of books, and said that the outlook was never brighter than now. He also gave very satisfactory reasons why the book sales were not as large the last year—amounting to $70,000. On motion the report was accepted.

On motion the following committees were appointed by the chair:

On Nominations—T. D. Van Horn, H. Nicola. D. E. Lindsey

On Resolutions—C. Eldridge, E. W. Farnsworth, C. H. Jones.

On motion the Association adjourned to the call of the chair.

A series of instructive lectures has been given on "Justification by faith" by Eld. E. J. Waggoner. The closing one was given this morning. With the foundation principles all are agreed, but there are some differences in regard to the interpretation of several passages. The lectures have tended to a more thorough investigation of the truth, and it is hoped that the unity of the faith will be reached on this important question.

Eld. A. T. Jones has given his closing lecture on church and state, the principles which underlie such union, and their development in the Roman Empire, resulting in the setting up of the Papacy. He showed that the pagan idea of religion and state was that the state was supreme, guiding and controlling religion or the church to its own end. The Papal idea was that the church is supreme, guiding and controlling the state to its own end. The true principle is that enunciated by Christ, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," a principle found in our own Declaration of Independence. These lectures will probably be published.

Among the most interesting and important meetings, are the early morning devotional meetings. The exhortations of Sr. White have been most cheering, as she has presented the love of Christ and his willingness to help. That he is waiting to pour out of his spirit upon his people in abundant measure. One important thing in the cause of Christ is to be connected with Christ.

THE CANVASSING WORK.

Captain Eldridge gave Wednesday evening a talk on the above work. Among other things, he said, "When the work began three years ago it had but few friends, but now it has a host of them; yet we do not half appreciate this branch of the Lord's work. We are not selling books simply for the money but we are saving many souls. Our field is the world. Soon after our beginning all seemed discouraging, but the reason was, that we had no system. But about two years ago we saw the necessity for organization. Some were afraid to try it, but the first state that tried it found it a success. A state agent is necessary. Every state with an agent has succeeded. The states that have no agents are now calling for state agents. This work must continue until it reaches all the world. Our consecration demands that we continually do all we can to improve. Unless we do this we are not doing as we covenanted to do. We should never feel satisfied, we can each do mething in this work. Do not judge men by their talk but by their work. Once while on the sea, I brought a missionary and wife from Africa. They asked the privilege of praying in the cabin. It was granted. Gradually an interest was awakened. The gulf between the officers and seamen was soon bridged, and the Lord blessed the efforts of these servants of his, and when they left the vessel the sailors wept like children. Where are those among us who are willing to endure for Christ? Other incidents of interest were presented, showing how the missionary spirit had led many noble souls to sacrifice their lives for Christ, and for souls in all parts of the world where shall we draw the line? Shall we draw the line at the black, the red, or the yellow race? No! in every man I find my brother. All men must be reached. How can we reach the people? We cannot send ministers, but we can send books and periodicals. Trained canvassers can be sent. The true canvasser is hopeful and happy. The trouble with many is that they are inactive, they need work. To be hopeful we must be active. In one state the canvassers visited 60,000. families Twenty conferences could do just as well. A book has been left in every seventh houses and hundreds of orders were taken for periodicals. Thousands of workers can support themselves, and this too will solve some of the financial problems of our publishing houses. Kansas is ahead in the canvassing work.

I have no fears as to the success of the canvassing work.

When you go home encourage all you can to enter the canvassing field. The work has just begun. There are now about 500 canvassers in the United States, and about 100 in the rest of the world. $250,000 worth of books have been sold during the last year. A half car-load of books have been shipped in a day. I expect to soon see the time when the sun will not set upon our canvassers.

I look forward to the earth made new and anticipate that the canvasser will have as bright a crown as any who may be there.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 29, 1888. NO. 8.

Ninth Day's Proceedings.

INTERNATIONAL TRACT SOCIETY.

FRIDAY, October 26, 1888.

The fourth meeting of the International Tract Society was called at 10:30 a. m. After the opening prayer the report of the committee on resolutions printed in yesterday's BULLETIN was again read, and after lengthy discussion was referred back to the committee.

Adjourned to call of chair.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

The first meeting of the annual session of the American Health and Temperance Association was called Oct. 26, 2:30 p. m., by the president, J. H. Kellogg, M. D.

After prayer L. J. Rosseau was elected secretary pro tem.

The report of the year's labor was presented as follows:

ANNUAL REPORT OF THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

In looking over the reports of the year's work sent in by the State Societies, we find much reason for encouragement. Three new Societies have been organized for work during the year.—Arkansas, Georgia and Florida, and Upper Columbia. Of the State Organizations which have been actively engaged in the work, all offer the universal testimony that the interests of members is very good and that there is an appreciable improvement in public sentiment in favor of health and temperace. Most of the State Societies have held interesting and well attended meetings in connection with the camp meetings resulting in much good and increase of membership.

Special instruction in Health and Temperance and Social Purity topics was given in connection with the Special cource at Battle Creek College, as also in connection with several of the State Camp-meetings.

Of the State Work the report is as follows:

MICHIGAN.—One new club has been organized during the year 187 new names added to the membership, one of whom was a moderate drinker, three tobacco users. Seven others were tea and coffee users; 22 meetings have been held during the year, some of which have been fraught with great interest. Children's meetings have been held in connection with the camp-meetings resulting in much profit.

MAINE.—Sends a report of considerable literature distributed.

ILLINOIS.—Three new clubs have been organized during the year with forty-eight new members. Six meetings have been held during the year and the interest in the work is good.

INDIANA.—The Health and Temperance work in this state received a new impetus at the recent camp-meeting and meetings held just previous to the meeting by Eld. Kenber. Excellent work was done at the camp-meeting, and thirty new members added.

COLORADO.—A large number of lectures have been given with good interest. Three clubs have been started and more than fifty new members secured. The president has been prevented by illness from doing as much work as he desired.

MINNESOTA. Six new clubs have been organized during the year. Two hundred and seventy-four persons have become members, the majority of whom signed the teetotal pledge. Of these seventy-five were tea and coffee users, six tobacco users and three moderate drinkers. 150,000 pages of health and temperace literature has been distributed, and over 200 meetings held.

WISCONSIN.—The work in this state was wholly re-organized one year ago, since which time the work has been more active and the interest increasing. During the year four clubs have been organized. One hundred and sixty-seven full members and ninety-four pledge members have been added during the year.

IOWA.—This state which already had a large membership has added sixty-nine full members and one hundred and seventy-four pledge members during the year. Two new clubs have been formed.

DAKOTA.—Lectures have been given and some effort has been made in the line of health and temperance work.

NEW YORK.—Interest in the work in this state is increasing. Temperance meetings have been held in various parts of the state which have resulted in much good. Fifty-two additional members have been received during the year. 112,360 pages of health and temperance publications have been distributed.

PENNSYLVANIA.—Meetings of the State Society was held in connection with the camp-meetings and considerable interest awakened. Eighteen additional members are reported.

KANSAS.—The work in this state has been wholly re-organized within a short time. The interest in the work is good. Two clubs have been organized and two hundred and fifyt members added.

Some of the states where work has been done have sent in no report.

On motion the chair was authorized to appoint committees on nominations and resolutions, which were subsequently appointed as follows:

On Nominations—D. T. Jones, E. H. Gates, H. L. Phelps.

On Resolutions—W. H. Wakeham, M. H. Brown, L. T. Chadwick.

On vote a special committee of five, of which the president was to be the chairman, was appointed to frame a resolution to present before the General Conference, as follows: J. H. Kellogg, Frank Starr, A. T. Robinson, D T. Jones, Geo. B. Starr.

The president called for short reports from different Ch-

Additional Documents

orers, which were given with interest. Preceeding these reports the president gave an interesting talk upon the general work, and the importance of more thorough acquaintance with the principles of the Health Reform, enforcing his remarks with many interesting incidents from his experience among the different conferences, ministers, physicians, etc.

Adjourned to call of chair.

Tenth Day's Proceedings.

GENERAL CONFERENCE.

SUNDAY, Oct. 28.

The ninth meeting of the General Conference was called to order by the chair at 10:30 a. m. Prayer by Elder Underwood. Minutes of last meeting read and approved.

A. Craw took his seat in the Conference as delegate from Illinois.

On motion it was voted that the chair appoint a committee of five to take into consideration the future of our city missions and report.

It was voted that resolutions and preamble No. 5 of BULLETIN No. 5 be taken from the table for discussion. They were read as follows:

WHEREAS, Kind nursing, and the alleviation of pain by the wise use of simple remedies, is one of the surest ways of reaching the hearts of the people; therefore,

6. *Resolved*, That we recognize the fact that a wide and promising missionary field is open for trained nurses who have a knowledge of Bible truth, together with tact and consecration; and further,

7. *Resolved*, That recognizing the good work which the Medical and Surgical Sanitarium is doing in its Training School for nurses, we recommend that the officers of the various conferences seek out suitable young persons, and encourage them to attend the Sanitarium Training School in order to fit themselves for this branch of the Missionary work.

Dr. Kellogg remarked that if he was a member of this body there could be no resolution presented that he could more heartily favor than this. The facts are that at least two-thirds of those who come among us to study in the school for nurses are converted to the truth, many of them being of the best of people; and a well-trained nurse can have a wonderful influence for good with the patients under their care, many patients feeling that they owe their lives to the nurses.

The sanitarium has risen to such a place among the medical fraternity as we never expected. Many of our patients come because they are recommended to come by physicians. More discoveries have been made in ten years than ever before in the use of water and rational remedies for disease.

Nurses can always command $12 to $15 a week. One nurse in a hospital at Chicago, who graduated at the Sanitarium, commands $50 per week.

Nurses were given board and clothing (uniform, or working clothing) the first year, and wages the second year. Ladies who were not willing to dress healthfully could not qualify for nurses.

We ought to have good nurses in all our churches. They are needed everywhere.

Interesting remarks were also made by W. C. White, Geo. B. Starr, and D. T. Bordeau. Dr. Kellogg hoped that this resolution would be immediately carried out. The training school would begin about Nov. 1, and it would be much better if those who desire to enter the school should begin at once. The resolutions were passed unanimously. Following this came the following report:

REPORT OF THE HOME MISSIONARY SECRETARY.

There are twenty-two city missions represented in the report for 1888, against thirty-four in 1887. Fourteen have been discontinued or merged into the church that has been raised in the place. London and Liverpool were included in the report last year; but this year are included in the report of foreign missions. Sixteen of the missions report 526 persons embracing the truth since they were started, and almost one-half, 258 during the last nine months, the time covered by this report

According to reports, there are 131 workers engaged in Bible work, or have been some time during the year. They have made 43,021 visits with 10,353 families.

They have held 12,037 Bible readings with 16,399 persons. During the nine months past they have obtained 4,475 yearly subscriptions for our periodicals, and 644 for less than a year, making 5,119 in all. They have sold 2,359 subscription books, and sold, loaned and given away 1,560,111 pages of books and tracts. And in different ways have distributed 24,237 periodicals. The amount of sales on books is $7,674.40. Paid for rent $4,453.47. For other expenses not including board of workers, $7,121.32. The amount of tithes paid by the missions, including mission workers and those who have embraced the truth through them, $4,997.20. The amount of donations to other enterprises $1,855.25 making $6,852.45 in all.

E. W. FARNSWORTH, Secretary.

The following report was also given by the Home Secretary:

BRIEF HISTORY OF THE CHICAGO MISSION TRAINING SCHOOL.

It has been a little over four years since the school was opened. Over one hundred laborers have received more or less instruction, and are now working in eighteen different states and in six countries.

Over one hundred persons have fully embraced the truth, and a large number are now interested.

The church numbers ninety-two members.

The mission has donated to foreign mission work $1,263.96 To home work—Chicago building fund, etc., $1,224.65. And about $1,200 tithe.

The present plans are to receive principally ladies, and men and their wives.

These persons must have a good experience at home first. They must be converted and give evidence of devotion and some ability to teach. The mission is not a place to send unconverted youth to get them under a good influence. The workers must not be burdened with this kind of work.

We have connected with the Bible work, outside missionary work of every kind. There are four weekly tract societies in the city, and one at Pullman. Home and foreign missionary work is attended to through correspondence, also systematic visiting of the poor and the sick.

Regular instruction will be given by competent nurses from the Sanitarium in the treatment of common diseases. And a series of lessons in Physiology and Hygiene, public and private Bible readings, practical religion, morning talks and readings on the subject of repentance, conversion and faith.

A new building is now in process of erection at Nos. 26 and 28 College Place. It will contain about thirty rooms. One a chapel 26x40 feet, capable of seating about 300 people. The building will

be heated by steam, with passenger elevator. The water for the entire house and elevator is furnished free by the city. There will be no state or city tax upon the property.

Out of the number who have embraced the truth sixteen are devoting their entire time, and three a portion of their time to some branch of the work; making nearly one-fifth of the entire number who are laboring in the message.

E. W. FARNSWORTH.

The secretary remarked that he had but little time to devote to his work, as his time had been largely devoted to other work for the Conference.

A full report, he said, would show that fully 1,000 persons have been converted to the truth since these missions began their work. And in Chicago 1,500 subscriptions were taken for *Good Health*.

On motion the Conference adjourned to call of the chair.

At the close of the meeting the following committee was appointed on city missions, as provided in the motion recorded in the beginning of this report: E. W. Farnsworth, W. C. White, R. A. Underwood, C. Eldridge, G. G. Rupert.

HEALTH AND TEMPERANCE ITEMS.

An interesting talk was given at 7:30 p. m., Oct. 27, by Dr. Kellogg. Our BULLETIN does not furnish space for the entire lecture, nor even of the greater part, but we cannot refrain from giving *some* of the pith of the many good things said by the doctor.

The times, he said, were changing. Less than four years ago a doctor said that "hygiene" was a bad smell arising from dirty water; but now he found that many outside of us were going beyond us, although we had had light on health reform so many years.

Some have an idea that health reform is to eat what we do not like; this is a mistake. We may learn to eat any wholesome food. Placed on an island like Robinson Crusoe we would relish even oatmeal. Wait till you are hungry and you will relish your food.

Shortcake, hot from the oven, is a poor remedy for stomach ache.

When one is sick, all seem to think that they can eat everything that they would eat when well.

Without pie or cake in the house what would we do if one was taken sick in the night.

Many injure themselves by following the rule of subtraction; we ought to add two or three good things for every bad one subtracted.

Are meats worse than sweets? No; meats unless diseased are better than sweets.

Many become gluttons and suffer from dyspepsia, and then charge it to the health reform.

Do the best you can. We cannot lay down an iron rule for every day.

Haven't eaten two pounds of meat in 25 years. The best authorities in the world agree that the highest degree of health can be maintained without a flesh diet at all. In Italy I saw many boys with plates eating roast chestnuts for their breakfast. They had nothing else, and they were robust and healthy. At least nine-tenths of the people of the world do not eat flesh.

Which is the greatest sin, to eat cucumbers, pickles or pork. Answer. This is about like asking, which is worse, to lie or to steal.

Vinegar is worse than alcohol, in its effects upon the stomach. The same quantity used. Vinegar generally is simply decayed apple juice. The home made is the worst, for in it we find the vinegar eels.

We had better chew our dinner than to chew gum. Hard food thoroughly chewed will harden the gums and bring health to the teeth.

Vegetables are not good for all, it takes too much time to digest, and there is but little food in it.

Pure buttermi'k is a healthful food; eat it, do not drink it.

In the health reform there are three ways—good, better, best. Do the best way possible.

A little common sense is needed by us all in carrying out the principles of "Health Reform."

INTERNATIONAL TRACT SOCIETY.

FIFTH MEETING, 2:30 P. M., OCT. 28, 1888.

After singing "Sunlight In the Heart," and prayer by Elder W. J. Stone, the secretary read the minutes of the previous meetings, which were approved. The committee to consider the blanks for members, district and state secretaries, reported as follows:

Your Committee appointed to examine the blank reports in the members' pass books, and those for the use of librarians, district and state secretaries, and to suggest such changes as will make all such blanks correspond, would respectfully submit the following:

We find by a careful examination of these blanks, that the reports in the members' pass-books contain a few items that are not in the other blanks. We find further, that all these blanks have been prepared with a place for reporting the amount of first day offerings paid in the librarians by the members. We find that this item was inserted in these reports to assist in carrying out recommendation 4 of the committee on finance, found on page 45 of the year book for the year 1888; said recommendation having been adopted by the general conference at its last session. We find further, that after the last general conference closed, a recommendation was made through the *Review*, that the first day offerings be paid to church treasurers, instead of librarians, although we cannot find that any reason was given for the change. We find by consulting with several state secretaries, that this change has caused a great deal of confusion and necessitated a great many explanations of the blanks.

THEREFORE, In view of these facts, we recommend,

1. That the committee on resolutions, either in the International Tract Society, or General Conference or both, present a resolution at this session of these bodies, endorsing the recommendation adopted last year, above referred to, and advising our people everywhere to pay their first day offerings to the librarians with their quarterly reports.

If the resolution above suggested is adopted, we recommend,

2. That a resolution be presented to the International Tract Society asking our publishing houses to revise the blank for librarians, district and state secretaries, making them correspond in every particular with the reports in the members' pass-books and print a supply of them at once; and we request our state secretaries to order the new blanks in time to furnish the librarians

Additional Documents

We find further, that in case the present plan of paying the first-day offerings to the church treasurers is continued, that another recommendation will be necessary, covering certain changes that will need to be made in the reports in the members' pass-books. We withold any recommendation on this point at present, trusting that the foregoing recommendationr will meet the approval of the society.

E. W. FARNSWORTH,
L. C. CHADWICK,
R. M. KILGORE,
Committee.

After the thorough discussion of the recommendations the report of the committee was adopted:

The committee on resolutions reported as follows, which was unanimously adopted:

AMENDMENTS TO THE CONSTITUTION OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Resolved, (1) That article 2, section 2, be stricken out.

(2) That section 3, be numbered 2.

(3) That section 3 shall be: "To publish and to secure the publication of tracts and pamphlets in those languages wherein there is a call for reading matter, that cannot be readily obtained from any of the Seventh-day Adventists publishing houses."

(4) To add the following, which shall be called section 6: "To place religious books and periodicals in public libraries and reading rooms in all parts of the world.

Resolved, That article 3 be so amended as to read: "The officers of this society shall consist of a President, a Vice President, a Treasurer, a Recording Secretary, a Corresponding Secretary, and as many assistant secretaries as may from year to year be deemed necessary, and an executive board of nine, of which the president and vice president shall be members."

Adjourned to call of chair.

INTERNATIONAL SABBATH SCHOOL.

A model Sabbath school was conducted in the S. D. Ad-Church, Minneapolis, Sabbath morning, Oct. 27, by C. H. Jones, President of the International Sabbath School Association. The school was called to order promptly at 9 a. m. Three divisions were made viz.: Senior, Intermediate, and Primary or Kindergarten. The president took the charge of the first, Mrs. E. J. Waggoner the second, and Miss Lilly Affolter the third or Kindergarten work.

Just fifteen minutes were devoted to opening praise service, when twenty minutes were given to class recitation in the different divisions. There were forty teachers chosen from the delegates, who are assembled from all parts of the missionary field.

There were 44 classes organized, with about 350 pupils. Besides these over 50 became visitors to view the working of the school, especially in the intermediate and primary departments. Altogether the full attendance was between 450 and 500.

Dr. E. J. Waggoner, of "Pacific Press, conducted the general review exercise in the senior division. Great interest was manifested by all.

The lesson in the Intermediate Division was a review of the history of the Israelites from the beginning of their bondage in Egypt until their deliverance. The following were the main points impressed upon the children in the general review exercises. The Israelites were treated as slaves, scolded, and beaten. The children whom they loved were torn from their arms and cast into the River Nile. It seemed as though they had no friends and no hope. But there was one true Friend who saw their trials, heard their groans and cries, and pitied them, and in His own good time He caused all these things to work together for their good.

One poor mother saw that no one on earth could help her, so she did all she could herself and then cried to God to save her child. God heard and answered her prayer by sending bright angels to watch over the little basket among the flags, where she had left her baby boy, and by directing the footsteps of Pharaoh's daughter to the place. She found him (this was pictured on the blackboard), pitied him, and adopted him as her own son. He thus had the privilege of becoming a learned man.

When God sent him to ask Pharaoh to let the children of Israel go. Pharaoh said he knew not the Lord, neither would he let them go. God showed both him and the people who he was by sending the ten plagues. God let the king choose each time whether he would humble himself or receive the plague. But he resisted God, and the oftener he did this the harder it made his heart. But after the first-born were slain he let the Israelites go.

The destroying angel knew which houses God's people lived in, because there were spots of blood on their door-posts, and he "passed over" their houses and did not kill their first-born.

That was a terrible time of trouble, but there will soon be a greater time of trouble the seven last plagues. But God's people will be safe (Ps. 91: 5-11). They will not have blood upon their door-posts, but the blood of Jesus applied to their hearts.

We cannot wash the stain of sin away with anything in this earth (Jer. 2: 22); Jesus alone can do it, and he *will* if we confess our sins and ask him to (I John 1: 9); he does it by washing it away in his own precious blood (Rev. 1: 5). We cannot see him do it, but we know he does for he says so.

The children were then begged to have this done and try to live every day so as to please Jesus, that when the trouble come they may be protected by the angels of God, and be delivered and taken to live with Jesus.

The lesson for the little ones was the third day's creation in advance and a review of the first and second days. The earth was represented by two small boxes of sand. The earth being covered with water and darkness was represented by covering the boxes with green and black French tissue paper. The creation of light was represented by white and of air by light blue. The gathering of the waters was was shown by gathering the green paper between the boxes and then placing a dish of water for the seas. The little folks then placed short twigs of evergreen for grass, larger twigs were placed in the boxes of sand for trees, and then they placed bright flowers here and there. As their little hearts throbbed with pleasure at making this pretty spot they were led to see the beauty of the earth and the greater beauty of the earth when created. Then as God made it for a home for them how great was his love for them.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 30, 1888. NO. 9.

Tenth Day's Proceedings.

EDUCATIONAL ASSOCIATION.

The second meeting of the Association met Oct. 28, at 5:30 p. m.

Prayer by Elder Kilgore.

Minutes of last meeting read and approved.

The committee on nominations reported for board of college directors the following: U. Smith, W. W. Prescott, Geo. I. Butler, J. H. Kellogg, C. Eldridge, W. C. Sisley.

A query was raised as to the election of George I. Butler, in view of what he wrote concerning his health, but Prof. Prescott said that Elder Butler was willing to act. The report was adopted by considering each name separately.

The committee on resolutions presented the following report.

1st. *Resolved*, That we express our deep gratitude to God for the prosperity which has attended Battle Creek College during the past year, and that we express our full confidence in the present management,

2nd. *Resolved*, that we express ourselves in full sympathy with the suggestions of the General Conference Committee tending to unity in our educational work.

3rd. *Resolved*, That the stockholders of this society approve the action of the board of trustees in sending teachers to help in other schools, and recommend that such a policy be pursued in the future so far as it can be done without crippling the work at the college.

Following the reading of the report, interesting remarks were made on the second resolution by W. W. Prescott, S. N. Haskell, and A. T. Robinson upon the importance of the union of our interests and its effect in all our schools.

Adjourned to call of chair.

Eleventh Day's Proceedings.

PUBLISHING ASSOCIATION.

MONDAY, Oct. 29, 1888.

The second meeting of the S. D. A. Publishing Association was called at 11:20 a. m. by the chairman. Prayer by Bro. C. H. Jones.

Minutes of last meeting read and approved.

The committee on nominations reported as follows:

For Trustees—Geo. I. Butler, A. R. Henry, Uriah Smith, C. Eldridge, W. H. Edwards, H. W. Kellogg, and F. E. Belden.

F. D. Starr asked if we are assured that Bro. Butler would be pleased to have his name used as a candidate for this position. I. D. Van Horn replied in the affirmative. C. H. Jones said that he hardly knew how to vote in view of what Eld. Butler had expressed in his letter, withdrawing his name as a candidate for office He thought that Eld. B. is a valuable man, and his service to the cause should not be sacrificed because of overwork. D. T. Bordeau thought that it would be conducive to Eld. B.'s health, to give him something to do. W. C. White thought that by all means Eld. B.'s name should stand in the board, at least till we go to B. C. and see Eld. B. I. D. Van Horn said that Bro. B. desired some work to do, although he desired to be left off of the general conference committee.

S. N. Haskell thought that Eld. B. is just the man to be connected with the board and give the cause his influence as he labored in different places. The report was then adopted.

The committee on resolutions reported as follows:

1. *Resolved*, That we express our gratitude to God for the prosperity which has attended the association during the past year.

2. *Resolved*, That we express our sincere sorrow for, and sympathy with Eld. G. I. Butler, President of this Association, in his sickness which prevents him from being present at our annual meeting.

3. *Resolved*, That we approve of the action of the trustees in providing for the establishment of branch offices in Chicago, Toronto, and some point in the south.

4. *Resolved*, That we request the trustees to establish a branch office in London, Eng., if in their judgment it is deemed advisable.

Moved to adopt the report by considering each resolution separately. Carried.

D. T. Bordeau moved to amend the second resolution by adding "and an interest in our sympathy and prayers." Carried.

Several delegates spoke in favor of the third resolution, which provides for the establishing of publishing offices in the several important locations named.

On the fourth resolution S. N. Haskell, S. H. Lane, and W. C. White spoke in an animated way in favor of establishing a publishing house in London. Eld. Haskell spoke of the necessity of having the English stamp upon all publications for the British people, because there is some prejudice existing in English minds against things coming from America. He stated that the English are a reading people, and thought that the work would soon become self-supporting there. He said that they needed a printing press there very much at the present time, and moved to amend the resolution by inserting the word "immediately" after the words "London, England." Carried.

The meeting then adjourned to call of the chair.

INTERNATIONAL TRACT SOCIETY.

The following report was made Sunday by the committee on resolutions, and no action taken on it:

For lack of time, your committee was not able to make as many changes in the matter and form of the report referred back to it for further consideration, as it otherwise might have done. At a large meeting consisting of tract society and conference presidents, the various plans proposed in our report were freely discussed, and it was *unanimously voted* to approve of the measures suggested in these propositions. We therefore take courage to submit again our former report with the following changes:

1st. That the letter of suggestions be preceeded by the following paragraph:

Your committee appointed to *suggest plans* and frame resolutions for the International Tract Society submit the following:

2. That the four last lines of the sixth paragraph of the second column of page three of the *Bulletin*, number 6, be added to the first paragraph of the first column of page four.

3. That the word school in resolution 4 be changed to institute: and that all following that resolution be changed to read as follows:

5. WHEREAS, our spiritual growth depends upon our laboring for others, therefore,

Resolved, That we urge upon all Seventh-Day Adventists the duty of becoming members and workers in the tract and missionary society.

6. WHEREAS, Our interest in the work depends largely upon the time and thought we devote to it, therefore,

Resolved, That we recommend the holding of weekly meetings, even by small churches and companies, and further,

Resolved, That we indorse the plan of uniting the missionary meeting and the prayer meeting, where it is not thought practicable to devote an entire evening to each.

7. WHEREAS, The efficiency of the Tract Society depends upon the activity of its entire individual membership, and the working of all its branches, therefore,

Resolved, That the introducing of new and efficient methods of labor, such as canvassing, and Bible work, does not lessen the importance of other branches of our work, such as personal labor by visiting, and the loaning of books and tracts, also the mailing of tracts and periodicals, and missionary letters; and it is our conviction that souls may be brought to the knowledge of the truth in these ways, that would be reached in no other.

8. *Resolved*, that a committee of seven be appointed by the chair to examine the new works issued during the year by our several publishing houses, in this and other countries, and to make suggestions as to the field of usefulness of each.

9. WHEREAS, The Pacific Press has just issued a valuable work entitled, "Prophetic Lights" intended as a companion volume to the "Signs of the Times," therefore,

Resolved, That we recommend to our workers throughout the country an active canvass to increase the circulation of the "Signs" by securing subscribers for it accompanied by "Prophetic Lights."

10. *Resolved*, That we recommend that the names of canvassers, Bible workers and all who are employed by the conference and tract societies, be transferred from the register of the local societies and districts, and placed upon a state list; and that they be recommended to obtain their supplies from the state society, and make their contributions to the same.

11. *Resolved*, That the international officers, with competent assistants, be requested in a complete series of lessons, to furnish thorough instruction in various branches of the missionary work.

12. *Resolved*, That we encourage an enterchange of correspondence between local tract societies, through the state officers; and that the officers of state societies correspond freely with each other.

INTERNATIONAL SABBATH SCHOOL ASSOCIATION.

THIRD MEETING, OCT. 29, 2:30 P. M.

Prayer by F. E. Belden. Minutes of previous meeting read and approved. The chair stated that the changes made in the constitution at the last meeting made other changes necessary, and on motion of E. J. Waggoner the following was adopted.

That article 5, section 1, be amended by striking out all that matter relating to the duties of treasurer.

That a new section be added to this article, to be numbered 3, and to read as follows: 3. The duties of the treasurer of this association shall be to receive and hold all moneys belonging to the association, giving receipts therefor, and paying out the same as the association or the executive board may direct, through the written order of the president.

The committee on resolutions submitted the following report:

Your committee on resolutions would respectfully submit the following:

1. *Resolved*, That we recognize the blessing of God in the prosperity that has attended the Sabbath School work during the past

year, both in the line of the organization of new schools and associations, and in the increased interest on the part of those previously engaged in the work; and further,

2. *Resolved*, That this blessing shall be received by us only as an incentive and an encouragement to greater consecration to the work.

WHEREAS, The sole object of the Sabbeth School should be to lead souls to Christ, and no one can lead another in a way which he himself does not know, therefore,

3. *Resolved*. That we again recognize and emphasize the necessity of having converted and consecrated teachers in the Sabbath School.

WHEREAS, The formation of new schools rests largely in the hands of the ministers, and the instruction given at the time when the school is organized has much to do in shaping its future course; therefore,

4. *Resolved*, That we urge all who labor in the field to become thoroughly and practically familiar with all branches of Sabbeth school work, and further,

5. *Resolved*, That we request the officers of the various conferences, to insist that such knowledge shall be a necessary qualification of those whom they send out to labor in the ministry.

WHEREAS, The experience of the past has shown that our Sabbath Schools have made the most progress when a systematic correspondence has been kept up with them by the officers of the association; therefore.

6. *Resolved*, That while we would most earnestly encourage personal work by the officers to as great an extent as possible, we express it as our belief that nothing can take the place of regular correspondence, and that we urge the state secretaries to keep in constant communication with all the schools in their respective associations, so that they may know the exact standing of each, and be enabled to give the instruction that is needed; and further,

7. *Resolved*. That it is the sense of this assocation, that where a state association has secured a competent secretary, she should be encouraged to devote her entire time to this work.

8. *Resolved*, That the International Association send a representative to each state camp-meeting to direct and aid in giving instruction to officers and teachers, and to counsel with the state officers concerning the best means to advance the Sabbath School work in the state.

WHEREAS, The officers of the association need a medium of communication whereby they may give instruction to the officers and teachers of the Sabbath Schools throughout the world, and

WHEREAS, This medium needs to be in a form convenient for reference, and separate from matter that is designed for general circulation; therefore,

9. *Resolved*, That the Executive Committee be authorized to revive the *Sabbath School Worker*, as a Quarterly, in such form as they may think best.

10. *Resolved*, That we request the Executive Committee to issue the Senior Lesson Pamphlet in such form that it may be conveniently carried in the pocket.

11. *Resolved* That we request the Executive Committee to furnish and the *Review and Herald* office to publish in the *Instructor*, a series of children's lessons in place of the lessons for the senior division.

12. *Resolved*, That the Executive Committee be requested to have a series of lessons preparet upon the subject of tithes and offerings, to begin in July, 1889.

13. *Resolved*, That we request the preparation of lessons upon health and temperance, to be used as soon as practicable.

WHEREAS, The General Conference has voted to buy and use for missionary purposes, *if found to be suitable*, the ship in which Brethren Cudney and Tay sailed for Pitcairn Island, and

WHEREAS, The work which has been begun in Russia, and which has prospered in the face of the greatest difficultief, is much crippled for lack of means, therefore,

14. *Resolved*, That we recommend that all our Sabbath School throughout the world, devote their missionary contributions for the first quarter of 1889, to the purchase of the above-mentioned ship; that the contributions for the second quarter be given to the Russian Mission, and that the contributions for the remaining half of the year be devoted to the establishment of a city mission in Hamburg, Germany; and further,

15. *Resolved*, That we request the Executive Committee to prepare as soon as possible, a statement containing as much information as can be secured concerning the missionary ship, and also interesting items relating to the situation and work in Russia and Hamburg, which shall be sent to all the schools in order to make more real to the pupils the objects for which they contribute.

After motion to adopt the report by acting on each resolution separately some time was devoted to their discussion.

Resolutions Nos. 1, 2, and 3 were adopted without much discussion, while Nos. 4 and 5 were spoken to by several, all of whom were heartily in favor of the principles embodied in them. Resolutions 6 and 7 called many good thoughts in regard to the benefit to be derived from the work done hy a good thorough secretary. Resolutions 1 to 10 were adopted, and pending discussion of No. 11 the meeting adjourned to call of chair.

THURSDAY EVENING, Oct. 25.

Prof. W. W. Prescott gave an interesting address on the subject of education, which would have been "a feast of good things" to many of our youth who are struggling to obtain a true education. Education was the formation of right habits. It embraced the physical and moral as well as the mental. Its object was to gain power, knowledge, and skill to fit a man for usefulness here and life hereafter. He gave three tests of education. 1. One should be able to support himself. 2. He should be able to discern betweeu the false and true, the counterfeit and the genuine. 3. To get the best things of life without paying too much for them. The inducements were great. Education itself was worth striving for, and eternity opened up before us countless possibilities, and ever increasing knowledge for the redeemed. But the most precious things must be learned at the feet of Christ. The above is but a skeleton of the lecture, and a distorted one at at that. But there are some good thoughts that can be gained from a contemplation of a skeleton. Fill it out by getting the education, by forming right habits.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., OCT. 31, 1888. NO. 10.

Twelfth Day's Proceedings

GENERAL CONFERENCE.

TUESDAY, Oct. 30, 1888.

The tenth meeting of the General Conference was opened at 10:40 a. m. Prayer by Elder A. T. Jones.

Minutes of last meeting read and approved.

U. Smith, the secretary, read a table of statistics, giving the number of ministers, licentintes, churches, church members, and the amount of tithes paid in each conference, in order that any corrections might be made which were necessary.

The report of the committee on distribution of labor being called for, the secretary of the committee, A. J. Breed, reported as follows:

The committee on distribution of labor would respectfully submit the following partial report:

1. That J. W. Bagby of Kansas go to North Carolina, and make that his field of labor.
2. That T. H. Gibbs of Louisana, labor in the Nebraska conference.
3. That J. M. Reese of Tennessee, make Indiana his field of labor.
4. That R. S. Donnell go to Tennessee to take the place made vacant by Bro. Reese, and to take the oversight of the work in Kentucky.
5. That S. H. Lane of Georgia, go to New York and labor in that conference.
6. That M. J. Huffman of Virginia, occupy the field made vacent by Bro. Lane.
7. That B. F. Purdham of Indiana, make Louisana his field of labor.
8. That G. H. Rogers of Illinois, labor in the Upper Columbia conference.
9. That W. B. Hill of Minnesota, go to Iowa and labor in that state.
10. That W. A. Colcord of Iowa go to Battle Creek to connect with the *Review and Herald* office.
11. That H. R. Johnson of Iowa return to Wisconsin and make that his field of labor.
12. That O. A. Johnson of Montana attend Eld. Matteson's training school in Chicago and then make Iowa his field, and labor exclusively in the Scandinavian language.
13. That John Covert of Indiana connect with the Michigan conference and labor in that field.
14. That C. W. Flaize of Kentucky make Minnesota his field of labor.
15. That in harmony with the request of J. H. Durland we recommend him to return to this country and labor in Ontario under the direction of the Michigan conference.
16. That E. W. Whitney make Great Britain his field of labor as soon as he can be spared from the work in Basel.
17. That H. M. Kenyon of Michigan labor in the Kansas conference.
18. That S. J. Shrock go to Germany to labor in that country.
19. That R. L. Conradi spend several months in this country, holding institutes for the instruction of German canvassers and workers.
20. That D. H. Oberholtzer of Indiana go to Pennsylvania to labor among the Germans.
21. That John Gibson of California go to London as book keeper, and to assist in the management of the office.
23. That M. B. Miller of Michigan take charge of the work in Nova Scotia and New Brunswick.
24. That W. S. Hyatt of Wisconsin go to Texas to take the presidency of the conference and tract and missionary society.
25. That O. C. Godsmark of Georgia make Illinois his field of labor.
26. That C. P. Haskell of Colorado labor in the Kansas Conference.
27. That E. P. Auger of Central Europe return to this country to labor in the French canvassing field.
28. That D. T. Bordeau go to Canada to labor among the French under the direction of the Michigan conference.
29. That the Pennsylvania conference take charge of the work in New Jersey.
30. That A. T. Jones, if the way opens to do so, visit Boston, Chicago and other points, where local conferences secure suitable places to reach the masses of the people, and present the subject of religious liberty.
31. That R. A. Hart return to Norway to assist Eld. O. A. Olsen in the management of the Scandinavian printing house.
32. That B. M. Shull of Wisconsin, spent six months at the *Review and Herald* office learning what he can, and then go to Norway to labor in the publishing house.
33. That Rasmus Peterson of Minnesota, go to the *Review and Herald* office to learn the book binder's trade with a view of going to Christiana to work in the printing office.
34. That M. C. Wilcox of New York go to the *Signs* office to assist in editing the *Signs of the Times*.
35. That J. W. Scoles go to Oakland and connect with the *Signs* office.

36. That May Taylor of Central Europe go to England to labor in Bible work.

37. That Eld. J. F. Hanson attend the training school in Chicago, then to go to Denmark to labor in the great Skandinavian field.

Moved that this report be adopted by consideriag each name separately. W. B. Hill, W. C. White, aad others spoke upon the ninth recommeadation alluding to the importance of work being done among the Germans, and the necessity of workers being thoroughly prepared for the work. W. C. White therefore moved that the recommendation be referred back to the committee that they might consider the matter of the field of Bro. Hill's labors, and also the advisability of his attending a training school and ministerial institute for a few months. Carried.

Upon the fifteenth recommendation W. C. White and S. N. Haskell spoke, showing the reasonableness of the recommendation on account of Bro. Durland not being able to properly educate his children in England, and his failing health.

The recommendation to change E. W. Whitney's field of labor called out remarks and explanations from W. C. White showing the advantage of having English laborers labor in English fields. L. R. Conradi spoke in the same line, hut urged that he be not taken away till he could be spared.

J. S. Raymond spoke on the eighteenth recommendation to Germany, and moved that the recommendation be referred back to the committee for reconsideration. To this, S. H. Lane and L. R. Coaradi spoke to show that Bro. Oberholtzer would well fill the field in Penasylvania, and that Bro. Shrock had reached a state of development in the German language where he could be of great service in Germany, where help is so sorely needed to carry the truth to the many millions of Germans. Wm. Covert said that Bro. Oberholtzer was a valuable laborer, hut that there was not a sufficient German field in Indiana to occupy his time as a German laborer in that field. The motion to refer this recommendation back to the committee was lost. The recommendation of the committee was then carried.

On recommendation nineteen L. R. Coaradi said that the only thing that would make him willing to remain at all was the hope that the result would be to rouse up more German laborers for Germany, Russia, and other countries. Eld. Shultz moved that the recommendation be amended hy adding "and workers." Carried.

C. H. Jones on the twenty-first recommendation spoke of the value of John Gibson's labors in the *Signs* office, and regretted that he was to be called away. He thought that he would be a great help to the British field.

On the twentw-eighth recommendation Bro. Bordeau thought that the wording of the recommendation "under the Michigan conference" would limit his work to Ontario, as Ontario was all that belonged to Michigan conference, and there were but few French in Outario. It was moved that the words "under the direction of the Michigan conference" be stricken from the recommendation. W. C. White moved that the recommendation be referred back to the committee for further consideration. Carried.

On recommendation twenty-nine J. W. Raymond asked for a statement of the conditioa of New Jersey, before he would be willing to take charge of the work there, as they could not do much for that field without seriously neglecting their own work. A. T. Robinson said that he should not want New Jersey to go into other hands than that of New England unless the Pennslvania brethren could do more for them than New England had been able to do. Moved by E. J. Waggoner that this recommendatioa be refered back to the committee for further consideration. Carried. Adjourned to the call of the chair.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Oct. 30th, 2:30 P. M.

The meeting was opened by the usual service, the minutes of the previous meeting were read and approved.

The unfiaished business of the last meeting (see Bulletin Nos. 6 and 9) was brought before the society and elicited remarks from many which resulted in the adoption of the report with the following substitute in place of secoud paragraph, page 3, Bulletin 6: "As this is aot the foreign missionary Society of the denominations, and as confusion often occurs, from our common use of the term "Missionary Society," we recommend the term "International Tract Society," as a convenient title for general use, and a pleasant substitute for the abbreviation "T. & M. Society."

Much discussion followed the different recommendations and resolutions, and many interesting and important facts were elicited in these remarks.

A motion to refer resolution 8, Bulletin No. 9, was lost and the report adopted. Resolutioa 9 concerning "Prophetic Lights" was refered to the committee provided for in resolution 8.

No. 10 was reported to read as follows:

Resolved, That the names of canvassers, Bible workers, and all who are employed by the conference and tract societies, be transferred from the register of the local societies and districts, and placed upon a list called the State District; and that they be recommended to obtain their supplies from the state society, and make their contributions and reports to the same.

Pending the discussion of the tenth resolut ion the meeting adjourned to the call of the chair.

The chair at the close of the meeting appointed the committee provided for in resolution 8, as follows:

L. C. Chadwick, E. E. Miles, C. A. Hall, Dan T. Jones, L. R. Conradi, J. F. Hanson, and D. T. Bourdeau.

Erratum—The name of A. R. Henry should have appeared yesterday among the trustees of the Educational Society.

SEVENTH DAY ADVENTIST GENERAL CONFERENCE DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., NOV. 1, 1888. NO. 11.

Thirteenth Day's Proceedings

GENERAL CONFERENCE.

Oct. 31, 1888.

The eleventh meeting of the Conference was called at 9.30 a. m.

Prayer by Elder Frank Starr.

The minutes of the previous meeting were read and approved.

The conference opened work by the consideration of recommendation No. 30, which was adopted. Nos. 31 to 37 inclusive was adopted with some slight alterations of the language used.

For No. 9 a substitute was offered recommending that W. B. Hill go to Nebraska. This was referred back to the committee.

A recommendation was passed recommending that R. F. Andrews labor in Indiana, this being numbered 22, having been ommitted by oversight.

Additional recommendations were made as follows:

38. That the canvassing company in Iowa, composed of the following named persons: M. W. Lewis and wife, Arthur Hurr, N. P. Long, Willis Adams, Lewis Sturr, Laura Farris; make Maryland and Delaware their field of labor during the coming year, beginning work in the city of Baltimore; and that M. W. Lewis act as state agent.

39. That S. F. Reader and E. Robb, with their wives, remove from Kansas to West Virginia, there to engage in the canvassing work, S. F. Reader to act as state agent.

40. That C. D Wolf and wife, and J. E. Frazee, of Kansas, remove to North Carolina to engage in the canvassing work; C. D. Wolf to act as state agent.

41. That A. F. Harrison and wife, J. B. Thayer, Thomas Stewart, Benjamin Hensley, and Moses Edwards remove from Kansas to Louisana, there to engage in the canvassing work; A. F. Harrison to act as leader of the company. And we further recommend that I. L. Reynolds and wife and Geo. Winn of New Orleans connect with this company.

42. That Chas. F. Curtiss devote his entire time to the canvassing work, acting as state agent for Georgia and Florida, and that Chas. E. Giles and Wm. Fenner of Michigan, and Luther Harmon of Indiana, make Georgia and Florida their field of labor.

43. That J. H. Dortch devote his entire time in the interest of the canvassing work in Tennessee.

44. That the Indian Territory be given to Kansas as a canvassing field.

45. That Wm. Arnold return to Great Britain in the early spring.

On motion South Carolina was added to the Florida and Georgia field in No. 42.

These recommendations were adopted.

The committee on nominations then made the following report:

Your committee would recommend the following names for conference officers for the coming year:

For President, O. A. Olsen; Secretary, U. Smith; Corresponding Secretary, W. H. Edwards; Home Missionary Secretary, Geo. B. Starr; Foreign Missionary Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay.

Executive Committee—O. A. Olsen, S. N. Haskell, U. Smith, W. W. Prescott, W. C. White, E. W. Farnsworth, R. M. Kilgore.

Book Committee—W. C. White, U. Smith, R. M. Kilgore, W. W. Prescott, A. T. Jones, E. M. Morrison, C. Eldridge, J. H. Kellogg, E. W. Farnsworth, J. G. Matteson, F. E. Belden, A. T. Robinson, C. H. Jones.

General Conference Association—Geo. I. Butler, U. Smith, A. R. Henry, W. H. Edwards, Harmon Lindsay.

Labor Bureau—A. R. Henry, C Eldridge, H. W. Kellogg.

Respectfully submitted,

J. FAGRO,
DAN T. JONES,
J. B. GOODRICH.
Committee.

On motion to adopt by considering each name separately the report was accepted.

A motion was made to reconsider the name of W. W. Prescott. The motion prevailed. The name of G. I. Butler was offered as a substitute for that of Bro. Prescott, and an amendment offered sustituting the name of R. A. Underwood for that of Geo. I. Butler, but the amendment was lost after lengthy and animated discussion.

The meeting adjourned to call of chair while the question on the substitute was pending.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Oct. 31. 2.30 p. m., 1888.

The meeting opened by singing and prayer, and the minutes of the previous meeting were read and approved. The unfinished business, which was a discussion of resolution 10, BULLETIN 9, was taken up.

After reading the resolution Eld. Covert asked if this was likely to tend toward breaking up the local societies. If so he would not favor it, but if not so tending he would favor it. Bro. Mitchell thaugbt it had no bad effect in their society, where it had been tried. He thought it would be beneficial to the local societies, and would make the "reports" more nearly correct. Capt. Eldridge said the subject had been under consideration for a year, and he thought it was the best that could be done. W. C. White also favored the resolution, refsrring to their experience in California, where it had been found satisfactory. After further discussion of the resolution by R. M. Kilgore, Geo. H. Smith, L. C. Chadwick, E. W. Farnsworth, and several others it was adopted.

Resolutions 11 and 12 were read and carried without discussion.

Moved by L. C. Chadwick that the secretary of the International Tract Society be requested to send a circular letter to each of the state secretaries, giving full explanations of the intent of resolution 10 (BULLETINS 9 and 10), and the best methods for carrying the resolution into effect. Carried.

The committee on resolutions roported three resolutions that had been recommended by the council of state agents, as follows:

13. *Resolved*, That no canvasser remove or be removed from any state to work in another, without permission from the state agents of both such states, or from the state secretaries in case there are no state agents.

14. *Resolved*, That we are oposed to our publishing houses furnishing books to agents who do not conform to the rules adopted by this society, whether in territory controlled by the publishing houses, or in the territority of any state society.

WHEREAS, The tendency of the trust [credit system] plan is to burden our canvassers and tract societies with debt, therefore,

15. *Resolved*, That we recommend the state societies to adhere to the rule adopted at the 1886 session of this society, which reads as follows: "Our Tract Societies shall do a cash business with agents" recommending that acceptable security be given, or the C. O. D. plan adopted where cash cannot be paid in advance."

Moved by L. C. Chadwick that the report he accepted, acting on each resolution separately.

The first resolution was favorably discussed by W. C. White, C. H. Jones, and J. N. Brant, and carried.

Resolutions 2 and 3 were carried without discussion.

The committee on nominations reported as follows:

For President—S. N. Haskell.
For Vice President—W. C. White.
Recording Secretary—T. A. Kilgore.
Corresponding Secretary—M. L. Huntley.
Treasurer—The *Review and Herald*.
Assistant Secretaries—Anna L. Ingels, Oakland Cal.; Mrs. F. H. Sisley, Battle Creek, Mich.; W. A. Spicer, London; H. P. Holser, Basel, Switzerland; Josie L. Baker, Australia; Elizabeth Hare, New Zealand; Mary Hellesen, Norway; Mrs. C. L. Boyd, South Africa; and Mrs. Eliza Palmer, So. Lancaster, Mass.
Executive Board—S. N. Haskell, W. C. White, L. R. Conradi, D. A. Robinson, O. A. Olsen, W. C. Sisley, A. J. Breed, C. Eldridge, and Geo. B. Starr.

I. D. VAN HORN,
For the Committee.

Moved and seconded that the report be accepted by considering each name separately. The names were so considered, and passed without objection until the name of Eld. L. R. Conradi was reached. He objected to his name being used. The objection was not accepted. No further objection was made until after the reading of the report was finished; then W. C. White moved that his name and the name of O. A. Olsen change places, making Eld. Olsen vice president. After some discussion the motion was lost.

Then the motion to accept the report of the committee was carried.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

Oct. 30, 4:30 p. m.

With the president in the chair the meeting was opened by prayer by Eld. S. N. Haskell, after which the secretary read the minutes of the previous meeting, which were approved.

An interesting report was recived from Eld. Loughborough, of California. S. N. Haskell devoted a few moments to the question of the "Health Reform" in the Old World, and showed the advancement that had been made in the last few years. The efforts there seem to be more energetic than here, and it can readily be seen how our temperance literature can be used as an entering wedge to our other work. The *Good Health* has a hearty reception in England. In London there are about 60 "vegetariau restaurants," and about the same number of "Lockhart's restanrants," where the *Good Health* is now read eagerly by thousands, thus already demonstrating the truth that the intrinsic merit of our journal is recognized in other countries. Scotland and Ireland are following England, and it gives us favor with the people.

Eld. D. A. Robinson has been requested to lecture in some of the most prominent places in the city of London. We hope to get our publications in all the missions in the world from our work in London. In Africa the entrance was gained by our temperance literature and the temperance lectures of Eld. Robinson.

After these remarks the committee on resolutions made the following report:

WHEREAS, Reports from different parts of the field indicate a general advance in the Health and Temperance work, and a desire on the part of our people to understand its principles; therefore,

1. *Resolved*, That we express our gratitude to God for these favorable indications, and hereby pledge ourselves anew to the ad-

Additional Documents

vancement of this important branch of the Third Angel's Message.

2. *Resolved*, That we earnestly recommend our ministers, church elders, and leaders to qualify themselves to give instruction in the principles of true health reform.

3. *Resolved*, That we endorse the teaching of the "Testimonies" on this question, and recommend our people everywhere to carefully study and put in practice the principles therein brought to view.

WHEREAS, We recognize in the S. Schools one of the most potent agencies in the education of our people, therefore,

4. *Resolved*, That we recommend the committee on S. S. lessons to secure the preparation of a series of health and temperance lessons, to be used at the earliest opportunity.

WHEREAS, The plan of sending out monthly readings has proved a great benefit to the local tract societies, and,

WHEREAS, We believe a similar plan carried out in our H. and T. clubs, would result in much good, therefore,

5. *Resolved*, That we request the officers of this association to secure the preparation of monthly readings on the subject of health and temperance, to be sent to the secretaries of the state societies for distribution to the local clubs, and to the officers of such churches as have no temperance clubs.

6. *Resolved*, That it is the sence of this association that the teaching of health and tempefance principles should be combined, as far as practicable, with the Sabbath School work, and that we earnestly request the officers of our state S. S. association to give due attention to this work.

WHEREAS, The experience individuals and the concurrent testimony of physicians, conclusively prove that much disease and deformity result from improper dress, therefore,

7. *Resolved*, That we recommend the adoption of such wearing apparel as will permit the free action and healthful development of all the muscles and organs of the body.

WHEREAS, The General Conference Association in its session of 1886, adopted the following resolutions: viz.,

1. *Resolved*, That each of our state conferences be requested to appoint one or more persons to devote themselves especially to the health and temperance work, and that these persons be encouraged and assisted to prepare themselves for this branch of the work.

2. *Resolved*, That we recommend that meetings for instruction on the subject of health and temperance be held at each of our campmeetings, therefore,

3. *Resolved*, That we heartily eadorse the above resolutions and urge our state conferences to reduce them to practice, and further,

9. *Resolved*, That we request the state conferences at each of their annual campmeetings to give time equivalent to one hoar a day to the health and temperance work.

10. *Resolved*, That we urge upon all our people the importance of increasing the circulation of our health journals and distributing such other literature as will advance the interests of the health and temperance work.

A motion was made to adopt it by considering each item separately.

Eld. D. T. Jones, D. E. Lindsey, C. H. Bliss, D. T. Bordeau, O. C. Godsmark, S. H. Lane, and J. P. Henderson made remarks of interest as the different resolutions were considered.

Resolutions 1 to 5 were adopted after which the association adjourned to the call of the chair.

MISSIONARY MEETING.

Oct. 30, 7 p. m.

The meeting was opened by G. B. Starr, of Chicago.

After prayer by S. H. Lane, of Michigan, and singing "Pray for Help, Christian," it was announced that the evening hour would be divided among many, thus getting a variety of experience, and much instruction of a very important nature.

G. B. Starr led out with a few minutes talk concerning "Jesus and the woman at the well." Do not despise small opportunities is a motto we should remember daily.

S. N. Haskell remarked that God gave to every man severally from one to five talents, and it is important that we set our mark high, and then strive in the strength of God to improve the talent we have; the angels will cooperate with us. They will lead us where we can accomplish great good, and when the Master calls for the talent committed to us we can gladly return it to him with usury, and hear the word "Well done good and faithful servant, enter thou into the joy of the Lord." Meditate each day upon the goodness of God.

A. T. Robinson, from New England, related some interesting experiences in the New England states, showing how, as a result of prayer and experience meetings, the interest of the individual members of the society was largely increased.

H. W. Miller, of Michigan, expressed a deep interest in the work, and reported an increased interest in his field, and was heartily in favor of the steps taken for more thoroughly interesting and general effort to labor in the missionary branch of the work.

Elder Covert, of Indiana, remarked that since the canvassers work began the interest in the work of personal missionary effort has slackened, hut the present plans meet his mind, and he would do all he could to start the work in his field.

Sister Druillard, of Nebraska, gave some interesting facts showing how a new interest was developed, and that she was in hearty sympathy with the plans for future work.

A. J. Breed, of Wisconsin, related some gratifying circumstances from his experience. Showing how distribution of literaturate and correspondence by individual effort, resulted in the conversion of many precious souls.

T. H. Gibbs, of Louisiana, read a most interesting letter from British Honduras, that was calculated to thrill our hearts with pleasure and incite us to more determined effort.

Sister M. L. Huntly, secretary of the International Tract Society, remarked that many would gladly work if they knew how, and in her remarks she tried to impress upon our minds the importance of more thoroughly instructing the laity who are among us. It is important that the masses of the people be instructed, that from their ranks may spring many light bearers to others.

Bro. Henderson related some interesting experiences from his field in Arkansas.

Others spoke in the same strain, and a resolution was passed asking for another meeting.

SEVENTH DAY ADVENTIST

GENERAL CONFERENCE

DAILY BULLETIN

VOL. 2. MINNEAPOLIS, MINN., NOV. 2, 1888. NO. 12.

Thirteenth Day's Proceedings.

GENERAL CONFERENCE.

The second meeting of Oct. 31 was called at 5:30 p. m.

Eld. S. H. Lane led in prayer.

The minutes of the forenoon meeting were read and approved.

On motion the regular rules were suspended, and other important business was brought before the Conference.

E. J. Waggoner presented the following resolution.

In behalf of the California delegation, I will present the following resolutions, which were adopted at the late session of the California conference:

WHEREAS, We have for many years been looking for an amendmens to the national constitution to open the way for national religious legislation; and,

WHEREAS, In the Blair amendment to the national constitution, and the accompanying national Sunday bill, there are now pending the very things for which we have so long looked, as that which will surely make the image of the Papacy, against whose work the third angel's message pronounces its solemn warning; therefore,

Resolved, That these things should arouse every Seventh-day Adventist, and they should arouse us to such earnestness as never before—even such diligence and earnestness as the fearful importance of the third angel's message demands.

Mr. H. L. Adams, an attorney, who had carefully examined the Blair Sunday Bill, now before the congressional committee, offered the following resolution, which was unanimously adopted by the Conference:

Be it Resolved, That this conference call the attention of the national conference of the Seventh-day Adventists to the urgent necessity of sending a delegation to appear before the United States senatorial committee on education and labor, to use all reasonable efforts to secure the defeat of the following senate bills—namely:

A resolution dated May 21, 1888, and entitled, "A joint resolution proposing an amendment to the constitution of the United States, respecting establishments of religion and free public schools," and further,

A resolution dated May 21, 1888, and entitled, "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship;"

On the grounds that the said bills are opposed to the common interests of humanity, and the freedom of religious worship intended to be guaranteed to the citizens of this great republic by its founders and defenders, and that the adoption of said bills would mark a broad and distinct advancement toward the union of church and state.

And be it further Resolved, That the California conference asks the appointment on said delegation of Elder A. T. Jones, as one whose dilligent study of this question has made him fully competent to perform such work.

In view of this I offer the following resolution:

Resolved, That this conference appoint a delegation of three, of which Elder A. T. Jones shall be one, to appear before the senate committee on education and labor, at the next session of congress, and in the interests of religious liberty, to use every reasonable effort to secure the defeat of the Blair bill.

The motion to adopt was carried with a unanimous vote.

On motion the committee called for by the foregoing resolutions was referred to the General Conference committee.

The committee on resolutions made the following partial report:

WHEREAS, We believe that the work of the third angel's message should ever be progressive, reaching out and filling unoccupied fields; therefore,

11. *Resolved*, That we heartily approve the action of the Pacific Press Publishing Co. in establishing a branch office in New York, and also the proposal of the *Review and Herald* office to establish branch offices in Chicago, Toronto, and other points.

WHEREAS, Books and tracts published in America do not meet with the favor in England and English colonies that the same publications would if they were published in England, besides being more expensive, and

WHEREAS, The English Mission is not prepared to assume the burden of general publishing, therefore,

12. *Resolved*, That we recommend the immediate establishment by the *Review and Herald* office of a branch office in London, in order to relieve the English Mission of the burden of publishing books and tracts, and to facilitate their general circulation.

WHEREAS, Hamburg is the most important sea-port on the continent of Europe, the chief commercial city of the German Empire, and one of the principal ports of immigration; therefore,

13. *Resolved*, That it is the sense of this conference that a ship and city mission should be established there as soon as possible.

14. *Resolved*, That we express our gratitude to God for the suc-

cess of the canvassing work during the past year; and to the end that the work may be made yet more effective, further,

15. *Resolved*, That we recommend that the state agents organize their canvassers in to companies whenever it is practicable to do so, and appoint suitable persons as leaders.

WHEREAS, Those who engage in canvassing for our religious publications should be such persons as will properly represent the truth, therefore,

16. *Resolved*, That no person shall be appointed to sell our religious subscription books who is not properly recommend to the state agents, or known by him to be a suitable person.

WHEREAS, The principles of health and temperance reform are an important and essential part of the Third Angel's message, and,

WHEREAS, The health and temperance association is engaged in active efforts to promulgate these principles; therefore,

17. *Resolved*, That we hereby urge upon all our people the duty of becoming intelligent upon these subjects by the careful reading of the testimonies and other literature, and of putting into practice the principles taught, and,

18. *Resolved*, That we encourage the organization of health and temperance societies and urge all our people to join them, and to co-operate with the efforts made to advance this branch of present ruth.

WHEREAS, Our much esteemed brother, Eld. Geo. I. Butler, who has occupied the position of president of the General Conference for many years and borne other heavy burdens in connection with the cause, now feels compelled, on account of failing health, to lay off these heavy responsibilities; therefore,

19. *Resolved*, That we express, our appreciation of his faithful labors in the past, and our heart-felt sympathy with him in his present affliction, and hope and pray that be may be raised to his former health, and spared to the cause which needs the counsel gained by his valuable experience.

WHEREAS, A daily BULLETIN of the proceedings of the General Conference is now felt by the delegates do be a necessity; and

WHEREAS, There are thousands of our people who cannot attend General Conference, who anxiously desire to know what is being done from day to day, and who desire more full accounts than a secretary's report of the business transactions; therefore,

20. *Resolved*, That it is the sense of this body that the *General Conference Daily Bulletin* should be published at every session of the conference; that it should be of a size sufficient to admit the insertion not only of a full account of all the business meetings, but also of an outline of the principal sermons preached, and the general instruction given, and that early each year the General Conference Committee choose an editor, and make all other necessary arrangements for the BULLETIN so that the price may be published and a subscription list secured in advance.

Resolutions 14, 15, and 16 were refeired to the Tract Society. The remainder of the report was onanimously adopted.

The whole congregation voted upon the nineteenth resolution, and manifested their approval of it by a rising vote. Bro. Jones presented the following, which was adopted:

21. *Resolved*, That the General Conference express its appreciation of the generous act of Bro. N. P. Burgess, of Honolulu, in providing the missionary ship for Eld. Cudney to go to the islands of the Pacific, and we pray the blessing of God upon him and his, and upon the ship and crew, and that He may give her a prosperous journey.

On motion the report of the conference treasurer as presented was accepted.

Adjourned to 7:15 p. m.

The conference convened according to adjournment at 7:15 p. m., Oct. 31.

Prayer by Elder R. A. Underwood.

Minutes of last meeting were read and approveed.

The chairman hoped that none of the delegates would go away till the business was completed and a united effort made to seek God for a special blessing and suggested that we celebrate the ordnances together before we leave His remarks were reponded to by E. W Farnsworth.

On motion the time was fixed for the conference to adjoura *sine die* at Sunday noon, Nov. 3.

The first general business was that of substituting the name of Geo. I. Butler for that of W. W. Prescott on the General Conference committee, the motion which was pending at the forenoon meeting.

The substitute was carried by a vote of 40 to 39. It was moved to make it unanimous, which was not unanimously voted, twelve voting in the negative.

On motion the election of E. M. Morrison on the book committee, was reconsidered, and E. J. Waggoner substituted in his place.

E. W. Farnsworth presented several resolutions which, after reading, were waved till a future meeting.

On motion the election of U. Smith as secretary of the General Conference was reconsidered.

On motion the name of D. T. Jones was substituted for that of U. Smith.

It was voted that the election of W. H. Edwards as a member of the General Conference Association Board, be reconsidered.

The name of J. Fargo was substituted by vote for that of W. H. Edwards.

R. A. Underwood presented the following preamble and resolution:

WHEREAS, The expenses attending this conference have been great to the Minnesota conference, therefore,

Resolved, That we recommend that each conference be invited to help bear this expense by paying the expense of their delegates while here.

An ammendment was offered leaving it to each conferance to make such donations toward the Minnesota Conferance School at Minneapolis as they may see fit. The ammendment was carried, as was also the original motion as amended. The meeting adjourned to the call of the chair.

Fourteenth Day's Proceedings.

GENERAL CONFERENCE.

THURSDAY, Nov. 1, 1888.

The General Conference convened in its fourteenth meeting at 10:30 a. m.

Rrayer by Elder J. G. Matteson.

Minutes of last meeting read and approved.

The resolutions presented in the last meeting were read, and after motion to adopt and thorough discussion of the same, were referred to a committee of five, as follows: H. W. Miller, G. B. Starr, E. W. Farnsworth, S. H. Lane, and F. E. Belden.

The following report was then presented:

Your committee appointed to consider the educating of persons of foreign nationalities for missionary work, find a great need in this direction, and would recommend the following:

WHEREAS, The laborers for the old country, where the work is but just begun, are principally supplied from the United States, and

WHEREAS, Laborers raised up in Europe are often obliged to leave their native land on account of the military service, and,

WHEREAS, Many fields in America have never been entered, and we are doing but little for the multitudes that are continually streaming into our country, and,

WHEREAS, Mission schools held on either side of the ocean have proved the usefulness of such training; and,

WHEREAS, The lack of missionary instruction in foreign languages has caused many of the young people of different nationalities in this country to be educated in the American Mission for work among the Americans, whereby much talent is lost to the foreign work, therefore,

Resolved, That all persons applying for positions shall be recommended by their respective conference committees.

Resolved, That the following branches shall be taught:

The Bible, Missionary work in general, canvassing, reading, grammar and book keeping.

3. *Resolved*, That institutes for the instruction of laborers in the foreign languages be held from year to year in this country, those for the coming year to be located as follows:

One for the Scandinavians in Chicago; one for the Germans in Milwaukee; also that a French department be connected with the American Mission in St. Louis, as soon as suitable help can be secured.

Resolved, That these institutes shall be under the supervision of the General Conference Committee, and that the direct management of each should be in the hands of a committee of five of whom the president of the conference in which the institute is held, and the principal teacher, sent by the General Conference Committee shall be members.

4. *Resolved*, That the students pay for their board and lodging and be permitted to have the profits from their canvassing, and

We further recommend that similar schools be held in different missions of Europe.

6. We recommend that whenever it is deemed necessary by the Mission Board and the General Conference Committee to establish permanent schools in such places as Christiana, London, and Basel, that appropriations be made by the committee from the mission funds as may be necessary to assist in securing rooms for these schools, and teachers for those departments organized, especially to educate and train laborers for the various branches of mission work.

WHEREAS, There are in all parts of our country families and individuals capable of doing missionary work for those speaking foreign languages, but who on account of their isolation from others of their tongue are doing little or nothing, therefore,

7. *Resolved*, That we recommend that an earnest effort be made by our ministers, conference officers, and Tract Society officers, to search out all such and put them in communication with the corresponding secretary of the International tract society, who shall, through her assistants and members of her class of foreign secretaries, encourage them to engage in some branch of missionary work

L. R. CONRADI, For Committee.

Remarks were made by L. R. Conradi, E. W. Farnsworth, T. H. Gibbs, Capt. Eldridge, A. J. Breed, J. G. Matteson, and D. T. Bordeau on resolutions 1 and 2, which were adopted.

On motion the meeting adjourned.

GENERAL CONFERENCE.

2.30 p. m., Nov. 1.

The Conference was opened by prayer by Eld. J. Fargo.

The reading of the minutes was ommitted.

Resolutions No. 3 to 7 from the committee to consider the work of the foreign laborers and schools, were read and adopted.

The committee to whom the report of committee on city mission work was referred reported as follows, which was adopted as a whole:

22. *Resolved*, That we indorse resolutions one to nine inclusive adopted at the last session of the General Conference relative to city mission work, recorded on pages 43 and 44 of the Year Book; offering the following amendment to resolution 5: that the clause now reading "and that they shall pass a satisfactory examination before an examining board of three," be made to read "and that they shall pass a satisfactory examination before an examining board of three, or on blanks furnished by them."

23. *Resolved*, That we urge upon all our conferences the necessity of raising a city mission fund sufficient for the education of workers and for carrying forward mission work as recommended in the foregoing resolutions.

24. *Resolved*, That we endorse the action of the Illinois conference in the erection of the new building in Chicago, suitable for a central training school for city and foreign missionaries in harmony with the advice of the General Conference Committee.

25. *Resolved*, That we recommend the states adjacent to Illinois that have not already been advised by the General Conference to establish general training schools, to give their encouragement and support to the Chicago mission training school, by sending suitable persons there to be educated for labor in different fields.

The committee on distribution of labor offered the following:

46. That D. T. Jones of Missouri go to Battle Creek, to assist the acting president of the General Conference in his correspondence and in his labors in the interests of the cause at large.

47. That E. A. Merrill of Minnesota go to Illinois to labor in that conference.

48. That C. H. Bliss of Illinois make Minnesota his field of labor.

49. That M. H. Gregory of Minnesota go to Kansas to labor.

50. That J. O. Beard of Iowa go to the Upper Columbia conference and make that his field of labor.

51. That in view of R. S. Donnell's health he remain in Missouri, and Wm. Covert of Indiana take his place in Tennessee, also the oversight of the work in Kentucky.

52 That H. W. Miller of Michigan take the place made vacant by Bro. Covert in Indiana.

53. That Ella A. Carman, Hattie Ames, and H. May Stanton, go to Indianapolis to labor in the city mission.

Additional Documents

The committee on credentials and licenses reported as follows, and the report was adopted by considering each separately :

We, your committee on credentials and licences would report the following names, and recommend that they receive credentials:

Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, U. Smith Mrs. E. G. White, D. T. Bordeau, A. A. John, J. G. Matteson' E. W. Whitney, E. G. Olsen, J. H. Durland, L. R. Conradi, S. H. Lane, D. A. Robinson, C. L. Boyd, E. W. Farnsworth, H. Shultz, W. H. Saxby, J. F. Hansen, A. G. Daniels, J. C. Laubhan, H. P. Holser, Ira J. Hankins, D. E. Lindsey, N. Orcutt, Oscar Hill, A. J. Cudney, J. W. Bagby, M. G. Huffman, B. F. Purdham, J. S. Shrock, M. B. Miller, S. H. Kime, J. M. Ericksen.

For licences—C. Eldridge, W. Baird, N. B. England, A. La Rue, L. H. Crisler, J. I. Tay, Mrs. R. Hill, Arthur Hunt, D. C. Babcock.

The following resolutions were presented and adopted:

WHEREAS, The experience of the last year has demonstrated, that our publications can successfully be sold in the Central European field, and

WHEREAS, We find that the present subscription price for our French and German periodicals is above the reach of many of the common people in Central Europe, and

WHEREAS, The circulation depends greatly on the tract societies, therefore,

Resolved, That these papers be only 8 page semi-monthly and the price lowered accordingly, thus securing a large circulation and give more time for the preparation of books and tracts.

W. C. White raised the question of the education of the foreign laborers, and the need of a fund for that purpose. Eloquent remarks were made by W. C. White, R. A. Underwood, E. W. Farnsworth, and Mrs. E. G. White. Sister White related the touching story of Bro. J. Ertzenberger's coming to this country, and how considerate we ought to be of the feelings of those who come from foreign lands, that we ought to be more cordial. Explanations were made by W. C. White as to the small royalty paid Sister White, Elder Smith, and others of our authors as compared with authors generally. While authors were generally paid from 8 to 10 per cent., ours were paid only from 2 to 5 per cent. All of Sister White's royalty on books sold in foreign fields were donated to foreign work. It cost $2.000 extra to get out the new edition of " Great Controversy."

INTERNATIONAL SABBATH SCHOOL ASSOCIATION.

MINNEAPOLIS, Minn., Nov. 1, 1888.

The association met at 9 a. m.

Prayer by G. B. Starr. The minutes of the last meeting were read and approved.

Resolution No. 11 was then read, and after some discussion upon its merits it was adopted. Resolution 12 was carried without discussion. Nos. 13 and 14 with a little change were passed by unanimous vote.

The corresponding secretary made an interesting report. One gentleman from the west coast of Africa wrote as anxiously desirous of becoming a colporter.

In Australia and Pitcairn they are acquainting themselves with our manner of work, and have been furnished with supplies. Switzerland and South America are falling into line. Have written to the isolated schools and have heard from several of them. A lady from Oregon wished to know how to start a Sunday school. Letters were received from Georgia, and one from France.

The following resolution was offered and adopted.

WHEREAS. There is an urgent call from all parts of the field for a paper wholly devoted to the interests of the children,

Resolved, That we request the *Review and Herald* to adapt their excellent paper, the *Youth's Instructor*, to meet this want.

A number of interesting questions were read and answered by the president of the association.

While the answering of questions was in progress a motion to adjourn was offered and carried.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

The association met in its third meeting Oct. 31, at Minneapolis, Minn. After opening, resolution 6, BULLETIN No. 11, was passed after being discussed by Dr. Waggoner, W. H. Wakeham, and Dr. J. H. Kellogg.

Resolution 7 was carried without discussion.

Resolutions 8 and 9, after discussion by W. H. Wakeham, J. J. Devereaux, Dr. J. H. Kellogg, and Capt. Eldridge were carried.

Resolution 10 was then read, and its meaning explained by Dr. Kellogg, and discussed by several members, and was then adopted.

Moved by W. H. Wakeham that the constitution be amended so that the executive committee will be composed of the president, secretary, and the presidents of the several state societies. Carried.

Moved by M. H. Brown that a committee of three be appointed by the chair to confer with the committee on Sabbath school lessons in reference to the preparation of health and temperance lessons. The committee was appointed as follows: E. W. Waggoner, C. C. Lewis, W. H. Wakeham.

Moved by W. H. Wakeham that a committee of five be appointed by the chair, to devise plans during the coming year, for carrying on a system of missionary work with our health and temperance literature.

Committee on nominations presented the following report:

For President, J. H. Kellogg, M. D.
For Vice President, D. A. Robinson.
For Secretary and Treasurer, Mrs. E. E. Kellogg.
Chairman of the committee on health missionary work, W. H. Wakeham.

The remainder of the committee to be appointed later.

After some pointed practical remarks by the president, the association adjourned *sine die*.

The Three Angels' Messages.

We have taken the position in previous articles that the United States government would become a persecuting power…

…

But the third angel's message is not confined to the United States. It is a solemn warning to the world: - "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc. Rev. 14: 9-11… This beast we hold, with many eminent commentators, *is the Papacy* connected with civil power. It could not be a persecutor of the saints, could not make war with them, could not enforce its worship, without civil power.

The career of this persecuting power is presented in brief in the first four verses of Rev. 13. Verses 5 to 10 give us the history of that power during the twelve hundred and sixty years of the papal persecution, which ended in 1798, when the pope was taken prisoner by the French, and his power as a persecutor was destroyed*. There the 10th verse leaves the Papacy in captivity, where she is at the present time, where she mourns her widowhood and loss of temporal power. The third verse states that the* ***"deadly wound was healed****." This must have reference to the restoration of the papal power as a controlling element in the world, with not only the privilege of declaring heresy, but the power to punish what she deems heresy. The healing of the deadly wound can mean nothing less than this; and* ***this has not occurred in the past***. That this is evident is indicated by Rev. 17. We have not space here to enter into an elaborate exposition of this prophecy. Neither would we be dogmatic with reference to the future; but the obvious interpretation of this prophecy to us indicates that the wounded head of the 18th chapter and "the beast that was and is not" are identical. And this beast which was and is not is again to appear on the stage of action, or, as stated by the prophecy, "shall ascend out of the bottomless pit." Not to again *gradually* consume away, but to go into perdition. It will continue but a "short space;" but its restoration will cause them "that dwell on the earth" to "wonder." So says Rev. 18: 3: "And his deadly wound was healed; and all the world wondered after the beast." Do not Rev. 13: 3 and 17: 8, taken together, show that the wonder is because of the restoration of that power, and that restoration such as will astonish the world? {20/2}

…

[The Tree Angels' Messages. - Present Truth, 1886, Feb 4, Vol. 2, No. 3: 20-21]

Additional Documents

THE PRESENT TRUTH.

"And be Established in the Present Truth."—Bible.

Grimsby, February 4, 1886.

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THE THREE ANGELS' MESSAGES.

(Continued from page 13.)

We have taken the position in previous articles that the United States government would become a persecuting power. In our last we gave a very small part of the evidence which might be presented to show, not the bare possibility of such a change in that government, but the strong probability that it would occur in the near future. Nay, in some localities, in some States, laws have already been passed in direct conflict with the Constitution of the United States, and the Constitution of the several State governments. We refer to a colonial law still in force in Pennsylvania to compel the observance of Sunday, not exempting seventh-day keepers. While men are allowed to hunt, farm, and work in various ways, who keep the first day, true Sabbath-keepers have again and again been brought under this law, notwithstanding they were disturbing no one in their work, and had kept sacredly and religiously the day set apart by God. Again and again has the unconstitutionality of the law been shown, and bills brought into the legislature for its repeal; but it still stands among the statutes of Pennsylvania, a witness of the desires and dispositions of the majority of the people in that great commonwealth.

Arkansas and some other States are more recent instances, in which laws have been passed in direct conflict with the Constitutions of the general and State governments. And while the minions of the law have allowed Sunday sabbath-breakers who keep no sabbath to escape scot free, the observers of the Sabbath of the Lord have been made to feel its force. Cases are now pending before the courts of that State. True, in some States Sunday laws have either been defeated or else modified so as not to bear hardly upon observers of the seventh day, chiefly because they were unconstitutional. But the very defeats they have sustained only make the supporters of the Sunday more zealous and determined to pass the amendment to the Constitution of the general government, which shall establish the first day "on an undeniable legal basis in the fundamental law of the land." And when that time comes,—and it soon will,—then those who will not yield to its claims must needs suffer the consequences, whatever they may be. Such are the prospects for the faithful people of God in the New World.

But the third angel's message is not confined to the United States. It is a solemn warning to the world:—

"If *any man* worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc. Rev. 14:9-11.

The warning is not only against the worship of the image,—the work of the two-horned beast; but against the worship of the beast as well, and against the reception of his mark, which is enforced by both the powers brought to view in the thirteenth chapter of Revelation. The most important power in the New World—the United States—is presented before us under the symbol of the beast with the two horns like a lamb, and who spake as a dragon; and the most important powers of the Old World—the subdivisions of the Roman empire, the European States—are presented under the symbol of the beast with seven heads and ten horns, having the mouth of a lion, body of a leopard, and feet of a bear, showing its succession to the territory held by the Babylonian, Grecian, and Medo-Persian empires, represented by these beasts in Daniel 7. This beast we hold, with many eminent commentators, is the Papacy connected with civil power. It could not be a persecutor of the saints, could not make war with them, could not enforce its worship, without civil power.

The career of this persecuting power is presented in brief in the first four verses of Rev. 13. Verses 5 to 10 give us the history of that power during the twelve hundred and sixty years of the papal persecution, which ended in 1798, when the pope was taken prisoner by the French, and his power as a persecutor was destroyed. There the 10th verse leaves the Papacy in captivity, where she is at the present time, where she mourns her widowhood and loss of temporal power. The third verse states that the "deadly wound was healed." This must have reference to the restoration of the papal power as a controlling element in the world, with not only the privilege of declaring heresy, but the power to punish what she deems heresy. The healing of the deadly wound can mean nothing less than this; and this has not occurred in the past. That this is evident is indicated by Rev. 17. We have not space here to enter into an elaborate exposition of this prophecy. Neither would we be dogmatic with reference to the future; but the obvious interpretation of this prophecy to us indicates that the wounded head of the 13th chapter and "the beast that was and is not" are identical. And this beast which was and is not is again to appear on the stage of action, or, as stated by the prophecy, "shall ascend out of the bottomless pit." Not to again *gradually* consume away, but to go into perdition. It will continue but a "short space;" but its restoration will cause them "that dwell on the earth" to "wonder." So says Rev. 13:3: "And his deadly wound was healed; and all the world wondered after the beast." Do not Rev. 13:3 and 17:8, taken together, show that the wonder is because of the restoration of that power, and that restoration such as will astonish the world?

Rome's restoration is indicated by the prophet in Rev. 18:8, where she is symbolized by Babylon. There will come a time just before the plagues of God's wrath are visited upon her, when she will say, "I sit a queen, and am no widow, and shall see no sorrow." *Now* Rome mourns her widowhood—loss of temporal power. Before Christ comes she will say, "I sit a queen, and am no widow."

A further proof of this is found in the fact that the beast is represented as a living, acting power when the two-horned beast is doing his work, which is yet future; for in his work "he exerciseth all the power of the first beast before him" (literally, "in his presence"). Rev. 13:12. Therefore the beast, or papal Rome, is in existence as a persecutor, with power to enforce its worship. How this can be done without a connection with the civil arm, we cannot understand.

Among the dogmas which will constitute the "worship of the beast" is "the mark of the beast," which we have before shown is the change that power has made in the law of God, or the substitution of the Sunday for the Sabbath of the Lord. Many now keep that day through ignorance, believing it to be Divinely enjoined. Such cannot be said to have the mark of the beast; but when men deliberately turn from the truth of God and accept of an institution foreign to that truth, in direct conflict with it, they are paying allegiance to another power than the Author of truth. In other words, there will be throughout Europe, the divided Roman kingdom, laws enacted enforcing the observance of the Sunday under penalties. At the present Sunday is not very scrupulously regarded as a sacred day. It has not been through the past centuries, not even in Great Britain till Puritan times. It was regarded as a festival day by Luther, Tyndale, and other Reformers. In fact, markets were held in the church-yards of England as late as the middle of the fifteenth century.

But what are the indications now? In the first place, societies are being formed throughout all Europe for the better observance of the Sunday, or so-called Lord's day. Besides societies that do not co-operate, there is an extensive "International Federation of Lord's Day Societies." The sixth report (1882) of the Central Committee for England lies before us. Societies are reported in Denmark, France, Germany, Holland, Austro-Hungary, Belgium, Italy, Norway, Russia, Spain, Greece, and the United States. In speaking of the Paris Conference, held in 1883, the report says, "The Conference was successful beyond our widest expectations." In speaking of Italy it says, "In Italy there is a remarkable awakening as to the social and religious importance of the Lord's day." "The Catholics have been stirred up to emulation, so that their journals and their pulpits have resounded with appeals for the rest and sanctification of the Lord's day." So in Germany Catholics and Protestants are both making toward the one end.

Secondly, among the men who compose these societies, or support their work, are the great and influential ones of earth, besides prominent ministers of all denominations. These men see the necessity of guarding Sunday sacredness by law. They say that the safety of the nation depends upon it; and that the curse of God will follow its neglect or transgression. In the words of Humboldt, quoted in the House of Commons, "Not merely the church, but the State and family as well, must demand and promote a right observance of Sunday." Says Mr. Gladstone, "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence."

The object which these men, these societies, have in view, so far as they relate to the condition of the working man, we heartily sympathize with. He needs a day of rest, physically, mentally, religiously. And if the movement would only remain confined to that phase of the question, we would find no fault. We believe the men who are engaged in the work are honest, earnest, sincere. But they are pursuing a course contrary to the Word of God, and which we believe will ultimately lead to persecution. The language of Mr. Broadhurst, M.P. in the House of Commons, May 19, 1882, against the opening of museums, would well apply to the other side. He said, "People, like nations, never lose their rights by one resolution, but they may be whittled away by resolution after resolution, and some fine morning the people may wake up and regret the day they ever listened to a proposal, innocent enough on the face of it, but fraught with grievous and most certain danger."

But while a rest-day is most assuredly a blessed institution, a precious boon, a physical and moral necessity, to man, we just as firmly believe that the advocates of Sunday observance are wrong both in theory and principle.

They are wrong in *theory*, in endeavouring to maintain Sunday sacredness, for Sunday never had any sacredness. There is not the slightest vestige of proof in the Word of God to that effect. And its interpolation in the fourth commandment makes an absurdity of that commandment. The substitution of first day for seventh makes the commandment a falsehood.

They are wrong in *principle;* for, if Sunday was enjoined by the Word of God, no man nor society of men have a right to say how individuals should observe the day, provided the lives, property, and

peace of his fellow-men are secured. The religious observance of a day is a duty which lies between man and his Creator. And this would be just as true concerning the seventh day as the first.

These societies, with whose object we sympathize, whose earnestness we admire, are taking but the first step in a series which will lead to persecution. Is it asked, How? On this wise. The solemn messages we are considering develop a class of people who "keep the commandments of God and the faith of Jesus." Rev. 14:12. It could not be said of them that they were keeping the commandments of God if they were breaking one, ignorantly or otherwise. Hence they must keep the fourth commandment. That precept enjoins the observance of the seventh day, the day upon which God rested (Gen. 2:1-3), which he hallowed, sanctified, and commanded (Ex. 20:8-11), which was kept and enjoined by patriarchs (Gen. 26:5), prophets (Isa. 56:1-7, and 58:12, 13), our blessed Lord (Luke 4:16; Matt. 5:17-19; John 15:10; Matt. 19:17), the holy women and apostles (Luke 23:56; Acts 17:2; Rom. 3:31; Jas. 2:8-12), and will be kept by the remnant church, as it was by the primitive church (Rev. 12:17, and 14:12). The message of reform on the law of God and warning against error will reveal the sandy foundation and rotten structure of the Sunday fabric. And the history of the past, no less surely than the sure word of prophecy, indicates that the result will be persecution of those who conscientiously keep the Sabbath of Jehovah, and who dare not remain silent in regard to its claims. The honest in heart will heed that warning, and will obey God, as thousands have already done in all parts of the world. Others will cling to the "wild solar holiday of all pagan times." As it cannot be upheld by Divine authority, and as the flimsiness and falsity of its sacred garb is exposed, appeal will be made to the civil arm; its supporters will do what men in like circumstances have done before, ease their conscience by persecuting as "troublers in Israel" those who have aroused it.

But, it is asked, ow about the great mass who do not regard any sabbath? Can they be brought to this? We reply, 1. The nominal observance of Sunday is all that is expected to be secured by law, and the mass are in favour of that. 2. Persecution will fall upon men, not so much because they do not keep Sunday as because they keep the commandments of God, and their allegiance to him will not allow them to give countenance to rival institutions of the Sabbath of the Lord. 3. It will be preached to the superstitious mass as it is already preached, that to obtain God's blessing it will be necessary to keep the Sunday sabbath, that the "hard times" are owing to transgression in that respect, etc.

Further, as was said by the Archbishop of Canterbury in the House of Lords on the Sunday-opening question, as reported in the *Free Sunday Advocate*, "It [Sunday] belonged to the whole church; the Roman Catholic portion of the Christian world and the Nonconformist portion of the Christian world took the same view." Protestant and Catholic can here unite. And may it not be true when the time comes for decrees to go forth against the conscientious observers of the Sabbath of Jehovah, who have opposed false worship and destructive error, that none will be found so fitting to execute that mission as the Pope of Rome, who sways so large a part of turbulent Europe at the present time? Read the article, "Dominical Union" in another column.

Just how all this may be brought about, what political events may intervene, we are not prepared to say. But we do believe that the general features of what is before the people of God are plainly indicated in the prophetic word. The plain duty of keeping all the commandments of God and the faith of Jesus, is clearly set forth. This we must do if we would be prepared to meet the Master when he comes in his glory. The last church will be a pure church, a commandment-keeping church. The dragon spirit will be wroth with them because of this (Rev. 12:17); but duty when God speaks is theirs to do, results are his.

For forty years this message has been going to the world. Starting in poverty, a few—a very few—faithful souls struggled on, till now light on these great themes is going to all parts of the earth, and thousands have responded to the call. The faithful will labour not in vain, will suffer not in vain. John in holy vision sees before the throne of God the victors "over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and of the Lamb." Rev. 15:2, 3.

This concludes this series of articles. We would they had been written more clearly, more exhaustively. But the size of our paper prevented the latter, and they have already been continued too long. Many of them have been written under pressure of work. But such as they are, we lay them before our readers, and pray God to make the truth in them a blessing to souls. We have tried to keep to the Word. We appeal to our readers to judge them by that Standard, rather than by preconceived notions, early teaching, or prejudices. Investigate faithfully, thoroughly. No more solemn messages are found in God's Word than these we have been considering; no penalty so terrible as that which will be visited upon those who reject them; and no triumph so glorious as that which will be celebrated by those who are faithful to God in the coming "hour of temptation." May God guide the reader in investigation and decision.

IS THE END NEAR? NO. 5.

IN a previous article we showed that the Scriptures do not indicate that there will be a time of "peace and safety" before the coming of Christ to execute judgment. Those who thus teach are themselves a sign of the near coming of the Lord; for the Bible states that just such a peace and safety cry would be given previous to the coming of Christ. In Isaiah 2 and Micah 4 we have a remarkable prophecy. The language of these two scriptures is nearly the same, and must refer to the same thing. It is a prophecy relating to the last days. It states, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:3-5. Here it is stated that the people will look for this excellent state of religion in the last days, and it tells what the people say will be done. The Lord does not say that these things shall be accomplished, but that the people will make this prediction. The Lord speaks in reference to it, commencing with the sixth verse, and states what the condition of things will be at this time: "And are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots; their land also is full of idols," etc. He then calls upon the people to "enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." He says that the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, etc.

Let the reader notice carefully the following points: First, It is in the last days when this condition of things is to be seen. Secondly, The prophecy is plain that the people will generally entertain such sentiments of the great prosperity that is to be seen in the Lord's work in the last days. Thirdly, They will claim that war is to cease, and that the people are to learn the arts of peace, and make war no more. Fourthly, This is to be a time when soothsayers (a phase of Spiritualism) are to be prevail in the land. Fifthly, It is to be a season when great riches shall prevail, when horses, chariots, and treasures are in abundance. Sixthly, It will be a time of idolatry, a very covetous age; for coveteousness is idolatry. When all these specifications are met, we may be sure that we have reached the last days according to the prophecy of Isaiah. Are they not met at the present time? Are not our greatest ministers of the popular churches everywhere telling us that over the whole earth we are to see a great period of prosperity in the Church, and that religion is to rule in all nations? This is precisely the prediction they are everywhere making. Are they not saying that all the wars will soon be settled by arbitration, and that we shall no longer have bloodshed and carnage in our world; but the King of peace will rule among the mortal nations of earth? Are not soothsayers, or Spiritualists, planted in every part of Christendom? and was there ever seen a time in the world's history when gold and silver were so plenty? Horses and chariots are seen in all parts of the land, and pride and vanity and love of pleasure characterize the present state of society as never before. Dear reader, these are unmistakable evidences of the nearness of Christ's coming.

In Micah the language is almost precisely the same: "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," etc. Micah 4:2. This is what the people proclaim in Isa. 2. They claim that the Lord has said this, but it is evident that it is the people who are talking. "For all the people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." Verse 5. The people are proclaiming that all of these good things are coming. But verses 6 and 7 show a transition; the Lord himself begins to say what he will do: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." While the popular churches are proclaiming the conversion of the world, a glorious era when war shall be no more, and when all shall have an opportunity "to sit under their own vine and fig-tree,"—the Lord declares that his people are an afflicted people and a remnant; that is, a small number that remained that did not enter into this popular peace and safety cry, that have been cast out and despised because of their unpopularity. He will gather these and rule over them forever. We have now reached the time when such a class is being gathered out. They do not believe these popular predictions, but take the Word of God as their portion and guide, and keep his commandments. They are the remnant people of God spoken of in Rev. 12:17. These will be found waiting and watching for their Lord's return.

The prophet Joel plainly tells us what the Lord has said concerning the condition of the people in the last days: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for ther

Going to Canossa.

…

The composite beast of Rev. 13, as has been held by Protestants generally, symbolizes the papacy, - a corrupt religious system clothed with civil power to enforce its decrees. It received a "deadly wound" - its temporal power was taken away. ***The deadly wound is yet to be healed***. That beast - the two necessary things to the existence of which is temporal and spiritual authority - lies prone under that "deadly wound." But it will again receive power; for "the beast that was, and is not," will again exist, that reviving shall cause all the world to wonder (Rev. 17: 8-13); and the harlot church will sing in her momentary triumph, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 8. But this song is but the prelude to the sad lamentartion consequent upon her immediately following destruction in the burning glory of the Son of God, whose Word she has made void by her tradition, whose followers she has put to death, whose atonement she has trodden under foot…

[Going to Canossa. - Present Truth, 1886, Apr 15, Vol. 2, No. 8: 62.]

The Watch Tower.

"Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—Isa. 21: 11, 12.

"GOING TO CANOSSA."

IN 1073 Gregory VII. was elected Roman Pontiff. He resolved to take away from secular princes the right of disposing of offices of the Church within their dominions. He admonished Henry IV. of Germany, one of the most guilty in this respect. Admonitions having no effect, in 1074 he anathemized those guilty of simony. In 1075 kings were prohibited, under pain of excommunication, to grant the investiture of sees or abbeys. Henry, indignant at this, in a diet at Worms, deposed the pope, whereupon the pope excommunicated Henry and absolved his subjects from their allegiance to him. Henry finding that he could not depend on his subjects for the safety of his crown set out with his wife and child for Rome to beg the Pontiff's pardon. He met the pope at the castle of Canossa, when the haughty emperor was obliged to do penance in the most humiliating manner,—standing for three days barefoot in mid-winter in the open court-yard of the palace before the curse was removed. "Going to Canossa" denotes, therefore, extreme deference and humiliation on the part of Germany to the Roman See.

Sometimes flattery and policy will effect what anathemas will not; and it is all the same to Rome, what means she uses, providing her object is attained. Formerly the German Chancellor was one of Rome's inveterate opposers. Last year he begged his Holiness to arbitrate between Germany and Spain, which request was granted. In January Leo XIII. conferred on him the Order of Christ, the first Protestant ever so honoured. This was followed by a letter from Prince Bismarck to Pope Leo XIII., which is almost more than friendly. He begins the letter with "Sire," a term, we believe, applied in these days to temporal rulers, expresses his "profound gratitude" for the honour thus bestowed, which expression of gratitude he begs his "Holiness to deign to receive," and testifies to his Holiness his "lively gratitude" and his "very humble devotion."

Bismarck has been accused of "going to Canossa." In a recent debate in the Reichstag on the Spirit Monopoly Bill, introduced by the Government, the Chancellor complained bitterly of the lack of German unity, and in a reply to Herr Eugen Richter, said:—

"If I am reproached with inducing my Imperial master to go to Canossa, I reply that he has before this experienced a worse Canossa in the Reichstag."

The above is a significant sign of the times. Nihilism, Communism, and Socialism are spreading and deepening throughout Europe. Imperialism is rapidly becoming undermined, and thrones are toppling. As indicative of this, we take another utterance of this far-seeing statesman on the same Bill:—

"About a century ago no one dreamt that the German Empire, with its age of a thousand years, was so near its end. And who will guarantee that we shall not again go down before that Red Flag?"

A few outbreaks—the precursors of the coming storm—have occurred, as those in London, France, Belgium, and elsewhere,—outbreaks which would be of small account were it not for the wide-spread, underlying reasons which prompt them, and the spirit which is taking possession of the masses everywhere. How are these elements to be controlled? Who is sufficient for the purpose? are questions that are agitating the minds of statesmen.

There is one individual—he a self-imposed prisoner in his palace—to whom the eyes of rulers are turned, namely, the pope of Rome. A large part of the turbulent populace are Roman Catholics. And none know better than Rome how to control them. As was expressed in a leading editorial in the *Standard*, about one year ago (April 4, 1885),—

"There is another Power in the world besides Russia, or France, or Germany, in whose policy and decisions this country is deeply interested. The Roman Pontiff no longer sets armies in motion, and his Imperial Sovereignty is circumscribed within the boundary of the largest palace in the world. But to his spiritual territory there is no limit, and it would puzzle the most skilled sectarian map-makers to draw a line beyond which the pope's authority does not travel. He, in once sense, governs a larger and more populous portion of the earth even than the Queen, though, perhaps, England still comes next to Rome in the magnitude of its Imperial pretensions."

This interest in the "policy and decisions" of Rome is not confined to Great Britain.

And the same article expresses a sentiment upon which there is very general agreement, when it says that "the leading spirits of the Church of Rome have always known how to consult and treat with due tenderness local traditions of ritual and national peculiarities of spiritual discipline." And is not Roman power to deal with the masses becoming recognized more and more? Russia has been assuming a friendly attitude toward the Roman See. The Canadian government must call on the Roman Catholic priests to quell the mobs which arose in opposition to vaccination. England places Cardinal Manning on a Royal Commission regarding the dwellings of the poor next to the Prince of Wales, with his title as Cardinal. And Bismarck, the formerly strong anti-Roman minister, finds a "worse Canossa" in the Social-Democracy of Germany. And what is more reasonable to expect than that, as these elements of discord grow stronger and more uncontrollable, Rome will be appealed to for aid, the price of which aid will be a restoration to temporal power?

Whether this latter event will be brought about on just the lines indicated in the above, we know not, but according to present indications it seems extremely probable. That this will occur we doubt not; for it is "noted in the Scriptures of truth."

The composite beast of Rev. 13, as has been held by Protestants generally, symbolizes the papacy,—a corrupt religious system clothed with civil power to enforce its decrees. It received a "deadly wound"—its temporal power was taken away. The deadly wound is yet to be healed. That beast—the two necessary things to the existence of which is temporal and spiritual authority—lies prone under that "deadly wound." But it will again receive power; for "the beast that was, and is not," will again exist, that reviving shall cause all the world to wonder (Rev. 17: 8–13); and the harlot church will sing in her momentary triumph, "I sit a queen, and *am no widow*, and shall see no sorrow." Rev. 18: 8. But this song is but the prelude to the sad lamentation consequent upon her immediately following destruction in the burning glory of the Son of God, whose Word she has made void by her tradition, whose followers she has put to death, whose atonement she has trodden under foot.

History makes in these days with marvellous rapidity. It behooves all to be watchful.

WAR PREPARATIONS.

PREPARATIONS for war are actively going on among the principal nations of the world. The Naval Estimates of our own government for the coming year is the vast sum of £13,993,000, higher than any year since the Crimean war. Britannia is bound to maintain her supremacy at sea. But other nations are making extensive preparations in this respect also. The navy of France is growing, so also is that of Italy and Greece. Russia ordered about a year ago three large torpedo boats to be built at Elbing. Recent orders increase the number six more, still larger, to be completed before April, having a speed of nineteen knots. Correspondents in the East represent it as the general feeling that there will be war the coming year. It is always imminent. Statesmen are becoming aroused in America. Some of Britain's choicest designs of war ships are in the possession of American naval authorities, discreditably disposed of (it is said) by men in Britain's employ. Despite the peace-and-safety cry, the Divine prediction of war preparations (Joel 3: 9–12) is being emphatically fulfilled. Will not the outcome of all these preparations—the great battle of Armageddon—be just as emphatically and literally fulfilled?

The Missionary.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccl. 11: 1.

NO GARNERED SHEAVES.

ALMOST ripe was the harvest,
With its wealth of waving grain;
And I looked for the reapers busy,
Scattered up and down the plain.
Oh, I watched till the fields were whitened,
But no one came to glean;
And I saw how the reapers, listless,
Just leaned on their sickles keen.

And I called: "O reapers, hasten,
There's a chill breath over the plain;
Ye must gather the harvest quickly,
And bind up the ripened grain!"
But the reapers replied: "We're ready
To join in the harvest home;
And we wait with our sickles sharpened,
Till the Master-reaper come."

Oh, where was the Master-reaper,
That he tarried when fields grew ripe?
And why were the reapers listless
When their sickles were glancing bright?
From places made fragrant with blossom,
All over the fruit-strewn lands,
They were bringing the choicest of treasures
For the Master-reaper's hands.

And now, when the Lord of the harvest
Is calling all over his lands,
When the labourers, eager and joyous,
Are hastening with well filled hands;
I know as they pass before him,
How he looks on his own, and grieves
For the wasted fields—for the many
Who are bringing no garnered sheaves.

—*Selected.*

WINNING OUR WAY TO THE HEART.

IF we are to work among the people, we must study the best way of reaching them. I once heard a lecturer very aptly remark that all men have hearts, but comparatively few have heads; designing, of course, to bring out the truth that while many lack the powerful intellect and college education, all possess the capability of being reached through the heart. This being true, if we direct our work to the heart, we may reach all classes of people. It thus becomes a subject of deep interest how we can win our way to the hearts of the people. Christ likens the heart of man to a fountain, from which must flow either sweet water or bitter.

From a pure heart will flow a true and beautiful life; but it is impossible for a heart imbittered by sin to send forth a life sweet with love and purity and faith.

I once read of a boy who, having become angry at a number of farmers, wished to spoil the water from which their cattle drank. So he threw something into the brook which ran through their pastures, but the waters would flow on and carry the bad water away, and the next that came would be fresh and sweet; but at last the thought came to him to go to the fountain-head, the spring from which these waters flowed. He did so, and accomplished his design. We wish to affect the lives of men. Let us, then, seek our way to the fountain of life, the heart, and drop into its waters a branch from the grand old tree of truth, that the lives which are tainted with error may become the sweet outflowings of truth.

There are many avenues leading to the heart, some of which we shall briefly notice. Perhaps one of the most direct paths is that of politeness. I do not refer to the code of rules set down in books of etiquette, though it is well to be acquainted with, and be governed by these; but to that true politeness, which is the crystallized form of the beautiful rule, "Do unto others as you would that they should do unto you." A gentle courtesy, a kindly consideration for the thoughts, and feelings, and opinions of others, will win from them a like consideration for the thoughts we wish to present. At first they will listen for your sake. This gives the truth a chance to take hold of their hearts, and in a little while they will listen for the sake of the truth itself. As we go to their doors, they know nothing of us or our work. They will naturally judge of what we bring them by what we are. My brethren and sisters, if we are thus representing the truth, should we not carefully govern our lives by it, and study to gain the spirit

Ellen G. White, An Impressive Dream.

Testimonies for the Church, No. 33.
- Battle Creek, Mich: Revire and Herald, 1889: 99-101.

Dear Brother M,

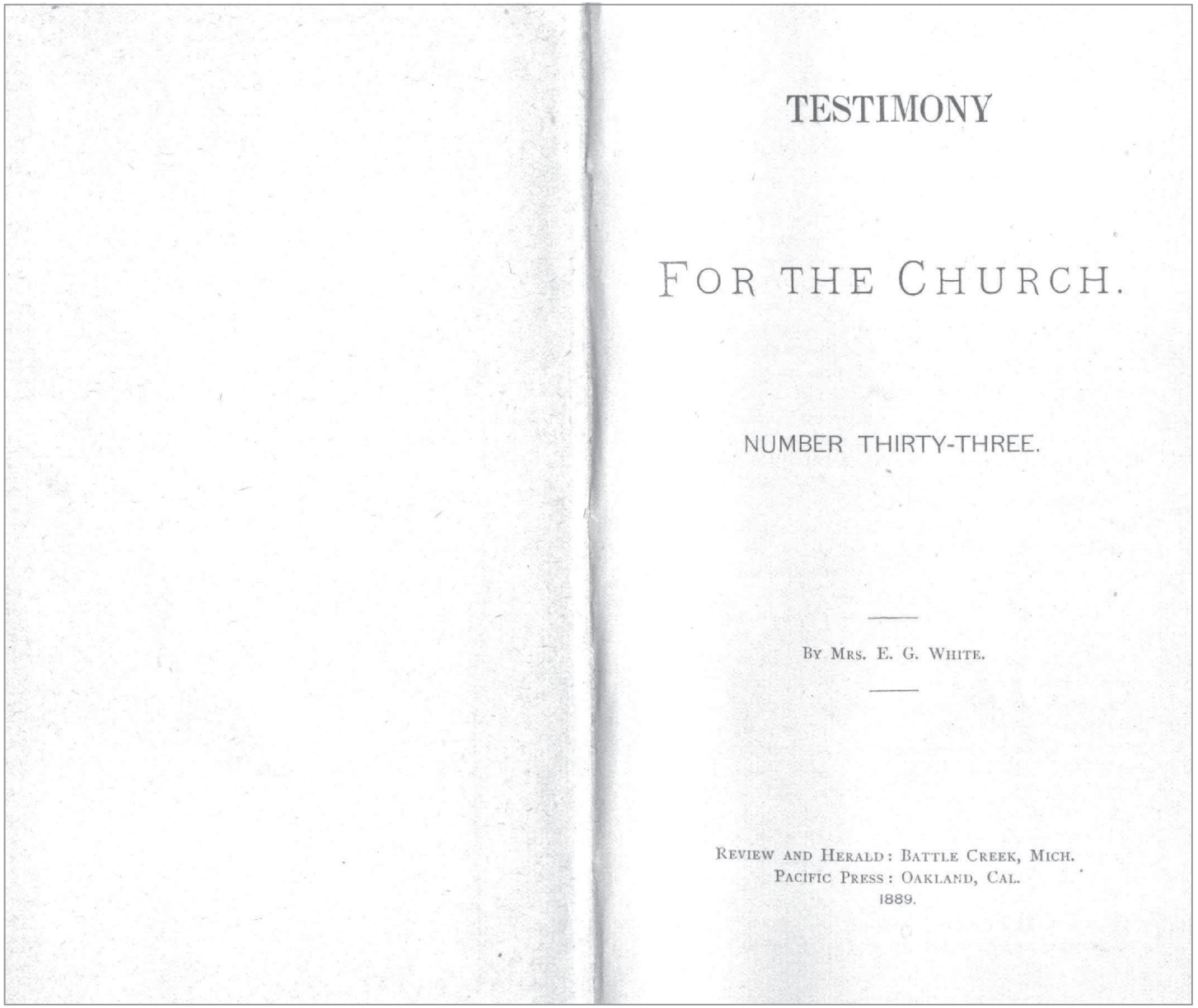
I had an impressive dream last night. I thought that you were on a strong vessel, sailing on very rough waters. Sometimes the waves beat over the top, and you were drenched with water. You said: “I shall get off; this vessel is going down.” “No,” said one who appeared to be the captain, “this vessel sails into the harbor. She will never go down.” But you answered: “I shall be washed overboard. As I am neither captain or mate, who cares? I shall take my chances on that vessel you see yonder.” Said the captain: “I shall not let you go there, for I know that vessel will strike the rocks before she reaches the harbor.” You straightened yourself up, and said with great positiveness: “This vessel will become a wreck; I can see it just as plain as can be.” The captain looked upon you with piercing eye, and said firmly: “I shall not permit you to lose your life by taking that boat. The timbers of her framework are worm-eaten, and she is a deceptive craft. If you had more knowledge you could discern between the spurious and the genuine, the holy and that appointed to utter ruin.”

I awoke, but it is this dream that leads me to write to you. I was feeling deeply over some of these things when a letter came, saying that you were “under great temptation and trial.” What is it, Brother M? Is Satan tempting you again? Is God permitting you to be brought to the same place where you have failed before? Will you now let unbelief take possession of your soul? Will you fail every time, as did the children of Israel? God help you to resist the devil and to come forth stronger from every trial of your faith!

Be careful how you move. Make straight paths for your feet. Close the door to unbelief and make God your strength. If perplexed, hold still; make no move in the dark. I am deeply concerned for your soul. This may be the last trial that God will grant you. Advance not one step in the downward road to perdition. Wait, and God will help you. Be patient, and the clear light will appear. If you yield to impressions you will lose your soul, and the soul is of great value with God.

I have been writing upon the first volume of *Great Controversy*, and it makes me feel very solemn as I review these important subjects—creation and the events from the fall of Satan to the fall of Adam. The Lord seems very near me as I write, and I am deeply moved as I contemplate this controversy from the beginning to the present time. The workings of the powers of darkness are laid clearly before my mind. Most trying times are before us; and Satan, clad in angel robes, will come to souls with his temptations as he came to Christ in the wilderness. He will quote Scripture; and unless our life is hid with Christ in God, he will surely bind our souls in unbelief.

Time is very short, and all that is to be done must be done quickly. The angels are holding the four winds, and Satan is taking advantage of everyone who is not fully established in the truth. Every soul is to be tested. Every defect in the character, unless it is overcome by the help of God’s Spirit, will become a sure means of destruction. I feel as never before the necessity for our people to be energized by the spirit of the truth, for Satan’s devices will ensnare every soul who has not made God his strength. The Lord has much work to be done; and if we do what He has appointed for us to do, He will work with our efforts.



TESTIMONY

FOR THE CHURCH.

NUMBER THIRTY-THREE.

BY MRS. E. G. WHITE.

REVIEW AND HERALD: BATTLE CREEK, MICH.
PACIFIC PRESS: OAKLAND, CAL.
1889.

I feel obliged to write thus, because I know your brethren will never say these things to you. I do not want you or your wife to lose the heavenly mansions; for they are worth everything to us, and we should put forth energy and zeal proportionate to the value of the object of which we are in pursuit. Eternal life is worth persevering, untiring effort.

The Lord wants you and your family to be Christians in every sense of the word, and to show in your characters the sanctifying power of the truth. If you had formed such characters, your works would stand the test of the Judgment; should the fires of the last day kindle upon your works as they now are, they would prove to be only hay, wood, and stubble. Do not think this severe; it is true. Self has been mingled with all your labors. Will you come up to the high standard? It will be like learning the first principles of what constitutes a Christian character. Christ said to the apostle Peter, "When thou art converted, strengthen thy brethren." You, likewise, must be converted before you can do acceptable work for the Master.

My brother, if you will, you can be a strong man in God. You have talents of ability that God has intrusted to your keeping, to be sanctified to his service. But if you do not yield up all to Christ, your ability will prove dangerous both to yourself and to others, leading them to walk apart from the truth and away from Christ.

The members of the church in —— need very much done for them. They must have fervent zeal for Christ, must be more humble, more patient, more kind, more teachable, more Christ-like in every respect. In their character they should manifest to the world the sanctifying power of grace. God forbid that you should, by precept or example, bar the way to this essential work. Will you work with Jesus? Will you be true to the Lord who has bought you? Will you put into the background all matters of minor importance? You must be baptized into a larger faith,

a larger charity. You need greater reverence for things of eternal importance. It is impossible for me to impress upon your mind too strongly the extent and power of the influence which flows from the example of individual piety, and from the exhibition, by the church, of the sanctifying influence of the truth upon the character.

A much greater ingathering could be realized in ——, if the church would come into a right position before God, each seeking to set his own heart and his own house in order. Talk less, and let true inward piety shine forth in good works. Be kind; cultivate love and gentleness. Pray more; read your Bibles more. Be diligent students in the school of Christ. Then the members of the church will not be finding fault with their brethren and sisters; this is Satan's work.

I hope you will be strengthened and established in the faith. The work will surely go forward, whether we advance with it or not. It will be victorious, but the question is, Shall we be victorious with it? May God help you both to feel the need of a deep work of grace in your hearts. Remember that Jesus has bought you with the sacrifice of his own life. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

AN IMPRESSIVE DREAM.

DEAR BROTHER M: I had an impressive dream last night. I thought that you were on a strong vessel, sailing on very rough waters. Sometimes the waves beat over the top, and you were drenched with water. You said, "I shall get off; this vessel is going down." "No," said one who appeared to be the captain, "this vessel sails into the harbor. She will never go down." But you answered: "I shall be washed overboard. As I am neither captain nor mate, who

Ellen G. White, An Impressive Dream {Testimonies for the Church, No. 33 (1889): 99-101}

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DAILY STUDY OF THE BIBLE NECESSARY.

THOSE who are called of God to labor in word and doctrine, should ever be learners. They should constantly seek to improve, that they may be ensamples to the flock of God, and do good to all with whom they are brought in contact. Those who do not feel the importance of advancement and self-improvement, will not grow in grace and in the knowledge of Christ.

All Heaven is interested in the work going on in this world, which is to prepare men and women for the future, immortal life. It is God's plan that human agencies shall have the high honor of acting as co-workers with Jesus Christ in the salvation of souls. The word of God plainly reveals that it is

Additional Documents

Bliss, G. W. Comments on the Law of God.

– Review & Herald, 1884, Apr 22, Vol. 61, No. 17 (1561): 259.

The Gentiles of whom Paul writes in Rom. 9: 30 had not followed after righteousness. They had not shown any regard for the claims of the true God, and had not sought to stand uncondemned before him. Yet they did arrive at that condition; for they became righteous before God. But they had not lived without sin. They, however, had repented of sin, and had believed on Christ.

Israel, followed after righteousness, but failed to arrive at the righteousness that is acceptable with God, because they sought to be right only so far as their obedience to the law, could make them so. If during all their lives they had been obedient, they would never have been lost and condemned. They would then have reached the righteousness of the law, and have stood just before God. Moses describes this righteousness: "That the man which doeth those things shall live by them." Rom. 10: 5; Gal. 3: 12. But no man has done those things. On this point the Scriptures bear plain testimony. "Both Jews and Gentiles are all under sin. There is none righteous, no, not one." Rom. 3: 9, 10. Then all men, before they believe on Christ, stand condemned. “Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 10. Hence Israel could not arrive at righteousness by the deeds of the law, because their future obedience could not make amends for their past failures.

The moral law, then, was not given for the purpose of making men righteous, but to show them their unrighteousness, and thus cause them to feel their guilt, that they might cry for a remedy. "The law entered that the offense might abound." Rom. 5: 29. "By the law is the knowledge of sin." Rom. 3: 20. The law is like the builder's square, by which he tries his angles, and squares his timbers; or like the mason's plummet, by which he builds his walls upright. Let the square and plummet be applied to our lives. If we find them not square or our characters not upright, we must repent, seek pardon, and straighten our ways. But alas for the man who can not be made sensible of his defects!

Both the moral and typical laws were given for the purpose of leading to Christ. The ***moral law*** was to make man sensible of his lost state; the ***typical law*** was to point him to the way of salvation. Christ is the great aim, purpose, object, and end in the mind of the law. If one with only the works of the law written in the heart, as is the case with the heathen, is made by this law sensible of his sin and guilt, and he believes on Christ, he has reached the aim object, purpose, or end which the law had in mind: "For Christ is the end of the law for righteousness to every one that believeth. " Rom. 10: 4.

books are not all right in their places; but a family dictionary, a Bible dictionary, and a concordance are indispensable to a knowledge of the Bible and the language in which the Bible is written.

It is nothing strange to me that there are so many who have professed to love and serve God for twenty years and more, who cannot tell where the Lord's Prayer is written, or, in fact, any of the plain texts of Scripture we use so often in defense of the truth. Now if they had once known where these things were, and had forgotten, they might be obliged to read the Bible through to find them again; whereas the use of the concordance would in two minutes place the desired verse before the eye.

Again, a thousand valuable bits of knowledge, explanatory of this, that, and the other thing in the Bible, which we do not now understand, and never will if we wait for some one to tell us, may be obtained by a few minutes spent with a Bible dictionary. For instance, we speak of Baal and his worship, of Ashteroth, Malcom, Chiun. Do we know what these names signify? and in the familiar passages where the word Raca occurs—what is the meaning of this word? We are all familiar with the words Sanhedrim, Septuagint, mint, rue, cummin, etc., but how many can tell what they mean? The Bible dictionary will tell you in five minutes all you need to know about it. Who can afford to be without this book?

Dear reader, suppose you have just a little less of earthly store in other things, and have within convenient reach a good Bible, a concordance, Bible dictionary, and a family dictionary; and as often as you can spend a little moment indoors, with your concordance in your hand to assist you, trace in the word of God line after line of present truth, consulting the family dictionary whenever you find a word the meaning of which you do not understand, and also a Bible dictionary in the same way; how do you think God and angels would regard your efforts and the way you had spent your money? These few books will probably cost you about fifteen dollars, perhaps twenty; or if you cannot afford to pay so much for first class editions, you can get a concordance for one dollar and fifty cents, a family dictionary for two dollars, and a Bible for one dollar and fifty cents; in all, seven dollars. This is a very small amount to invest in so large a library. If I had just so much money, and must clothe myself out of it, I would get a suit not quite as good, saving two dollars in this way to get one of the books; wear a little coarser boot, and save fifty cents; go without meat through the winter, and save more; canvass for some good book during winter days while there is not much to do, and get the rest. Those who hunger for bread can invent a thousand ways to obtain it. Those who hunger for knowledge will find as many ways to get it. Get these books; by all means, get them.

A RIGHT FEELING WELL EXPRESSED.

BY ELD. ALBERT STONE.

SITTING at the breakfast table recently, were a number of College students and several other persons. Among them was a young man apparently from twenty-two to twenty-five years of age, tall, straight, and manly in appearance. The spring vacation was about to commence, and he was to start that morning to visit his home in a neighboring State. Looking meditatively, he said, "Oh! to-night I shall see my mother." The writer was pleasantly impressed with the words. They were evidently a spontaneous outburst of love for one to whom he owed a debt of great magnitude. They were the vibration of a chord that sends forth sweet music. Unconsciously the young man paid a tribute to his parent that was honorable to his head and his heart. The words were like apples of gold in pictures of silver. They were like the oasis of the desert,—a green spot in the midst of surrounding desolation. They were, indeed, an unconscious and fitting rebuke to a prevailing sin. May God speed that young man on his way to usefulness, and may there be many mothers whose sons and daughters shall follow his example.

Battle Creek, Mich.

COMMENTS ON THE LAW OF GOD.

BY ELD. GEORGE W. BLISS.

THE Gentiles of whom Paul writes in Rom. 9:30 had not followed after righteousness. They had not shown any regard for the claims of the true God, and had not sought to stand uncondemned before him. Yet they did arrive at that condition; for they became righteous before God. But they had not lived without sin. They, however, had repented of sin, and had believed on Christ.

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FAITH AND HOPE.—Faith comes by hearing; Hope, by experience. Faith believes the truth of the Word; Hope waits for its fulfillment. Faith lays hold of that end of the promise which is next to us, namely, as it is in the Bible; Hope lays hold of that end of the promise that is fastened to the mercy seat. Thus Faith and Hope get hold of both ends of the promise, and carry it all away.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below!

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless,—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal, with race well run,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep,
Over worn-out hands;—oh, beautiful sleep!

HOME-MADE FURNISHING.

THERE is naturally a disposition to economize space, especially in the bedroom, where the accumulation of fancy articles usurps the place of what may be considered the useful and essential furnishing—wearing apparel.

Receptacles for clothes are necessarily among the most prominent pieces in bedroom furnishings, and, happily, some of these may be home-made. One capital institution is the box ottoman, which, according to size, will hold dresses at full length, or serve for hats and bonnets. This is a particularly easily manufactured comfort, and almost any box will do for a foundation. Any packing-case will do, if tolerably stout. First, purchase a pair of hinges for the lid, and four casters; when these are duly screwed on, line the box neatly with pink or gray glazed lining, fastening it securely by tacks or glue to the bottom and outside of the box. Next, make a cushion to fit the top, and fasten this, also, securely at the four corners. This cushion may be made like a pillow or a mattress. Now, cut a strip of the material—cretonne, sheeting, or whatever stuff is intended as covering—the depth of the box, and long enough to go round it, allowing for fullness. Hem the lower edge neatly, and gather the top into a band the exact size of the box; this band is then nailed on or tied or buttoned. Then cut a piece sufficiently large to cover the cushion and lid, and to this stitch a frill, either kilted, gathered, or box-plaited, and fasten the whole with fancy nails to the lid in such a way that the kilting falls over and hides the band of the box valance. Add a cord or ribbon loop to the middle of the lid to lift it by, and the ottoman is complete. If the room is sufficiently large, it is very nice to have two of these ottomans, one long enough for dress skirts, and a smaller one which will slip under the dressing table, and hold hats, etc., serving, when needed, as a seat for the dressing-table.

Convenience No. 2 is a wardrobe. To buy this is expensive; but a perfectly efficient substitute is easily contrived. If there is a recess in the room, have two boards made to fit it exactly in length, but one about an inch and a half narrower than the other. These two planks may be painted or varnished, or left in their natural condition. Fasten the broadest

Waggoner, E. J.

Under the Law.

- Signs of the Times, 1884, Sep 11, Vol. 10, No. 35: 533-534.

Comments on Galatians 3: No. 1-9.

- Signs of the Times, 1886, Jul 08 - Sep 2, Vol. 12, N 26–34

Waggoner, E. J. Under the Law.

- Signs of the Times, 1884, Sep 11, Vol. 10, No. 35: 533-534.

1. ***The keeping of the law of God is the whole duty of man***. Eccl. 12: 13. The fact that the word "man" is unqualified, shows that no particular man or race of men is referred to, but that the wise man intended to include the whole human race. It is the duty of all men to love God and their fellowmen.

2. Those ***who obey the law will stand justified before God***. Rom. 2: 13. This proposition follows as a natural consequence of the first; for a just God will never condemn a man who does his whole duty. Nothing more than that can possibly be required of anybody.

3. But no man has done his whole duty, for none have kept the law perfectly. "All have sinned, and come short of the glory of God." Rom. 3: 23, also verses 9-12. "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and ail the world may become guilty before God." Rom. 3:19. {p. 553/2}

…

The verses that we first referred to, the 24th and 25th, are thus explained; but few more words are needed. As a consequence of the previous statements, the apostle concludes: "Wherefore the *law was our schoolmaster to bring us unto Christ*, that we might be justified by faith." In verses 21, 22, the apostle anticipates this verse by showing how absolutely necessary the ***law is to the carrying out of the promises of God through Christ***. See the comments on those verses in the preceding part of this article. Notice that the law does not point to Christ - that office is intrusted to something else - but it ***brings us***, yea, drives and forces us to him as our only hope. And this is just what was done by the individual who is called in our version a "schoolmaster." The proper term would be "pedagogue," a word applied anciently not to one who taught children, but to one who accompanied them to the place where they might be taught, and beat them if they ran away. Of course the law does not bring those who do not wish relief; but ***when sinners want liberty, and begin to struggle for it, the law allows them no avenue of escape except Christ***, who is the "***end of the law***." It stands as an impassable wall, in whatever way the sinner may turn for escape, until he sees Christ, the Door across whose portals the law throws no bar.

"But after that faith is come, we are no longer under a school-master." Verse 25. No; the moment that we implicitly believe that Christ loves us individually, with a love that is able to save us, we are free. The chains that bind us to the body of death are severed, and "there

is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We are now new creatures in Christ, and must henceforth walk in newness of life, ***no longer "under the law," but "under grace***." {p. 554/2}

that *think* they are whole will not apply to a physician, no matter how sorely they may stand in need of one; therefore, (6) It is absolutely necessary that the law be in the world, in order to lead men to lay hold on the promises. The law of itself could save no one; the promises would be of no benefit to men without the law to show them their need of those promises. The law, by showing all men to be sinners, makes it possible for the promises to be extended to all the world. Whoever, therefore, claims that he is no sinner, puts himself outside the promises of God. And now, as we quote the text again, we shall have a better understanding of it: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Verse 23. Right here read once more the propositions at the beginning of this article, and the texts therein cited. In what condition does God's great sin detecter,—the law,—show men to be? Guilty before God,—condemned to death. How can they be freed from this condition? By faith in Christ. There is no other way by which men can get free from condemnation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Then how long must they remain in this state of condemnation? Until they can grasp the great truth of salvation through Christ alone, and exercise faith in him. They are "shut up" to this one way of escape.

We wish to call the reader's attention to the forcible figure here introduced. To do so, we will use a simple illustration. Mr. A has killed a man. In so doing he has broken the law of the State. It may have been his first and only offense; but no matter, he is a law-breaker. And now he is seized by the officers of the law, and taken into court, where, the facts being set forth, the law shows him to be guilty, and he is condemned to death. But sentence will not be executed for several weeks, and what is done with Mr. A in the meantime? He is shut up in prison, possibly with chains on his limbs.

were *all* "under the law, shut up," in just the condition above described. It is not merely the Jews, not a certain few, who are shut up under condemnation of the law, but all men in all ages of the world's history have been in just that condition. As soon as any one exercised faith in Christ, he obtained his freedom.

The verses that we first referred to, the 24th and 25th, are thus explained; but few more words are needed. As a consequence of the previous statements, the apostle concludes: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In verses 21, 22, the apostle anticipates this verse by showing how absolutely necessary the law is to the carrying out of the promises of God through Christ. See the comments on those verses in the preceding part of this article. Notice that the law does not *point* to Christ—that office is intrusted to something else—but it brings us, yea, *drives* and *forces* us to him as our only hope. And this is just what was done by the individual who is called in our version a "schoolmaster." The proper term would be "pedagogue," a word applied anciently not to one who taught children, but to one who accompanied them to the place where they might be taught, and beat them if they ran away. Of course the law does not bring those who do not wish relief; but when sinners want liberty, and begin to struggle for it, the law allows them no avenue of escape except Christ, who is the "end of the law." It stands as an impassable wall, in whatever way the sinner may turn for escape, until he sees Christ, the Door across whose portals the law throws no bar.

"But after that faith is come, we are no longer under a school-master." Verse 25. No; the moment that we implicitly believe that Christ loves us individually, with a love that is able to save us, we are free. The chains that bind us to the body of death are severed, and "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We are now new creatures in Christ, and must henceforth walk in newness of life, no longer "under the law," but "under grace."

The Missionary.

Illinois Camp-Meeting.

I HAD the privilege of attending this meeting, arriving on the ground early Wednesday morning, August 20. I found preparations for the meeting nearly completed; the larger portion of our people had arrived, and had pitched their tents or taken up quarters in some of the buildings. The fair-ground, in which this meeting was held, has a beautiful grove, which furnished an abundant shade. The grove was seated, as was also the large pavilion, 60x100 feet, and meetings were held in both places. In this respect preparations were made for a large crowd.

Peoria is a city of about 40,000 inhabitants, the second in size in the State. It is noted for the extensive manufacture of liquors, being second, I believe, in this respect, to no city in the Union. All bear testimony that it is a very hard place.

The number of our people in attendance was about four hundred. There was no very marked demonstration at any time, yet there was a steady growth of grace, and the influence of the Spirit of God was manifestly present at times.

The business of the Conference, and of the other organizations in it, passed off harmoniously. There was a great need of means to carry on the different departments of the work, and, after a consultation with the leading brethren, it was decided to raise by pledges $10,000; $3,000 for T. and M. Reserve Fund, $3,000 for city missions, $3,000 for Educational Fund, and $1,000 for the Battle Creek College. As the result of the effort, $7,420 was pledged.

The outside attendance was not large till Sunday afternoon, when between 4,000 and 5,000 were out to hear Elder Littlejohn on "The Rise and Progress of the National Reform Association." It can be said that those who did attend were interested. The usual good order which characterizes all our camp-meetings was preserved all through this

Waggoner, E. J. Comments on Galatians 3: No. 3.

- Signs of the Times, 1886, Jul 22, Vol. 12, N 28: 438/1-2

… And what is the answer? - "*It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator*." Verse 19.

This is a very short answer, but it is full of meaning. Let us examine it candidly and carefully, giving due weight to every word. "It was added." Here the casual reader is liable to be misled into supposing that some mathematical process is referred to. It is true that the word (prostithami) is most commonly used in the sense of "*add*," but every word must be rendered in accordance with its connection. When used in connection with the law, it *does not have the sense of "**add**."* The only other instance in the New Testament where this word is used with reference to the law is Heb. 12: 19, where is rendered "spoken." Paul says that when the people heard the voice of God proclaiming the law from Sinai, "they that heard entreated that the word should not be spoken unto them any more." This makes the meaning more clear than if it had been rendered, "They that heard entreated that the word might not be added to them any more." In fact, that rendering would not bring out any idea at all. The "Emphatic Diaglott" uses "added" in this place, thus: "The hearers of which entreated that not another word should be added to them;" but by the change of construction the expression is equivalent to that in the regular version. So if in Gal. 3:19 it were rendered "spoken," the meaning would be brought out more clearly. "It was spoken because of transgressions." Now when the antinomian asks: "What was the use of the law, if the inheritance was only by promise?" Paul answers, "It was spoken because of transgressions."

"Because of transgressions." Again the casual reader will say: "You have told us that there can be no transgression when there is no law; yet here you have the law spoken because of transgressions already existing; how is this?" It is all right. There can indeed be no transgression when there is no law; but it must be remembered that the law existed in full force long before it was spoken from Sinai, yes, long before the creation of man. In the temple of God in Heaven the law of God was beneath the throne of God, the basis of his Government. This we have clearly demonstrated. And when it was spoken from Sinai, and a copy of it was given to Moses to place within the ark, there was no more law in existence than there was before. The people of the world were under just as much obligation to keep the law before that time as they were afterward. And that was just why it was then given. The people being under obligation to keep the law perfectly, it was necessary that they should have it in such a form that they could study it carefully. Before the giving of the law upon Sinai, God had conveyed a knowledge of his will to the people by his prophets, as Enoch and Noah. The people also had in their hearts more or less trace of the law originally written in the heart of man. But the only people who cared to remember God had been in long and cruel bondage to the heathen, and their knowledge of right and wrong had become blunted. Consequently the law was given that wrong might be known to be wrong. If this point be kept in mind, the reader will not become confused by the text, even though he retains the rendering "added" instead of "spoken." Thus the law was already in existence, and known to man, although only by tradition; but now the Lord added it in written form. But however it is rendered, there is no more reason for supposing that it teaches that the law was here first introduced than there is of supposing that by the "entering" of the law, in Rom. 5 :20, or the "speaking" of it, in Heb. 12 :19, the first introduction of the law is indicated.

A parallel to the expression, "It was added [or spoken] because of transgressions," is found in Rom. 5: 20: "Moreover the law entered that the offense might abound." The "entering" of the law was at Sinai. Why did it enter? - That the offense (sin) which previously existed might abound. The previous existence of sin implies the previous existence of the law; but

it was then formally given that the enormity of sin might be seen. And why was it necessary that the enormity of sin might be seen? Says Paul, "But where sin abounded, grace did much more abound; that as sin bath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." That is, it was necessary for men to see the real nature of sin, in order that they might seek the grace that is in Christ, which alone can take away sin. And the more enormous sin appeared, the more comprehensive views could they have of grace; for no matter how greatly sin abounded, grace super-abounded. This will be made more clear further on.

Waggoner, E. J. Comments on Galatians 3: No. 4.

- Signs of the Times, 1886, Jul 29, Vol. 12, N 29: 454/1-3

"*Till the seed should come to whom the promise was made*." There is no question of course but that the "seed" is Christ. The sixteenth verse plainly says so. Then what is the coming of the seed? Some have supposed it *to be Christ's first advent*, but a little study will show that ***the second advent*** *is here spoken of*. The "seed" is never mentioned except in connection with the promise, and the promise is fulfilled only at the second coming of Christ. The following texts and argument will make this appear: …

…

From the above quotations and references it will be seen that the promises to "the seed" are not fulfilled until the ***second coming of Christ***; they *all culminate at his second advent* …

Waggoner, E. J. Comments on Galatians 3: No. 6.

- Signs of the Times, 1886, Aug 12, Vol. 12, N 31: 486/1-2

1. The *law existed in its fullness before it was "spoken" from Sinai*. This has been amply demonstrated. It is the foundation of God's throne, and was in existence from the beginning of God's Government: The *giving of it from Sinai added no feature that had not existed for ages* …

2. It was spoken from Sinai for *a special purpose*. That purpose, as stated by Paul in Rom. 5:20, was that sin might be made to appear more plainly than it did before. God hated sin just as much before that time as he did afterward. And there were men who understood fully the nature of sin, and that God required "truth in the inward parts;" but the mass of mankind had wandered so far from God that he could not communicate with them as he did with Adam, Enoch, Noah, and such ones; and the only way that they could constantly know his will was to have it in writing. By the *law in written form*, they could always know God's will, just as well as if they could converse with him; for the law is a likeness of his character.

3. The making of sin to abound by the entering of the law, was necessary to the fulfillment of the promise…. The *law points out sin*; the *knowledge of his sinful condition drives the sinner to Christ* as the only source of help; *Christ imputes to the repentant sinner his own righteousness*, which is the *righteousness of God*, and enables him to live up to the requirements of the law, thus making him "meet to be partakers of the inheritance of the saints in light."

4. When Christ comes, this design will have been accomplished. Under the second covenant the *law will have been written in the hearts* (see Jer. 31: 33) of all who have desired the better country, and thus they will "all be righteous," and fit to "inherit the land forever." Isa. 60:21. They *will be righteous because the law is written in their hearts*… It

will not be necessary for them to teach one another, (1) because the law will be written in their hearts, and (2) because they can go direct to the great Fountain of truth.

When "*the tabernacle of God is with men*, and he will dwell with them;" when "they shall see his face; and his name shall be in their foreheads," *there will be no necessity for one man to say to another*, "Know the Lord." When men can come in person to that glorious and awful throne of God, whose foundation is the perfect law of God, and *can talk face to face with the author of that law*, then there will be *no need for copies of the ten commandments written in books*, or even engraved on rock of man's hewing.

Waggoner, E. J. Comments on Galatians 3: No. 7.

- Signs of the Times, 1886, Aug 19, Vol. 12, N 32: 502/1-3

Righteousness would have been by the law if such a thing had been possible. If by any means men could have received life without the death of Christ, we may be sure that that means would have been adopted.

Waggoner, E. J. Comments on Galatians 3: No. 8.

- Signs of the Times, 1886, Aug 26, Vol. 12, N 33: 518/1-519/1

"*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith*." Gal. 3:24.

...

The reader will notice that the idea that ***the law*** *acts* as a jailer to sinners does not conflict with the idea that it also *acts as a tutor*, or pedagogue. It acts as pedagogue by virtue of its office as jailer. As jailer it shuts us up in a stronghold from which we cannot escape. Now the more galling this imprisonment is made, *the more our desire to escape is increased*; and *since there is no means of escape except through faith in Jesus Christ*, it follows that the more of a jailer we feel, the law to be, the more of a pedagogue it becomes, *forcing us to flee for refuge to the hope set before us*. This office *the law now has*, and it has no other. *It cannot pardon*; it can *only point out our sin*. It is this which, directed by the Spirit of God, convicts of sin. Stung by his awakened conscience, the guilty *one seeks peace and rest*, but the law relentlessly charges him with his sin. All that it will do is to deepen conviction, and thus add to the load that weighs down the sinner… Thus the *law literally drives the sinner to Christ*, by shutting up every other way of freedom from guilt. And when the sinner has come to Christ, he learns from the one whose life is but the embodiment of the *righteousness of the law*. He is thus exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18.

...

"*But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ*." Gal. 3:25-27.

The best comment on the expression, "after that faith is come, we are no longer under a schoolmaster," is found in Rom. 8:1-4. "*There is therefore now no condemnation to them which are in Christ Jesus*, who walk not after the flesh, but after the Spirit. *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death*. For what the law could' not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

…

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, }
ALONZO T. JONES, } - - - - - - EDITORS.

CORRESPONDING EDITORS.

J. H. WAGGONER, S. N. HASKELL,
URIAH SMITH, GEO. I. BUTLER.

OAKLAND, CAL., FIFTH-DAY, JULY 8, 1886.

Comments on Galatians 3. No. 1.

THERE is probably no portion of Scripture which is more commonly supposed to give "aid and comfort" to the enemies of the law of God, than the third chapter of Galatians. It is true that there are in this chapter, as in other parts of Paul's writings, some things "hard to be understood," but only the unlearned and unstable will wrest them to their own destruction. The student of the Bible may rest assured that the law of God stands fast forever and ever (Ps. 111:8), and cannot be overthrown. And he may also remember another thing: those texts which are the most depended upon by antinomians in their opposition to the law, will be found, after careful study, to be strong bulwarks in its support. No weapon formed against God's law can prosper. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152.

There is not a point in the third chapter of Galatians that has not been explained in our study of other texts; therefore in our brief study of this chapter we shall only emphasize facts already established. The reader will recall our remarks in a previous article on the particular errors into which the Galatian brethren had fallen, and the object of the epistle to them. It will not be necessary to give more than an outline of the statements there made. Men had come from Judea saying to the young converts, "Except ye be circumcised, . . . ye cannot be saved." This was teaching them that their salvation depended on their own works, and was directly contrary to Paul's teaching, that works outside of Christ amount to nothing. Paul taught that sinners can obtain justification only by the grace of God, through faith in the blood of Christ; these Jews taught that circumcision was the true means of justification. It can readily be seen that the latter teaching was directly subversive of the former, and that the acceptance of it was equivalent to the rejection of Christ.

In harmony with the above idea are the opening words of the third chapter: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Christ and him crucified had been set forth among them, and Christ is "the truth." Through faith in him they had begun the Christian life, and now they were in danger of turning from him and endeavoring to be "made perfect" by their own works. For such a proceeding they justly merited the epithet "foolish."

Abraham is next taken as the model for Christians. "Abraham believed God, and it was accounted to him for righteousness." Verse 6. Nothing else but his faith *could* be counted to him for righteousness, that is, for his past life; for any work that he could do could not take away a single sin. Abraham did works, as it is written, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5); but these works were done only through his faith. Works are necessary, but they are of no avail outside of Christ. Paul says:—

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in *Christ Jesus* unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

The patriarch was justified by faith, and then by works his faith was made perfect, or shown to be genuine. James 2:22. Having shown that even Abraham was not justified before God by his own works, Paul shows that the promise is to none but the children of Abraham; and since the children of Abraham are those only who have the same faith that he had, only those that are of faith can receive the promise. These are his words:—

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3:7-9.

Following this statement, the apostle emphasizes the fact that we can be justified only by faith, and not by works. He says:—

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Verse 10.

This verse is the cause of much stumbling, and is often wrested from its true meaning, but its explanation is simple, and is contained within the verse itself. It is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." These words are quoted from Deut. 27:26, and Jer. 11:2-4, in both of which places they have unmistakable reference to the ten commandments. The law contains the whole duty of man, and the transgression of it brings death, and therefore the man who fails to obey it comes under the curse of God. But there is no man who has kept the law perfectly. Consequently if any are saved they must have recourse to something outside of the law; for the law cannot justify the sinner. Or, to use the words of Paul, "As many as are of the works of the law [that is, as many as depend upon the law], are under the curse." They are "under the law;" condemned to death.

"But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them." Verses 11, 12.

This is a repetition of the thought already presented, showing that no man can be just except through faith. It is parallel to Rom. 10:4, 5.

W.

The Doctors Disagree.

THE *Baptist Flag* has been publishing some articles by one Dr. Dobbs, who claims that the ten commandments are not moral, and are not to be obeyed by Christians. This has called out an emphatic protest from Rev. W. A. Jarrel, author of "Old Testament Ethics Vindicated," who writes to the editor of the *Flag* as follows:—

"Permit me to enter my emphatic protest against the position of Dr. C. E. W. Dobbs, that the ten commandments are not the moral law, and that the Sabbath of to-day, is not the same Sabbath which was ordained in Eden, but now put upon the first day.

"Dr. Dobbs' position, while intended to meet Seventh Dayists, only plays into their hands. Besides, it positively contradicts the Baptist position, and is Campbellism. Campbellites argue as he does, while Baptists say of the Sabbath: it "is a positive, moral and perpetual commandment, binding on all men, . . . to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection was changed into the first day of the week," etc.—*London Conference of 1689, chapter 22.* The Scriptures are fearfully tortured into the support of Brothers Dobbs' and Smith's position. Had it not been to refute Seventh Dayists, no one would ever have dreamed of sawing off the limb we are all sitting on.

"Whenever I cannot refute heresy without destroying the Ten Commandments, I will, as the less of two evils, become the heretic. I have had much to do with debating with Seventh Dayists, and well know they are successfully met only by the old Baptist position, in the above quoted confession. I have not now time to give my reason. But if, when I get some work off my hands, the *Flag* will give me room for a series of articles, I will do so."

Good! We hope Mr. Jarrel will cling to his determination never to attempt to refute heresy by destroying the ten commandments, and to accept any "heresy" that cannot be overthrown except by destroying them. We heartily thank him for his noble stand for the commandments of God, and for rebuking his brethren in the church who would treat them with contempt. But we are anxious to know how he reconciles this acceptance of the ten commandments with his observance of Sunday. We know him to be a gentleman and a scholar, one who does not believe in "torturing" Scripture into the support of any theory, and who is too wise to saw off the limb on which he sits. He is, moreover, a direct and forcible writer, and therefore whenever his work will allow him to write an article showing how first-day observance can be reconciled with the belief that the fourth commandment is a "moral and perpetual commandment, binding on all men," we will gladly give it a place in the SIGNS. We hope to hear from him soon. Meanwhile let it be noted that scarcely any two leading first-day writers are agreed as to the authority for Sunday-keeping.

Try the Spirits.

LAST week we inserted a note on the application by the *Golden Gate* of the text, "Try the Spirits;" we shall now enlarge somewhat upon the subject. Spiritualism has now become such a common thing; and in the last few years, as compared with its earlier history, has behaved itself so exceedingly well, for it; and as the immortality of the soul, the sole foundation of Spiritualism, is ma e so essential a part of the creeds of all the churches, it has in a measure disarmed the distrust in which it was very properly held in its early day while yet it was a new thing.

The source of Spiritualism is above the natural. No man ever yet believed in it because of its accordance with the natural, but solely because its phenomena is contrary to that which is natural. Therefore the only proper and trustworthy test by which the spirits can be tried is something whose source is likewise above the natural; and in the Bible this demand is fully supplied. *God spake* in time past unto the fathers by the prophets; afterward by his Son; and yet afterward by the apostles. Heb. 1:1, 2. This word came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1:21. Therefore we maintain that the testimony of the Bible is the true and only safe standard by which to try the spirits. To that word we appeal. To that word the appeal must ever be made, if Spiritualism, its phenomena, its tendency, and its final end would be understood at all.

It was with direct reference to Spiritualism that the prophet exclaimed, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The whole passage is as follows: "And when they shall say unto you, "Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, ALONZO T. JONES, } - - - - - - EDITORS.

CORRESPONDING EDITORS.

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OAKLAND, CAL., FIFTH-DAY, JULY 15, 1886.

Peter's Vision.

A SHORT time ago we answered a question concerning the use of swine as food, promising to consider Peter's vision of the net full of beasts if, as we expected, somebody should offer that as Bible authority for pork-eating. It was but a few days before we received a request for an explanation of that vision, with which we cheerfully comply. We will first state the circumstances under which the vision was given; the entire narrative may be found in the tenth chapter of Acts.

A Roman by the name of Cornelius, a centurion, was stationed at Cæsarea. This man, although a Gentile, was very devout and benevolent, serving God to the best of his knowledge. To him an angel of God came one day, telling him that his prayers and alms had come up for a memorial before God, and directing him to send men to Joppa to call for Simon Peter, who would tell him what further he ought to do. Accordingly Cornelius sent two of his household servants and a devout soldier to Joppa, with instructions to bring Simon Peter back with them. But Peter was a Jew, with all the natural Jewish prejudices against associating with Gentiles, and therefore he would have refused to follow the Heaven-directed messengers if the Lord had not prepared him for their visit. This was done by means of a vision, which we quote:—

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven open, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven." Acts. 10:9–16.

What was taught by this? Pork-lovers claim that the Lord meant by this vision to teach that Peter might eat pork, and that everybody else may do likewise. Indeed, many people seem to think that the vision teaches that we ought to eat pork. But why stop at the hog. That sheet contained "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Then besides the hog, there must have been in it dogs, cats, rats, hyenas, jackals, monkeys, porcupines, weasels, buzzards, vultures, crows, bats, lizards, snails, centipedes, scorpions, toads, etc. Now if that vision meant that we should eat the hog, it meant that we should also eat all other scavengers and reptiles. We say this: If the vision has the slightest thing to do with the hog, which we deny, it teaches: (1) That it is a Christian duty for us to eat him; and (2) That it is equally our duty to eat every beast, fowl, or creeping thing, however filthy it may be. No one can dissent from this; and certainly swine-lovers should not shudder at the thought of eating anything filthy. There is nothing in creation more filthy than the hog; and we cannot see why it should be preferred to crow, bat, buzzard, vulture, hyena, jackal, or any other scavenger.

But now to show what the vision does mean. When the three men that were sent by Cornelius reached Peter's lodging-place, while he was wondering what the vision could mean, the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down and go with them, doubting nothing; for I have sent them." Verses 19, 20. Notice that Peter did not understand the vision to teach that he might eat hogs, hyenas, buzzards, etc.; he knew that God meant by it to convey to him some important truth. What that truth was he learned before he reached the house of Cornelius the next day, for when he entered and found a company of Gentiles assembled, he said to them: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call *any man* common or unclean." Verse 28. Still later he stated more particularly what he had learned: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Verses 34, 35.

That this is what the vision was designed to teach, no one who reads the chapter can deny. And if it teaches this it cannot teach something else entirely different. It was designed to show that God's love to man is not confined to one race, and that, partaking of the divine love, we should as readily preach the gospel or give other aid to the meanest specimen of the most despised heathen race as to the most refined citizens of an enlightened land. By this vision Peter was taught what Paul teaches in Eph. 2:11–21, and what David teaches in Psalm 68:13, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The gospel brings all men to the same level, whatever their position or condition in this life. And it seems to us one of the clearest evidences of the perverseness of human nature, that so many can see in this illustration of the divine love to man, nothing more than a divine permission to eat pork. It certainly is a magnificent display of the divine mercy and pity that he forbids the regarding of even *such* persons as unclean. W.

Something To Be Followed.

IN reply to some queries an exchange has a column of replies, among which is the following categorical answer: "We should *not* follow Christ's example in washing one another's feet." And this notwithstanding Christ's emphatic statement: "If I then, your Lord and Master, have washed your feet; ye also *ought* to wash one another's feet. For *I have given you an example*, that ye should do as I have done to you." John 13:14, 15. An "example" is something "which is to be followed or imitated;" and Christ said that he designed that his disciples should follow his example. He wished them to do *as* he had done to them. More than this, "ought" implies duty; it is the old form of the past tense of the word "owe," and therefore indicates obligation. If we say a person *ought* to do a certain thing, we indicate that to do that thing is a debt that he owes. So when Christ says, "Ye *ought* to wash one another's feet," he means that to do so is a duty; it is a debt that Christians owe.

Again Christ says: "If ye know these things, happy are ye if ye do them." John 13:17. "Happy" is equivalent to "blessed." A blessing is pronounced on those who *do* according to Christ's example in this respect. And what if, knowing these things, we do not do them? Certainly the blessing will be withheld.

The matter is as plain as words can make it. True, there is only one mention of it in the Bible; but do those who plead this fact as against the adoption of the ordinance, mean to imply that Christ never did and said the things recorded in the thirteenth chapter of John? We believe not, for we never heard any doubt expressed as to the truthfulness of the account. Then if it is a fact that Christ washed his disciples feet, and said "Ye also ought to wash one another's feet; for I have given you an example," isn't it just as valid as though the account were repeated fifty times? It certainly is.

We are morally certain that if such evidence could be found in favor of Sunday-keeping, or of infant "baptism," those who believe in these practices would not ask for any stronger testimony in their support. We also know that there are hundreds of men who would shout for exultation if they could find as strong an argument for Sunday-keeping as the thirteenth of John contains for feet-washing. The trouble is, it is too humiliating an ordinance to be generally adopted; and the strong tendency nowadays is to reject all of the Bible except Christ's own words, and to reject all of his words that are unpalatable.

Comments on Galatians 3. No. 2.

THE next verse that we come to, the 13th, is another "stone of stumbling" to many, but with an understanding of the 10th verse, it is impossible to go wrong on this. We quote it with the 14th:—

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

What is the curse of the law? Is it obedience to the law? No; for it is written, "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

The psalmist also says: "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. Now if the keeping of the law is a blessing, disobedience, with its consequences, must be the curse. And so Paul, after warning the Ephesians against whoredom, covetousness, and idolatry, says: "For because of these things the wrath of God [or the curse of God] cometh upon the children of disobedience." Eph. 5:6. And "the wages of sin is death." So "the curse of the law" is, in a word, death.

That death is the curse from which Christ has redeemed us, is evident from the latter part of the 13th verse. He redeemed us from the curse by being made a curse for us, and the curse which he suffered was his death,—being hanged on a tree. It was absolutely necessary that Christ should be made in all respects like those whom he would redeem. Heb. 2:17. He came to save sinners, therefore he was counted as a sinner. Isa. 53:12; 2 Cor. 5:21. And being found in fashion as a man, he suffered the curse which hung over guilty man. He died that we might live. And because he was made a curse for us, we may all through faith share in the blessing of Abraham.

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:15, 16.

Here the apostle introduces a new point, the conclusion of the argument being, as stated in verse 21, that the law is not against the promises of God. He makes the positive and unquestionable statement that if a covenant be once confirmed it cannot afterwards be altered. Now the covenant was con-

Additional Documents

firmed to Abraham by "two immutable things [God's promise and his oath] in which it was impossible for God to lie" (Heb. 6 : 15–18); therefore, as is stated in verse 17, the law given from Sinai four hundred and thirty years after, cannot make the promise void, nor destroy the fact that the inheritance is solely by promise. Thus the main idea of the chapter, that God's grace as manifested in Christ is man's sole hope, is kept prominent.

But there is still another point which we should not fail to consider in connection with the fifteenth verse. 1. Although the law "was four hundred and thirty years after" the covenant with Abraham, it was nevertheless in existence at that time, and long before, and was the basis of that covenant. Said God to Abraham, before making the promise: "Walk before me, and be thou perfect." Ex. 17 : 1. And in renewing to Isaac the promise made to Abraham, God said it was "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Ex. 26 : 5. Thus the law could not be against the promises of God, because the law was the foundation of the promises. 2. Although the covenant was confirmed in Christ to Abraham, it was only *in anticipation*. As the first covenant was confirmed by blood,—the blood of beasts,—so the second covenant was also ratified by blood,—the blood of Christ. Christ himself "confirmed the covenant with many for one week," in the midst of which he shed his blood on the cross, thus affixing the final seal to the covenant of God's grace. 3. As the commandments were the condition of the Abrahamic covenant, so they are of what is known as "the second covenant," which is in every respect the same as that made with Abraham. See Jer. 31 : 33; Heb. 8 : 10. None can deny that in his earthly ministry Christ taught the necessity of obedience to the law of God. See Matt. 5 : 17–19; 19 : 17; Luke 16 : 17, etc. Always, in the strongest terms, he proclaimed the enduring nature and obligation of God's law. Now since the death of Christ was the final ratification of the covenant, and since, as Paul says, when a covenant is confirmed no man can disannul or add thereto, it follows that after the death of Christ, no change in the covenant was possible. And since the law was one of the terms of the covenant, we are assured that not one jot nor one tittle could pass from it. The fact that God's law cannot be changed, we have learned before; but it is well to emphasize it in connection with the death of Christ. That which some suppose marked the abolition of the law, was that which emphasized its perpetuity. It is admitted, even by antinomians, that the law of God was in full force until the death of Christ, and therefore Gal. 3 : 15 should convince them that it is in full force now. Says Paul, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3 : 31.

Verse 16 also shows that the promise is made only to Christ and to those who are his. In the verses following, 17–26, the apostle shows the relation of the law to the promise of God. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Verses 17, 18.

What covenant was it that "was confirmed before of God in Christ"? Manifestly it was the covenant with Abraham, quoted in verse 8 from Gen. 12 : 1–3; 13 : 14, 15; 17 : 7, 8, and 22 : 18. The promise was that Abraham should be "heir of the world" (Rom. 4 : 11), and that in his seed all nations should be blessed. The condition was that he should walk before God and be perfect. Gen. 17 : 1–8. But this was not such a covenant as was made with the Israelites at Horeb. That one contained no reference to Christ, and no provision for the forgiveness of sins; the one with Abraham was confirmed "in Christ" (Gal. 3 : 17) and was made not on condition that he should be righteous by his own unaided efforts, but was made on condition of his having the righteousness of faith. Compare Rom. 4 : 11 with 3 : 22–25. This of course involved the forgiveness of his sins; and so we see that the covenant with Abraham (which is the one referred to in this chapter) was exactly the same as "the second covenant," which is made with us. The covenant made at Horeb, and called "the first covenant," although it was after that made with Abraham, was, as we have before learned, only for the purpose of showing the people the need of the help promised in the Abrahamic or second covenant.

Now the apostle says that the law, which was formally announced from Sinai four hundred thirty years after the covenant with Abraham, cannot disannul that covenant, that it should make the promise of none effect. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." That is, if the inheritance be given to those who depend upon their own deeds for justification, then it is not by promise. If it be bestowed because of works, then faith in Christ is ruled out. But this, he says, cannot be; for God gave the inheritance to Abraham by promise, contingent on his faith.

The reader can readily see the force of the apostle's argument. He is trying to convince the Galatians, and with them all men, that out of Christ there is no salvation. The man who hopes to gain an inheritance in the kingdom of God through his own works, no matter how high his aim may be, will fail. The promise is not for works, lest any man should boast; but it is through faith in Jesus Christ, that he may be "Lord of all." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12. W.

Try the Spirits.

WE showed last week that the only true rule by which to try the spirits is the word of God; that if they speak not according to this word it is because there is no light in them; and that the Scriptures and the teaching of the spirits are in direct antagonism. We shall now present a further illustration of this.

The passage of Scripture in which is found the injunction to "try the spirits," reads in full thus: "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

The Scriptures show that there are manifestations of the Spirit of God, and manifestations of the spirits of devils; that there are true prophets, and false prophets; that the true prophet is moved by the Spirit of God, and the false prophet is moved by a spirit that is not of God. The manifestations of the Spirit of God are ever by "that one and the selfsame Spirit," and consequently are always in harmony. The manifestations of the "spirits" are by a number of spirits and are discordant, contradicting themselves and one another. Of the Spirit of God, "there are diversities of gifts, but the same Spirit;" "differences of administrations, but the same Lord;" "and diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12. While of "the spirits" there are diversities of spirits as well as diversities of gifts; differences of administrations of different lords; and diversities of operations with *no God at all*.

By the Spirit of God is given to one "the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; *but all these* worketh that *one and the selfsame* Spirit." While of the spirits, if there be words,—we shall not say of wisdom for there is no wisdom in them,—or gifts of healing, or miracles, or divers kinds of tongues, or any other manifestations, they are by a multitude of spirits, and with such diversity that there is no telling whether ever any two even of successive manifestations are by the same spirit, much less is it so that different manifestations at the same time are of the same spirit.

How then shall we know the true from the false? "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4 : 2, 3. Some may say that Spiritualism will bear this test, because Spiritualists admit that there lived a person called Jesus Christ. Yes, they do admit that there lived a person called by that name. But that is not enough. Jesus Christ is not simply the name of a person, as John Smith, or William Thompson, is a name. It is not only a name but a *title*,—a title which bears a depth of meaning. The words Jesus and Christ are both Greek transferred into English. If they were translated instead of transferred we should have no such word as either Jesus or Christ. It is evident therefore that we must know the meaning of the words, before we can tell what is demanded in the confession that Jesus Christ is come in the flesh.

Jesus means Saviour, and its meaning upon him was given by the angel when he announced that he should be born. "And she shall bring forth a son, and thou shalt call his name JESUS [Saviour, margin]; for he shall *save his people from their sins*." Matt. 1 : 21. "Christ" signifies "anointed," and is explained in John 1 : 41 with the margin. Speaking of Andrew, he says, "He first findeth his own brother Simon and saith unto him, We have found the Messias, which is, being interpreted, the Christ." "Messias" is Hebrew, and interpreted into Greek is "the Christ," which, interpreted into English, is "the Anointed." Thus in the term "Christ Jesus" we have the real meaning, "the Anointed Saviour," and as the angel said he shall save his people from their sins, we have the whole expressed by Paul, when he says: "This is a faithful saying and worthy of all acceptation, that Christ Jesus [the Anointed Saviour] came into the world to save sinners." Therefore, what there is in this test of the spirits, is this: Every spirit that confesseth that the Anointed Saviour of sinners is come in the flesh, is of God; and every spirit that confesseth not that the Anointed Saviour of sinners is come in the flesh is not of God.

To confess that the Anointed Saviour of sinners is come in the flesh is a test that Spiritualism will not bear. Spiritualism knows no sin; much less does it confess a Saviour. Andrew Jackson Davis said:—

"Sin indeed in the common acceptation of that term does not really exist." "In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, the true and only Bible, it will be seen that this statement is erroneous. It gives a wrong idea of both man and law. . . . It will be found impossible for man to transgress a law of God."

Why is it impossible? Simply because according to Spiritualism every man is his own God. Said J. B. Hall in a spiritualistic lecture:—

"I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried—by his own acts he must stand or fall. True, man must give an account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."

As to its knowing no Saviour, we repeat a quotation from our article of last week:—

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, ALONZO T. JONES, } - - - - - - EDITORS.

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OAKLAND, CAL., FIFTH-DAY, JULY 22, 1886.

Comments on Galatians 3. No. 3.

"WHEREFORE then serveth the law?" This is a very pertinent question, and several points need to be borne in mind in reading it. First, the word "*serveth*" seems to convey to many minds the idea that the law was subservient, or secondary, to something else. There was really no necessity for the insertion of the word by the translators, for it is not expressed in the original. The text reads, *Ti oun ho nomos?* "Why then the law?" This conveys the exact meaning. It may also be more freely rendered, "Of what use, then, is the law?" Second, it must be remembered that questions of this sort are very common in Paul's writings. After having stated a proposition, he puts himself in the place of a supposed objector, in order that, by answering the question, he may bring out an additional thought. By so doing he anticipates every objection that might be brought against his argument.

Now recall the argument of verses 16–18, and you will readily see the force of this question. He has shown that the works of the law will not suffice to gain the promised inheritance for anybody. Faith in Christ is the only condition of salvation. Then the objector speaks up, and says, "Then what is the use of the law? If the inheritance is only by promise, what do men gain by having the law? Is it not rather a detriment to them?" There was need of asking and answering this question; for, notwithstanding Paul's answer, thousands are to-day asking the same question, and in so doing they imagine that they are making an unanswerable objection against the law. They say, "If we are saved by grace, what need have we of the law?" And what is the answer?—"It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Verse 19.

This is a very short answer, but it is full of meaning. Let us examine it candidly and carefully, giving due weight to every word. "It was *added*." Here the casual reader is liable to be misled into supposing that some mathematical process is referred to. It is true that the word (*prostithami*) is most commonly used in the sense of "add," but every word must be rendered in accordance with its connection. When used in connection with the law, it does not have the sense of "add." The only other instance in the New Testament where this word is used with reference to the law is Heb. 12:19, where is is rendered "spoken." Paul says that when the people heard the voice of God proclaiming the law from Sinai, "they that heard entreated that the word should not be *spoken* unto them any more." This makes the meaning more clear than if it had been rendered, "They that heard entreated that the word might not be added to them any more." In fact, that rendering would not bring out any idea at all. The "Emphatic Diaglott" uses "added" in this place, thus: "The hearers of which entreated that not another word should be added to them;" but by the change of construction the expression is equivalent to that in the regular version. So if in Gal. 3:19 it were rendered "spoken," the meaning would be brought out more clearly. "It was spoken because of transgressions." Now when the antinomian asks: "What was the use of the law, if the inheritance was only by promise?" Paul answers, "It was spoken because of transgressions."

"Because of transgressions." Again the casual reader will say: "You have told us that there can be no transgression when there is no law; yet here you have the law spoken because of transgressions already existing; how is this?" It is all right. There can indeed be no transgression when there is no law; but it must be remembered that the law existed in full force long before it was spoken from Sinai, yes, long before the creation of man. In the temple of God in Heaven the law of God was beneath the throne of God, the basis of his Government. This we have clearly demonstrated. And when it was spoken from Sinai, and a copy of it was given to Moses to place within the ark, there was no more law in existence than there was before. The people of the world were under just as much obligation to keep the law before that time as they were afterward. And that was just why it was then given. The people being under obligation to keep the law perfectly, it was necessary that they should have it in such a form that they could study it carefully. Before the giving of the law upon Sinai, God had conveyed a knowledge of his will to the people by his prophets, as Enoch and Noah. The people also had in their hearts more or less trace of the law originally written in the heart of man. But the only people who cared to remember God had been in long and cruel bondage to the heathen, and their knowledge of right and wrong had become blunted. Consequently the law was given that wrong might be known to be wrong. If this point be kept in mind, the reader will not become confused by the text, even though he retains the rendering "added" instead of "spoken." Thus the law was already in existence, and known to man, although only by tradition; but now the Lord added it in written form. But however it is rendered, there is no more reason for supposing that it teaches that the law was here first introduced than there is of supposing that by the "entering" of the law, in Rom. 5:20, or the "speaking" of it, in Heb. 12:19, the first introduction of the law is indicated.

A parallel to the expression, "It was added [or spoken] because of transgressions," is found in Rom. 5:20: "Moreover the law entered that the offense might abound." The "entering" of the law was at Sinai. Why did it enter?—That the offense (sin) which previously existed might abound. The previous existence of sin implies the previous existence of the law; but it was then formally given that the enormity of sin might be seen. And why was it necessary that the enormity of sin might be seen? Says Paul, "But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." That is, it was necessary for men to see the real nature of sin, in order that they might seek the grace that is in Christ, which alone can take away sin. And the more enormous sin appeared, the more comprehensive views could they have of grace; for no matter how greatly sin abounded, grace superabounded. This will be made more clear further on.

W.

"Rome Never Changes."

THE *Sabbath Recorder*, after noting the position of the Catholic Church in regard to secret societies, and its *quasi*-support of temperance principles, asks: "May we not hope that the time is not far distant when the dominion of the church over the faith and practice of her communicants will be broken, and the era of freedom of conscience shall come again to this priest-ridden church?" No; the Bible forbids us to hope for any such change. It is a truth that "Rome never changes." The prophet, speaking of the papal power, says: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7:21, 22. Freedom of conscience and Roman Catholicism are incompatible.

Gone to Canossa.

LAST winter, under the heading of "Going to Canossa," we inserted the following:—

"In 1075, A. D., Pope Gregory VII. took it upon himself to interfere in the affairs of State of Germany. It was determined that any ecclesiastic who should accept office from the hands of a layman should be deposed, while the secular lord who should presume to bestow investiture, should be excommunicated. Henry IV. resisted the pope's pretensions, and so was brought on the war of investitures, and the memorable contest between Hildebrand and Henry. Henry first deposed the pope, and then was in turn deposed by the pope; then he went to Canossa, and, in the garb of a supplicant, stood three days and nights in the wintry blast, awaiting the pleasure of Hildebrand to receive his submission.

"In 1872, a similar contest arose between the German Chancellor Bismarck and Pope Pius IX. The contention went on quite bitterly; but in 1873, Prince Bismarck declared, 'We will not go to Canossa.'

"In 1885, a dispute sprang up, which, for a while, threatened war between Germany and Spain. To get out of the difficulty, Bismarck sought the mediation of the pope, and selected him as arbiter in the controversy. This so tickled the pope that he conferred upon the Chancellor the 'Decoration of the Order of Christ.' And that so pleased Prince Bismarck that his gratitude found vent in a remarkable letter to the pope."

And we then expressed the opinion that Bismarck was going to Canossa, but we had no idea then that we should *so soon* be called upon to report that he has actually gone on that historical journey. At that time we had not a copy of this notable letter, but only a press dispatch report of it. Now, however, by the Catholic papers, which by the way are exulting loudly over it, we have the letter in full. We here insert the most striking paragraphs of it:—

"BERLIN, Jan. 13.

"SIRE: The gracious letter which your Holiness did me the honor to write to me, as well as the high decoration with which it was accompanied, has been to me the cause of great joy, and I beg your Holiness to accept the expressions of my deep gratitude. Any mark of approval connected with a labor undertaken for the sake of peace, and toward which I had been privileged to co-operate, is all the more precious to me that it gives deep satisfaction to His Majesty, my august master.

"Your Holiness says in your letter that nothing is more in conformity with the spirit and the nature of the Roman Pontificate than the work of peace-making. This same thought it was that guided me when I besought your Holiness to accept the noble trust of mediation in the dispute existing between Spain and Germany, and in proposing to the Spanish Government that we should, on both sides, agree to the decision given by your Holiness. . . There is, therefore, every reason to hope that the peace-making action of your Holiness will have lasting effects, and among these I reckon, before all, the grateful memory which both parties must cherish of their august mediator.

"In so far as I am concerned, I shall always seize —and with the greatest eagerness—every occasion offered me in the fulfillment of my duty toward my master and my country to manifest toward your Holiness my deep gratitude and my most humble devotion.

"I am, with the feeling of the deepest respect, Sire, your Holiness's most humble servant,

"V. BISMARCK."

This is the translation of the letter which Father O'Reilly sent from Rome to the New York *Sun*. With it he also sent quite a long letter of his own, giving the view in which the transaction is held by

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. Waggoner, Alonzo T. Jones, - - - - - - Editors.

Corresponding Editors.

J. H. Waggoner, S. N. Haskell, Uriah Smith, Geo. I. Butler.

Oakland, Cal., Fifth-day, July 29, 1886.

Comments on Galatians 3. No. 4.

"Till the seed should come to whom the promise was made." There is no question of course but that the "seed" is Christ. The sixteenth verse plainly says so. Then what is the coming of the seed? Some have supposed it to be Christ's first advent, but a little study will show that the second advent is here spoken of. The "seed" is never mentioned except in connection with the promise, and the promise is fulfilled only at the second coming of Christ. The following texts and argument will make this appear:—

In Gen. 3:15, the Lord, in pronouncing the curse upon the serpent (Satan), said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it [the seed] shall bruise thy head, and thou shalt bruise his heel." Paul, in his letter to the Romans, many years after Christ had come and had ascended to Heaven, said, "And the God of peace shall bruise Satan under your feet shortly." Rom. 16:20. The bruising of a serpent's head is its destruction; but this was not accomplished at Christ's first advent, but was something still future. The destruction of Satan begins only at Christ's second coming. See Rev. 20.

Again, in the promise to Abraham it was said, "And thy seed shall possess the gate of his enemies." Gen. 22:17. This was not fulfilled at the first advent of Christ. On the contrary he was then delivered into the hands of his enemies, and they did to him whatsoever they would. He will possess the gate of his enemies only when the following promise is fulfilled: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7, 8. And this is fulfilled at Christ's second advent, when he takes vengeance "on them that know not God and that obey not the gospel," as is described by the revelator:—

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and *he shall rule them with a rod of iron;* and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. . . . And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:11–21. Thus he possesses the gate of his enemies.

Again, another part of the promise to the seed was that he should possess the whole earth. See Ps. 2:7, 8, where the uttermost parts of the earth are promised to Christ for a possession; also see Gen. 13:14–17, and Rom. 4:13. But when Christ was on earth, he possessed not so much as a place where he could lay his head. Matt. 8:20. When, however, the seventh angel sounds (when the mystery of God is to be finished, Rev. 10:7), then it will be said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11:15. The eighteenth verse says that this is at "the time of the dead, that they should be judged," showing conclusively that it is at the second coming of Christ. Compare 2 Tim. 4:1.

Still further, in the prophecy of Ezekiel the promise of the earth to Christ is directly associated with his second coming. The prophet foretells the captivity of the Jews, the succession of the four universal monarchies, and the setting up of the kingdom of God, as follows:—

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25–27.

The diadem was taken from the king of Israel when he and his people were carried away to Babylon. At that time Babylon was a universal monarchy. Then three "overturnings" are mentioned, which reach to the second coming of Christ. Thus: The first overturning made Medo-Persia a universal dominion; the second gave the dominion of the world to Grecia; and the third overturning made the empire of Rome fill the world. This was the state of things at Christ's first advent, and for four hundred years later, and the prophet declared that there should be no more general revolution "until He come whose right it is." Note the parallel between this and the clause in Gal. 3:19, which says, "Till the seed should come to whom the promise was made." In the light of Eze. 21:25–27 we think there can be no question but that in the latter passage the second coming of Christ is referred to.

Once more: The promise to the seed was that *in him* all the families of the earth should be blessed. This of course could not be fulfilled as long as any wicked are in existence. But when Christ comes, sitting on the throne of his glory, to destroy sinners out of the earth, "Then shall the King say unto them on his right hand, Come, *ye blessed* of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

From the above quotations and references it will be seen that the promises to "the seed" are not fulfilled until the second coming of Christ; they all culminate at his second advent. It was willful forgetfulness of this fact that caused the Jews to reject Christ. They read the promises to the seed,—promises of glorious triumph,—and applied them to the coming of the Messiah; and when they saw none of those promises fulfilled in him, they rejected him. Let us not, like them, fall into grievous error by referring to his first advent those promises to be fulfilled only at his second glorious coming. That was the time of his humiliation, not of his triumph. Christ then came as an offering for sin, and not as the seed to whom the promise was made. When he comes the second time he comes as King of kings and Lord of lords; he comes to take possession of the gates of his enemies, whom he will dash in pieces as a potter's vessel; he comes to take possession of his inheritance, even "the uttermost parts of the earth," and to receive as his own a great multitude whom no man can number. Compare Rev. 7:9 and Gen. 13:16. In short, he comes as "the seed to whom the promise was made."

W.

Plain Facts on the Sunday Question.

Among the letters on the Sunday question, published in the St. Louis *Republican* of July 4, is one from a Catholic priest, D. S. Phelan, of St. Louis, which states the facts relative to the Sunday in such plain language that we reproduce it entire. We earnestly invite all Protestants to give it a careful perusal:—

"St. Louis, July 3.—Editor Republican: I have been asked my views on the question of Sunday observance. I have no views. It is a matter of positive law. Dogmas of faith and canons of discipline are grave and stubborn things; views are trifles light as air. The Sunday is an institution of the church. The attempt to identify it with the Jewish Sabbath, or to make it heir to its rights and ceremonies is futile and absurd. The ceremonial law of Moses is abrogated—buried in the same grave with the synagogue. The Lord's day is the creation of the church in its specific form, although the obligation to sanctify one day in the week would seem to be of divine origin. When the church set apart the first day of the week for public worship, she enacted that all her children who reached the years of discretion should first hear mass, and secondly abstain from servile works on that day. This is positive law, and any man's views contrary to this enactment are treasonable. The mass is the one great sacrifice of the new law, and all the faithful are obliged to assist at it on the Lord's day. Sunday is likewise a day of rest—made so by the church's enactment. She says we may not do any work on that day which is of servile or ordinary wage-earning character.

"But how about games and amusements on the Lord's day? 'What saith the law?' The church does not condemn them, although she encourages the faithful to works of piety and prayer. She knows the world too well to impose a burden on men they cannot bear. She is satisfied with what is essential, while counseling what is of supererogation. It would be well for all Christians to spend the whole of Sunday in church, but the church obliges them to about one hour.

"Why do our separated brethren lay so much stress in observing this Sunday ordinance of the Catholic Church? They are more Catholic than the Catholic Church. But they are Catholic only on Sunday. On Friday they are pagans. Why do they eat meat on the latter day? The church, who presented the method of Sunday observance, forbids the use of flesh meat on Friday. Why, too, do they not observe the laws of the Lenten season? They emanate from the same authority which fixed the time and method of the weekly public worship. The Pharisees were in the habit of higgling about trifles, while they neglected the weightier things of the Mosaic law. Our separated brethren are in the same predicament. They take the Sunday from the church, and make it the scare-crow of Christendom, while they throw away the Friday abstinence, and the Lenten fast, not to speak of the annual confession and communion."

The only thing in the above that we would criticise is the implication that by the abrogation of the ceremonial law the Sabbath was also abolished. The fourth commandment had in it nothing of a ceremonial nature, consequently it was not affected by the blotting out of the handwriting of ordinances. So when "the church" set apart the Sunday as a demi-semi-holy day, there were two weekly days of worship claiming man's allegiance: one given by man himself; the other, the original Sabbath which God gave to man. We wish now to call the reader's special attention to the following points in the letter of "Father" Phelan:—

1. "The Sunday is an institution of the church." It has no connection with the Sabbath, and derives none of its "authority" from the command enjoining the observance of what is termed the "Jewish Sabbath."

2. "The Lord's day [an erroneous title for Sunday] is the creation of the church, in its specific form, although the obligation to sanctify one day in

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, ALONZO T. JONES, } - - - - - - EDITORS.

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OAKLAND, CAL., FIFTH-DAY, AUGUST 5, 1886.

Comments on Galatians 3. No. 5.

IN last week's article, texts were quoted to show that the expression, "till the seed should come to whom the promise was made" (verse 19), has reference to the second coming of Christ. This is an important point, and we wish to have it well fixed in the mind of the reader. We therefore present a few more thoughts in the same line of argument. Let us first read the eighteenth and nineteenth verses in connection:—

"For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added [spoken] because of transgressions, till the seed should come to whom the promise was made."

There can be no question but that the "promise" referred to in verse 19 is the same as that mentioned in verse 18. And what is that promise? It is the promise of "the inheritance." What inheritance was promised to Abraham? In Rom. 4:13 Paul tells us that the promise to Abraham was "that he should be the *heir of the world*." This promise must be the same as that discussed in the third chapter of Galatians, because, (1) only one inheritance was promised to Abraham, and (2) the same means of securing the inheritance is given, both in Romans and in Galatians. Compare the two texts: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4:13, 14. "Now to Abraham and his seed were the promises made. . . . And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Gal. 3:16–18. That the thought in these two texts is identical, there can be no shadow of doubt. It therefore needs no further argument to show that the "promise" is the promise of "the inheritance," and that "the inheritance" is the whole earth, which God gives to Christ, the seed (Ps. 2:7, 8), and to all who, by faith in Christ, become children of faithful Abraham (Gal. 3:7, 29). And this is at the second coming of Christ.

The next point to be emphasized is that in speaking of the seed, "the inheritance" is in the mind of the apostle. His argument, in outline, is this: The inheritance is given solely on account of faith. To the objection that this makes void the law, he replies that the law was spoken (made more plain) to serve an important purpose in connection with faith, and that it will continue to fill this office until the seed shall come to whom the promise was made, and through whom alone the inheritance can be obtained. The coming of the seed brings the fulfillment of the promise, and, of course, the end of faith. 1 Peter 1:9.

And when will this take place? For answer, note two texts that have been previously quoted. Through the prophet Ezekiel the Lord says of the dominion of this earth: "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:27. And that this refers to the second coming of Christ, he himself showed when he said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world." Matt. 25:31–34.

From the foregoing, we think that there can be no doubt in any mind that the apostle has reference in verse 19 to the second coming of Christ. This will appear even more plainly as we develop the argument which he bases on this point. The next thing for consideration will be the relation which the law sustains to the promise and its fulfillment. This is the objective point of the whole argument; but since the limits of this article will not allow the matter to be presented in such shape that it could well be left for a week, we shall defer a discussion of that question until the next number.

W.

Restoration of the Papacy.

WE have seen how that Germany and the United States have acknowledged the sovereignty of the Pope, and have noted the movement in Italy to follow suit. After Germany and Italy, of the powers of Western Europe, there only remains England whose acknowledgment would be of any significance. And when Germany and Italy, which have been the most bitter of the opponents of the Papacy, are now so ready to bring about a reconciliation which grants the sovereignty of the Pope, it is not at all difficult to believe that occasion may arise at which England would be ready to engage his good offices by also recognizing his sovereignty as Germany has done, and as Italy desires to do.

This will the more readily appear when the motive is seen which has led Germany to humble herself before the Pope, and which is leading Italy to take the same course. This is so clearly stated by Signor Fazzari, that we shall give it in his own words:—

"In my mind, the necessity and possibility of the understanding with the Papacy, follows from the present condition of Italy and the monarchy, both in itself and its relations with other nations; and this *all the more*, and *most particularly* from a consideration of *the ever-spreading spirit of anarchy*, and the condition of political degradation, which we all lament in Italy, and which certainly will not be ended by the alternative of Right and Left [the Italian Parliament] at the helm of State, so long as the ideas hitherto held by these parties are still enterta ned."—*The Monitor (S. F.), June 23, 1886.*

This same "ever-spreading spirit of anarchy," it was that caused Bismarck to "go to Canossa." In his speech in the German Parliament, the Chancellor said that there are "political parties in their own assemblies who put forward demands, and advocated views which would ruin Germany far more quickly than any papal pretensions;" and that "the Pope is a wise, venerable, and good man, very friendly to Germany, much better disposed to forward the true interests of Germany than some of the politicians in the Prussian Diet and the Reichstag." In these expressions Bismarck clearly betrays the cause that induced him to seek the friendship of the Papacy. Socialism is rife in Germany, and has a large representation in the Parliament. It is the Socialists who "put forward demands and advocate views that would ruin Germany;" and so even the "iron" Chancellor is compelled to bend, and makes haste to enlist the Pope on his side in the impending and imminent contest with the "spirit of anarchy."

Nor is it alone in Germany and Italy that the spirit of anarchy prevails. Even while we are writing this article, there comes to hand the San Francisco Sunday *Chronicle*, July 25, containing an excellent article from one of its European correspondents, dated Paris, June 28, 1886, and entitled, "The Red Specter." We here insert the first few sentences:—

"Socialism is the red specter of Europe. It is ever in the thought of kings; it clogs the wheels of legislation in parliaments; it alarms the thoughtful and far-seeing, and it is in all European countries a disturbing element in politics and society. Governments, politicians, the press, and writers of books, are more and more taking it into account, availing themselves of its influence, or using the material which it furnishes. The question is constantly asked, Is it extending? The reasons for believing that it is are many. The strongest is that it is feared. In France the Ministry acts timidly in presence of its occult power. Bismarck, who hoped that his law of 1878, proscribing Socialism, would accomplish its work, and effectually lay the specter in five years, has been compelled to renew it. There are more Socialist deputies to-day in the German Parliament than in 1878. In Russia, Socialism, less defined in principle than elsewhere, threatens the life of the Czar and the annihilation of all existing social and political forms. In Austria, Italy, Spain, and England, the public is continually made aware of its operations by the expressed discontent of the working classes and the imminency of revolutions."

Thus "the ever-spreading spirit of anarchy," in the presence of which statesmen turn pale, and Governments tremble, is the secret of the movement for the restoration of the Papacy. In times of such difficulties as these, it is with peculiar force that the Papacy suggests itself to the minds of statesmen as the source of greatest help. In times of anarchy and revolution, when the very foundations of States, and even of society itself, seem to be moved, it is almost instinctively that the European statesman grasps the hand of the Papacy. The Papacy has passed through revolution after revolution, and complete anarchy itself is no terror to her. She saw the fall of the Roman Empire. And as that empire was the "mightiest fabric of human greatness" ever seen by man, so its fall was the most fearful ever seen in history. Yet the Papacy not only passed through and survived it all, but she gathered new strength from it all. When Alaric and Genseric—Goth and Vandal—poured destruction upon destruction upon the devoted city, the Papacy came forth from it with no weakness upon her, and the wrath of the terrible Attila was turned away by the efforts and the personal presence of the Pope. When the flood of barbaric rage swept over all Western Europe, spreading destruction, misery, and anarchy for centuries, instead of disturbing the Papacy, it was but her opportunity. The Papacy thrives on revolutions; the perplexities of States are her fortune; to her anarchy is better than order. Therefore, we repeat, when revolution is imminent, and anarchy threatens, it is almost instinctively that the European statesman grasps the hand of her who mastered the anarchy of the Middle Ages, and the revolutions of fifteen centuries. And if England gets out of her dynamite-Irish troubles without the help of the Papacy, it is more than we expect.

We see then that the prophecies reveal a restoration of the Papacy. We see the steps already taken in that direction by the two nations principally concerned. We see, in the ever-spreading spirit of anarchy, the cause which has impelled these nations to these steps, and which, in the nature of the case, must induce others to follow their lead; and all such advances can end in nothing else than the aggrandizement of the Papacy, and its re-assertion of power. For as surely as any person or power enters into negotiations with the Papacy upon an equal basis, that person or power will be overreached. Negotiations backed by force may succeed, but not otherwise, and even then only for a time; because, though a pope may be beaten

Additional Documents

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. Waggoner, }
Alonzo T. Jones, } - - - - - - Editors.

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Oakland, Cal., Fifth-day, August 12, 1886.

Comments on Galatians 3. No. 6.

We now know from the foregoing exposition, that the answer to the question, "Of what use, then, is the law?" may justly be paraphrased thus: "It was spoken in order that all sin might be perfectly well known to be sin, until the coming of Christ should bring the fulfillment of the promise." And now before the reader hastily jumps to the conclusion that this implies the doing away of the law at the second coming of Christ, let him carefully note the following points:—

1. The law existed in its fullness before it was "spoken" from Sinai. This has been amply demonstrated. It is the foundation of God's throne, and was in existence from the beginning of God's Government. The giving of it from Sinai added no feature that had not existed for ages.

2. It was spoken from Sinai for a special purpose. That purpo e, as stated by Paul in Rom. 5:20, was that sin might be made to appear more plainly than it did before. God hated sin just as much before that time as he did afterward. And there were men who understood fully the nature of sin, and that God required "truth in the inward parts;" but the mass of mankind had wandered so far from God that he could not communicate with them as he did with Adam, Enoch, Noah, and such ones; and the only way that they could constantly know his will was to have it in writing. By the law in written form, they could always know God's will, just as well as if they could converse with him; for the law is a likeness of his character.

3. The making of sin to abound by the entering of the law, was necessary to the fulfillment of the promise. The inheritance can be given to none but the righteous; there must be no spot in those who inherit the earth. Matt. 5:5–8. It is true that righteousness can be obtained only through Christ, but sins must be confessed before they can be pardoned, and that cannot be done till sin is known. If the law had not been "spoken," perfect knowledge of sin could not have been had. The inheritance was not promised through the law, but through faith; but this, instead of making the law unnecessary, called for the clearest statement thereof. The law points out sin; the knowledge of his sinful condition drives the sinner to Christ as the only source of help; Christ imputes to the repentant sinner his own righteousness, which is the righteousness of God, and enables him to live up to the requirements of the law, thus making him "meet to be partakers of the inheritance of the saints in light."

4. When Christ comes, this design will have been accomplished. Under the second covenant the law will have been written in the hearts (see Jer. 31:33) of all who have desired the better country, and thus they will "all be righteous," and fit to "inherit the land forever." Isa. 60:21. They will be righteous because the law is written in their hearts. They will then be as pure as was Adam when he was first created, with this advantage, that their characters will have been fully tested. When that time comes, the prophet says: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. It will not be necessary for them to teach one another, (1) because the law will be written in their hearts, and (2) because they can go direct to the great Fountain of truth. The prophet, speaking of the time when the promise shall be fulfilled, says: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13.

When "the tabernacle of God is with men, and he will dwell with them;" when "they shall see his face; and his name shall be in their foreheads," there will be no necessity for one man to say to another, "Know the Lord." When men can come in person to that glorious and awful throne of God, whose foundation is the perfect law of God, and can talk face to face with the author of that law, then there will be no need for copies of the ten commandments written in books, or even engraved on rock of man's hewing. The preaching of the gospel will be no more heard, and Bible societies will not be known. The law will have done its work in bringing men to Christ, and thus to perfect obedience to it, and then "They shall all know the Lord," for his law shall be in their hearts, and his name shall be in their foreheads.

5. To say that when that time shall come there will be no less law than there is now, or than there was in the days of Abraham, or of Adam, or before it was spoken from Sinai, is now unnecessary, for all must see it plainly. Indeed, it will then be far better known than it has been at any time since the fall, for men will literally "walk with God," as did Adam and Enoch. This point will be still more fully developed when we consider verses 24 and 25.

W.

The Restoration of the Papacy.

That our own country will play an important part in the restoration of the Papacy to that place where it can make war upon the saints, we are fully satisfied. And that causes are now at work which will bring it about, we regard as certain. Not that the Papacy as such will gain power here, for that we do not believe. But that the organization that does secure the power will exert it in favor of the institutions of the Papacy, and by the help of the Papacy. In the words of the prophecy, he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:12.

In this country the spirit of anarchy is rife as well as in Europe. The conflict between labor and capital is growing more and more bitter. The so-called labor element is so unsteady, and so violent in its methods, that capitalists are becoming afraid to invest in large enterprises, and capital by the millions lies unused in bank vaults. In connection with these things there is a large train of evils which all see and which many dread, but which we cannot here take time to trace. Now in the midst of all these troubles, and upon them in great measure as its capital, there is rapidly rising into prominence a party which traces all these evils directly to the "secular character of the Constitution of our country," and proposes to rectify all these difficulties by a religious amendment to that instrument. This party argues that God is not once named in the Constitution; that neither Christ nor his religion is recognized there; that the Bible receives no legal sanction as the law of the Nation; that under this order of things the tests of the Christian religion are not applied in this country; that, consequently, the land is filling up with multitudes of foreigners who bring the baser elements of European society with them; that all the troubles that afflict the land—the strikes, the floods, the cyclones, &c., &c., —are but the judgments of God upon the Nation for its terrible shortcoming in the matter of the deplorably secular Constitution; and that the *only* remedy, the only possible escape, is to so amend the National Constitution that in it God will be declared to be the Sovereign, Christ the King, and the Bible the law, of the Nation, and so "place all Christian laws, institutions and usages of our Government upon an undeniable legal basis in the fundamental law of the land."

This is not a Catholic movement. It is essentially Protestant; it originated with Protestants, and is carried on by Protestants, though willing to enlist the Catholics wherever practicable. And though directly contrary to Protestant principles, it is favored by almost all denominations of Protestants. It will be seen at a glance that such a scheme, if successful, would be nothing short of a union of Church and State. For when Christian laws, Christian institutions, and Christian usages, become a part of the fundamental law of the land, the State becomes the great conservator of the Christian religion. Religious tests must be applied, obedience to religious precepts must be enforced, and in all disputes the State becomes the expounder of Christianity; the State by its judicial authority decides what is, and what is not, a Christian law, a Christian institution, or a Christian usage. But the main question is not whether such a movement, if successful, would be a union of Church and State; this is conceded by all, except those who advocate it, and it is not to be expected that they would concede it; but the question is, Will it be successful? We verily believe that it will. The great majority of the nation do not yet so believe. Thousands do not believe that it will succeed; other thousands do not believe that, even were it successful, there would ever any such evil follow, that any such menace to liberty would attend it, as has always attended such an illicit connection. And in this very unbelief lies one of the most probable elements of its success. With the history before them, of all such unions, it is difficult for men in this enlightened age to realize that there could be any danger of a repetition of such things. But all such doubts rest upon an overweening confidence in human nature. Human nature is the same in all ages. Religious bigotry and priestly ambition are ever the same whether found in the sixteenth century or in the nineteenth. Clothe with the civil power Protestant religionists who are ambitious to obtain it, and their oppressiveness will be as cruel as would be that of Catholics in like circumstances.

What then are the evidences of the success of the religious amendment movement?—First, and the greatest of all is, of course, the prophecy. There stands the scripture, Rev. 13:11–17, which describes the rise and work of a power in the earth; and every specification of the scripture is fully met by our own nation, and not one of the specifications is met by any other nation. That scripture speaks of this power "saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live." The beast is the representative of that union of Church and State which formed the Papacy. An image to the beast, therefore, could not be formed otherwise than by a union of Church and State, and with such union formed by Protestants. For if formed by Catholics it would be but a part of the beast itself and not a likeness. But when such a union is formed by Protestants, as it is in defiance of Protestant principles, it is simply a formation of an image, a likeness, to the Papacy. It is true that while the prophecy is an evidence to us who believe in this application of it, it can be an evidence to others only by our giving to them evidence of the justness of the application. But when the prophecy so plainly points out that such a thing shall be; and we see working before us in this nation the very thing which the prophecy shows; then with confidence we point to this as proof that our application of the prophecy is correct.

Aside from this however, there are many evidences which point strongly towards the success of

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Corresponding Editors.

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Oakland, Cal., Fifth-day, August 19, 1886.

Comments on Galatians 3. No. 7.

"And it was ordained by angels in the hand of a mediator." There is probably no man living who can fully comprehend this passage. We know that when God came down upon Mount Sinai, he was accompanied by ten thousands of his saints (holy ones), Deut. 33:2, and that they must have had some part to act in that great event; but what part they acted, no man can tell. The details of all that was done within that dense cloud which veiled Sinai's top from human gaze, have never been revealed to man. A parallel to this passage in Galatians is found, however, in Stephen's address to the Jewish Sanhedrim:—

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have *received the law by the disposition of angels*, and have not kept it." Acts 7: 51–53.

Those wicked men were uncircumcised in heart because they had not kept the law of God. See Rom. 2:25–29. They had violated the law which forbids murder, although they had received it "by the disposition of angels." To the same effect the apostle writes to the Hebrews:—

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:1–3.

As we said before, it is useless to conjecture on these passages. Just what part the angels acted in connection with the proclaiming of the law, we cannot tell; we only know that in each of the above texts the statement that is made concerning the angels is made to emphasize the guilt of those who should violate the law, or should reject the gospel, which has reference to the law. With this we must leave this expression,—"it was ordained by angels,"—the only really difficult passage in the chapter.

"In the hand of a mediator. Now a mediator is not a mediator of one, but God is one." Verse 20. The expression, "but God is one," indicates that God is one of two parties between whom there is a mediator in whose hand the law was ordained. Now when we read that "there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5), the conclusion seems irresistible that the "mediator" in whose hand the law was ordained, or disposed, was none other than the Lord Jesus Christ.

If to any one this conclusion seems unnatural, let him remember that the Son is the brightness of the Father's glory, and the express image of his person, and that by him the worlds were made. Heb. 1:1–3. "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:16, 17. He is one with the Father (John 10:30), and therefore is worthy to be called God, and to be worshiped as God. John 1:1. "Without him was not anything made that was made." It would be expected therefore that the active work of proclaiming the law to men should also be performed by the Son. Whatever is done by the Son is the same as if done by the Father.

It will be profitable right here to note how inseparably the law and the gospel are united, and how impossible it is to separate, in any transaction, the Father and the Son. "In the beginning God created the heaven and the earth" (Gen. 1:1); but it was the Son "by whom he made the worlds." Heb. 1:2. God formed the earth to be inhabited (Isa. 45:18), and therefore man was made in the image of God (Gen. 1:27); but before man was made, God said, "Let *us* make man *in our image*, after *our likeness*." Gen. 1:26. This has unmistakable reference to Him who is "before all things," and by whom all things were created. Col. 1:16, 17. Man fell, and thereby lost all hope of immortality, for which he was created. Then Christ Jesus came into the world to save sinners (1 Tim. 1:15); but "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 34); but he is not alone in his love, neither does he have to move a heart hardened against man; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And when God spoke the law from Sinai, he said, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2); but we know that an angel, in whom was the name of the Lord was with the people, whom they were to obey (Ex. 23:20, 21), and who spoke to Moses in the Mount Sinai, when he received the lively oracles to give unto us. Acts 7: 38. Moreover we are plainly told that it was Christ who was with them in the wilderness, supplying both literal and spiritual food and water. 1 Cor. 10:1–4.

Thus in everything that concerns man, we see oneness of thought and action between the Father and the Son. It is not true that "the Jewish age," so-called, was the administration of stern justice by the Father, and that "the Christian age" is the administration of tender mercy by the Son. If the life of one man had spanned the entire interval between creation and the present time, he could say, "Goodness and mercy have followed me all the days of my life." There is no change of government between the fall of man and the restoration of all things. As it was the great love of God to the fallen world which moved him to give his only begotten Son for their redemption, we are not surprised to learn that when Christ's ambassadors pray to men, "Be ye reconciled to God," it is God himself beseeching sinners to accept his pardon. Even so when we learn that Christ was with the church in the wilderness, that he was upon Mount Sinai, and that it was in his hand that the law was ordained, we are not surprised to hear him say, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Is the law then against the promises of God?" Gal. 3:21. That it is not was shown by the 18th verse. It is directly in harmony with the promise, because by it men are enabled to see and forsake their sins, so that they may receive the promise. So the apostle says: "God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." Righteousness would have been by the law if such a thing had been possible. If by any means men could have received life without the death of Christ, we may be sure that that means would have been adopted. God is infinite; his love is infinite; therefore it was at an infinite sacrifice that God gave up his Son to die that the world through him might have life. But there was no other way, for the law once violated could not by any possibility give life. It was ordained to life, but sin caused it to be unto death. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22.

Blessed conclusion! "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Therefore, since all are concluded under sin, he came to save all. The provision is ample enough for all, but only those who believe can be made partakers. Unfortunately, too many will not acknowledge the authority of God's law, and will not confess themselves to be sinners, and therefore the "promise by faith of Jesus Christ" cannot be given to them; for we are taught by verse 22, that it is necessary for men to be "concluded under sin," in order that they may be sharers in the promise by faith. This again shows how the law works in harmony with the promise. W.

Satan as a Deceiver.

In our last article we showed from the admissions of Spiritualists themselves that the testimony of the spirits is not to be depended on; and that, since they are lying spirits, they must be, as the Bible says, spirits of devils. We know indeed that the spirits that communicate to men, and work wonders, are spirits of devils, because the devils and the angels of God are the only spirits there are. But none of these are the spirits of dead men. Angels, whether good or bad, are an order of beings entirely distinct from men. The Bible declares that "the dead know not anything;" but angels were never men, and men never become angels. If it is asked how we know that these spirits of which we speak are not good angels, we reply, that they are lying spirits. They deny the Bible, and the divinity of Christ. A sure test is this: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Then the question arises, "If Spiritualism is of the devil, how is it that men are often healed of disease, and helped in various ways by it?" People will go to clairvoyant physicians, and will patronize the "mind cure," thinking that if they are benefited thereby to any degree, there can be nothing wrong in it. Say they, "The devil wouldn't do people good, would he?" Right here is where thousands will be swept into Spiritualism in spite of themselves.

Notice these texts: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles." Rev. 16: 13, 14. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast," etc. Rev. 19:20. Also in Rev. 13:13, 14 we read of the power called "the false prophet," that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

These texts show that the devil performs his wonders solely for the purpose of *deception*. To deceive means to impose upon; to delude; to ensnare by artifice. We are deceived only by false

Additional Documents

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. Waggoner, Alonzo T. Jones, - - - - - - Editors.

Corresponding Editors.

J. H. Waggoner, Uriah Smith, S. N. Haskell, Geo. I. Butler.

Oakland, Cal., Fifth-day, August 26, 1886.

Comments on Galatians 3. No. 8.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Verse 23.

It has been abundantly proved that "under the law" indicates, in general, a state of sin and consequently of condemnation. See the comments on Rom. 6:14; Gal. 4:4, 5, 21; 5:18; and Romans 7. The idea of bondage is everywhere connected with sin. It is a cruel master. Paul says: "The law is spiritual; but I am carnal, *sold under sin*." In the verse before us, we have the strongest expression on this point that occurs in the Bible. Take earthly laws as an illustration of the fact. When they are violated, the offender is seized as soon as possible, and cast into prison. He is "shut up" to await either the execution of the penalty or a pardon. Of course in earthly affairs miscarriages of justice often take place. Sometimes a culprit is not apprehended, and very often the guilty escape without either sentence or pardon. But from the law of God there is no escape. There is a standing sentence of death on all who violate it, and consequently as soon as a man sins, he brings himself under its curse. He is "condemned already." Moreover, although sentence may not be executed speedily, God's Government does not, like human governments, need detectives to ferret out the criminals. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.

As in human governments the criminal is cast into prison as soon as he is detected, so violators of God's law are at once "shut up." As soon as they transgress the law, they are indicted and condemned, and there is no possibility of escape from the threatened penalty. Yes, there is just one way of escape. "The righteousness of God which is by faith of Jesus Christ" will make the man stand free before God. The sinner, as is described by Paul in Rom. 7:14-24, may strive with all his might to keep the law, and to get rid of the body of death that is fastened to him. But how can the guilty one help himself when he is "shut up" in prison, "in bondage," and securely chained to a body of death? All his struggles are fruitless. He makes an effort to escape in this direction, but finds himself confronted by the prison wall; then he makes an effort on the other side, and there the massive wall opposes an effectual barrier to his progress. He is absolutely "shut up" to the faith which may afterwards be revealed as the only means of escape from present guilt, and from the wrath to come.

Peter carries out the same idea when he calls the wicked antediluvians "the spirits *in prison*," and says that Christ, by the Spirit, went and preached to them. 1 Peter 3:18-20. If they had listened to this preaching, they might have been released from prison, for it is the mission of Christ "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

Take notice that in every case of just imprisonment it is the law that seizes the criminal, shuts him up, and keeps him confined until his trial and execution. The sheriff, jailer, and executioner are only agents of the law. It is the strong arm of the law that gives power to the prison walls and bolts. But for the violated law, they could have no power to confine a man. So the law is in reality the jailer to every criminal. This idea is carried out in the verse under consideration. The New Version makes it emphatic by saying, "But before faith came, we were kept *in ward* under the law, shut up unto the faith which should afterwards be revealed." The addition of the words "in ward" is not unwarranted. The Greek is *sugkleismenos*, which carries the idea of confinement, from *kleis*, a key. Alford says on the expression, "were kept in ward": "Not simply '*kept*,' as authorized version, but as Chrysostom says, *as it were in a fortress*." And this agrees strikingly with Luther's version, which reads: "*Wurden wir unter dem gesetze verwahret und verschlossen*." "We were under the law, guarded and imprisoned." The word *verschlossen* means "locked up," from *schloss*, a lock, a castle, a fortress. All this agrees with the known office of any law,—to confine within prison walls those who violate it.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24.

The word "schoolmaster" does not convey to us the idea of the original. The Greek is παιδαγωγος (*paidagogos*), pedagogue. The *paidagogos* was a slave who attended the children on their way to school, beating them if they were inclined to play truant. He also had charge of them out of school, having the general duty of correcting their manners. We have come to use the word pedagogue as synonymous with school-teacher, but in reality we have nothing which corresponds to the ancient *paidagogos*. In the New Version the word is rendered "tutor," the first definition of which is, "One who guards, protects, watches over, or has the care of another." The word occurs in but one other place in the New Testament, in 1 Cor. 4:15, where in King James's Version it is rendered "instructor." "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." Here the same idea is conveyed as in Gal. 5:24, 25. The Corinthians might have many *tutors*, many who would lay down the law to them, and show them their errors, but they had not many, who, like Paul, would preach "Christ, and him crucified," and with the tenderness of a father win them to faith in Christ. The old meaning of "pedagogue" still attaches to the word "tutor," for it is very common to speak of "tutoring" some person, the idea being that of disciplining, of correcting with authority.

This idea is still further carried out in Luther's translation, where the Greek word *paidagogos* is rendered *zuchtmeister*, which means "a master of a house of correction;" "a task-master;" "a jailer." Before faith came we were kept in prison, under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our master in that house of correction, to lead us to Christ, that we might be justified by faith.

The reader will notice that the idea that the law acts as a jailer to sinners does not conflict with the idea that it also acts as a tutor, or pedagogue. It acts as pedagogue by virtue of its office as jailer. As jailer it shuts us up in a stronghold from which we cannot escape. Now the more galling this imprisonment is made, the more our desire to escape is increased; and since there is no means of escape except through faith in Jesus Christ, it follows that the more of a jailer we feel the law to be, the more of a pedagogue it becomes, forcing us to flee for refuge to the hope set before us.

This office the law now has, and it has no other. It cannot pardon; it can only point out our sin. It is this which, directed by the Spirit of God, convicts of sin. Stung by his awakened conscience, the guilty one seeks peace and rest, but the law relentlessly charges him with his sin. All that it will do is to deepen conviction, and thus add to the load that weighs down the sinner. Finally, when he loses confidence in himself, and cries out, "O wretched man that I am," he is forced to cast himself at the feet of Jesus, saying, "Lord be merciful to me, a sinner." This is the only avenue of escape, and it is one that never fails. Thus the law literally *drives* the sinner to Christ, by shutting up every other way of freedom from guilt. And when the sinner has come to Christ, he learns from the one whose life is but the embodiment of the righteousness of the law. He is thus exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. Christ says: "Take my yoke upon you, and learn of me." Matt. 11:29. He is "the way, the truth, and the life" (John 14:6), that is, the law in its perfection. In Christ he may perform good works, because he walks at liberty. As the justified one abides in Christ and Christ in him (John 15:4), he is enabled finally to grow "unto the measure of the stature of the fullness of Christ."

"But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:25-27.

The best comment on the expression, "after that faith is come, we are no longer under a schoolmaster," is found in Rom. 8:1-4. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Or this: "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:14, 15.

Still another comment on Gal. 3:22-25, and a parallel passage is found in Rom. 3:20-25: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Not only *may* the above text be applied the same as Gal. 3:20-25, but it *must* be applied to the same thing, for the argument in each place is exactly the same.

"For as many of you as have been baptized into Jesus Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27-29.

This closes the chapter, and the argument. In the fourth chapter, an exposition of which has been given, the apostle goes over the ground in another way, to bring out additional points. There, as here, Christ is the focal point. Baptism is for the remission of sins. We are buried with Christ by baptism into death, and by that act we "put on Christ." And if we are Christ's, which honor we attain to

only by the exercise of faith, then we are children of faithful Abraham, and with him are heirs of the promise. In this way, and in this way alone, can we be made "meet to be partakers of the inheritance of the saints in light. W.

Humboldt County Camp-Meeting.

THIS meeting was held in Eureka, on the same ground as the camp-meeting last year, a beautiful alder grove but a short walk from the business center of the city. On our arrival we found that the ground had been well cleared of underbrush and sticks, and that all the lumber necessary for pitching the tents had been procured. The brethren in the vicinity took hold faithfully to assist in the preparation for the meeting, doing team work, etc., so that when it was time for the meeting to begin, everything was ready.

The camp, although small, presented a very neat appearance. The tents were arranged in the form of a hollow square, with the large tent occupying the principal part of one side. Every tent was floored, sufficient lumber for that purpose having been donated by friendly citizens. The encampment was inclosed, and well lighted.

The Sabbath-keepers in Humboldt County were well represented, about two-thirds of the entire number being present. We hope that by another year those who enjoyed the meeting just past will have convinced every Sabbath-keeper in the county that their camp-meeting is something that they cannot afford to miss.

There being no business to transact, all the time of the meeting was devoted to religious services and general instruction. There were forty-five services besides the Sabbath-school. Of these, seven were children's meetings,—one each day,—and twenty were preaching or Bible-reading services. The remainder were prayer and social meetings, and meetings for instruction in missionary work and on other important topics.

There were no purely theoretical sermons given. It was sought to show the practical importance of all the doctrines presented, and their bearing on our daily life. Our duty to God and to each other, the love of God to us, and how it should beget in us faith and courage, and also tenderness and love for the brethren, were dwelt upon, and the Lord blessed the efforts. The blessed, melting influence of the Holy Spirit was manifest from the first to the last. We believe that many received new views of truth and duty, and will be better able than ever before to withstand the assaults of Satan.

The attendance from the outside was not large, but was quite regular, and the attention and order were excellent. We were never present where there was more perfect quiet and order, and we never before saw so much reverence manifested by unbelievers toward religious worship. The people of Humboldt County, and especially of Eureka, have shown themselves generous and hospitable, and we believe that there is on this Coast no better field for labor.

The general verdict at the close of the meeting was that it had been too short. We had never before met any of the Sabbath-keepers in that section, save two or three, but we left them feeling that we were parting from dear brethren and sisters. Those who are united by the bonds of Christian fellowship cannot long remain strangers. Personally, we felt much strengthened by the meeting. We pray for the continued blessing of God on his cause and people in Humboldt County. W.

"WITH my whole heart have I sought thee; O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord; teach me thy statutes." Ps. 119:10-12.

Restoration of the Papacy.

IN the course of the discussion of this subject we have stated once or twice that the Religious Amendment party is willing and even anxious to enlist the Catholic Church in behalf of the movement. Now we give the proof. Says Rev. Sylvester F. Scovel in the *Christian Statesman* of August 31, 1881:—

"This common interest ['of all religious people in the sabbath'—Sunday] ought both to strengthen our determination to work and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation."

And the *Statesman* itself, in an editorial, Dec. 11, 1884, said:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

Notice, the advances are all on the side of the Protestants, all on the side of the Religious Amendmentists. They are not only willing to make the advances, but are willing to be subjected to "rebuffs," and to "make repeated advances" to overcome the coquetry, and to gain the favor, of the "mother of harlots." And why?—Because, "It is one of the *necessities* of the situation"— and the italics are his. Was there ever in the world a more humiliating, a more contemptible, surrender to the Papacy.

But it is true as Mr. Scovel says, they do receive cool treatment and some rebuffs. The Catholic Church does not to any considerable extent directly aid in the movement. She is too crafty for that. She knows as well as they, that "it is one of the necessities of the situation," and she is determined to have the surrender come from Protestantism. Only a few days ago, one of our brethren riding on the railroad, fell into conversation with a Catholic priest, and finally said to him, "What is your church going to do with the Religious Amendment movement? are you going to help it forward? are you going to vote for it?" "Oh," said the priest, "we have nothing to do with that. We leave that to the Protestants, we let them do all that. They are all coming to us, and we only have to wait."

Such is the attitude of the Catholic Church at present; and such it will to all appearances remain until the Protestants have done the work, till Protestantism, by repeated advances and in spite of repeated "rebuffs," has come to her and made the proper surrender. Because she knows that were she now to actively engage in the enterprise its success would be seriously compromised. But let Protestants do the work, as they are doing, and bring the matter to the point of being voted upon, then there will be found at the polls every Catholic voter in the United States, casting his ballot for the Religious Amendment which is to place Sunday where its observance can be enforced by law. This is what all Catholics are commanded to do, by the present Pope. In his Encyclical published only last year Leo XIII. says:—

"All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, from the view of the above prescriptions."

The work of the National Reform party is to cause the United States Constitution, and legislation under it, to be modeled upon the principles of the Catholic Church; and although that church apparently takes no active interest in the work itself, we may rest assured that there is not a single writer, nor a single official, of the Catholic Church, from the Pope to the lowest priest, who ever, "for an instant," loses sight of the movement, or of the "prescriptions" which the Pope has given in view of it. And therefore, by the authority of the Encyclical of Pope Leo XIII., when the matter comes to the vote, we repeat, every Catholic in the United States will be at the polls to do his duty to the Pope and to the Catholic Church, in the task of modeling our Constitution and legislation "upon the principles of the true church" and the consequent enforcement of the Catholic institution of Sunday upon all people, not only in honor of the Roman Church but *by* the Roman Church as well as by Protestants. For when the matter comes to the enforcement of the laws what is to hinder the Catholics from doing it, and that too in the Catholic way? Every priest in the United States is sworn to root out heresy. And Monsignor Capel, in our own cities and at our very doors, defends the "Holy Inquisition." And when, by Constitutional Amendment, the refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the Catholics from rooting out the heresy? Certainly when the Protestants shall have been compelled by the necessity of the situation to surrender to the Catholics, it would not be in their power, even were it in their disposition, to repeal the laws; so there would then be nothing left but the enforcement of the laws—by Catholics if by nobody else. This view of the case, alone, ought to be sufficient to arouse every Protestant and every American to the most uncompromising opposition to the National Reform party.

We stated, a few lines above, that it would not be in the power of the Protestants, *even were it in their disposition* to repeal the laws to prevent persecution by the Catholics, but let no one suppose that by this we would imply that such a thing would be in their disposition or that the enforcement of the laws, even in the last extreme, will be left to the Catholics. And for positive proof that such will not be the case we refer the reader to the article, "The Sunday Law and the Sabbath Persecution," on page 5 of this paper, which shows that Protestants can be just as mean, just as petty, just as treacherous, and just as persistent, in the persecuting enforcement of the Sunday laws, as any Catholics could possibly be. This shows that we are not fighting a shadow, when in the interests of human right and human liberty we oppose the Religious Amendment movement. It shows that there is just cause for dread in the event of the success of that movement. Thus the result of enforcing religious observances by the civil power, can be nothing else than persecution and that of the meanest kind. Because, as George Bancroft well says (we quote from memory): "The humane always shrink from enforcing such laws, and consequently their enforcement falls to the fanatic or the savage." Nor is that all, for when the enforcement of such laws thus falls to the fanatic or the man of savage disposition, it becomes not only the meanest persecution but also the most severe and the most savage.

We need to present no further evidence that the success of the Religious Amendment movement will be to form in this Nation the living image of the Papacy, with all that that involves. And all this is for the express and sole purpose of compelling all people here to keep Sunday, which is wholly a Catholic institution. Thus will the Papacy—the beast—be exalted to honor in this Government, and "the earth and them which dwell therein" will be compelled to worship the beast and his image, even to "the last extreme;" for "he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark,

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, }
ALONZO T. JONES, } - - - - - - EDITORS.

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 2, 1886.

Comments on Galatians 3. No. 9.

WE think the reader who has carefully followed us through the seventh of Romans and the third of Galatians, will have no difficulty in seeing how thoroughly the majesty of the law is vindicated throughout, and its perpetuity shown, and also how beautiful is the harmony between the law and the gospel. Right here we wish to quote a pertinent passage from John Wesley:—

"It is the ordinary method of the Spirit of God, to convict sinners by the law. It is this, which being set home on the conscience, generally breaks the rock in pieces. It is more especially this part of the word of God which is 'quick and powerful,' full of life and energy, and 'sharper than any two-edged sword.' This, in the hand of God and of those whom he hath sent, pierces through all the folds of a deceitful heart, and 'divides asunder even the soul and spirit;' yea, as it were, the very 'joints and marrow.' By this is the sinner discovered to himself. All his fig leaves are torn away, and he sees that he is 'wretched, and poor, and miserable, and blind, and naked.' The law flashes conviction on every side. He feels himself a mere sinner. He has nothing to pay. His 'mouth is stopped,' and he stands 'guilty before God.'

"To slay the sinner is then the first use of the law; to destroy the life and strength wherein he trusts, and convince him that he is dead while he liveth; not only under the sentence of death, but actually dead unto God, void of all spiritual life, 'dead in trespasses and sins.' The second use of it is to bring him unto life,—unto Christ that he may live. It is true, in performing both these offices, it acts the part of a severe schoolmaster. It drives us by force, rather than draws us by love. And yet love is the spring of all. It is the spirit of love which, by this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart,—

'I give up every plea beside,—
Lord, I am damned, but thou hast died.'

"The third use of the law is to keep us alive. It is the grand means whereby the Holy Spirit prepares the believer for larger communications of the life of God. I am afraid this great and important truth is little understood, not only by the world, but even by many whom God hath taken out of the world, who are real children of God by faith. Many of these lay it down as an unquestioned truth that when we come to Christ we have done with the law, and that in this sense 'Christ is the end of the law to every one that believeth.' 'The end of the law'—so he is 'for righteousness,' for justification, 'to every one that believeth.' Herein the law is at an end. It justifies none, but only brings them to Christ, who is also, in another respect, the end, or scope of the law,—the point at which it continually aims. But when it has brought us to him, it has yet a farther office, namely, to keep us with him. For it is continually exciting all believers, the more they see of its height, and depth, and length, and breadth, to exhort one another so much the more:—

'Closer and closer let us cleave
To his beloved embrace;
Expect his fullness to receive,
And grace to answer grace.'"

"Therefore, I cannot spare the law one moment, no more than I can spare Christ, seeing I now want it as much to keep me to Christ as I ever wanted it to bring me to him. Otherwise this 'evil heart of unbelief' would immediately 'depart from the living God.' Indeed, each is continually sending me to the other,—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to me 'above gold or precious stones.'"—*Sermon 34, "Properties of the Law."*

The above view of the law is a just one. But all have not so clear an understanding of the law and the gospel as Wesley had. Since some, following the lead of Dr. Clarke, have either confounded the moral law with the Levitical or ceremonial, or else have supposed that the third of Galatians refers principally to the ceremonial law, it may not be amiss to show briefly why it is impossible that the ceremonial law should be the subject of discourse in that chapter. A few points will suffice.

1. Paul says that "Christ hath redeemed us from the curse of the law, being made a curse for us." Verse 13. Now (*a*) There was nothing in the ordinances of the ceremonial law to condemn any one. Condemnation could come only through violation of the ten commandments. The ceremonial law was the sum of the gospel ordinances in the Jewish age. And there was no curse in any way attached to it, any more than there is to the gospel. It certainly did not curse those who carried it out with a sincere heart; for such, like David, offered "sacrifices of joy;" and those who neglected it and thus showed their unbelief, were condemned by the moral law alone, because of their sins; as Christ said, "he that believeth not is condemned already." (*b*) Even admitting that the ceremonial law had a curse connected with it, or was itself a curse, "we" never had any connection with that law, and consequently could not be redeemed from it. (*c*) The Galatians, to whom this epistle was personally addressed, were chiefly converts from among the heathen, and had never had any connection with the ceremonial law. Therefore, although Paul might properly tell them to keep clear of it, he could not say that they had been redeemed from it. (*d*) The result of Christ's being made a curse for us is "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." And the blessing of Abraham comes on the Gentiles only as they are redeemed from iniquity,—the transgression of the moral law.

2. Therefore "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22. Only the moral law could conclude men "under sin." There was nothing in the rites and ceremonies of the Levitical law that was of primary obligation,—nothing that could show men to be sinners.

3. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:23. This is in no sense true of the ceremonial law. It did not precede faith, but followed it. No one ever heard of such a thing as the ceremonies of the Levitical law being performed by one who knew nothing of Christ. But it is true of all men that, before they have faith in Christ, they are "under the law," condemned, and "shut up" to the faith which may be revealed to them, as the only means of freedom from condemnation.

4. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. By no possibility can this refer to the ceremonial law. This text is sometimes read as though it said that the law was our schoolmaster to *point* us to Christ, and then it is asked, "What is there in the moral law that points to Christ?" The answer is, of course, that there is nothing. But the text says the law *brings* us to Christ. We have shown how the moral law does this, by giving the convicted sinner no rest until he flees to Christ. The ceremonial law, however, brought no one to Christ. It was simply the means by which those who already believed in Christ as the one who should be offered for sin, might indicate their faith in him. The ceremonial law comprised the gospel ordinances of the Jewish age. The order was, first the moral law to convict of sin and show the necessity for Christ, and then the rites of the ceremonial law to indicate and keep alive the faith that they already had. See Leviticus 4, noting especially verses 2, 13, 22, and 27. Justification has reference only to the moral law. From the transgression of that, man needs justification; but the law cannot justify any sinner, it can only condemn. And so it drives him to Christ, that he may be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster." Gal. 3:25. But it was only after faith came that people had anything to do with the ceremonial law. Is there a man in this age who has more faith than Moses, or David, or Isaiah, or Jeremiah, or Daniel, who all prophesied of Christ, and who looked to him for salvation? Those men "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34. And yet all their lives long they performed the rites of the ceremonial law. If Gal. 3:25 refers to the ceremonial law, those faithful men ought never to have offered one of the sacrifices of that law. It was their faith, however, that led them to offer the sacrifices of the ceremonial law, as Paul says, "By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. 11:4.

"The law was our schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3:24. The past tense can be used here only by those who have come to Christ and have been justified by faith, as Paul shows in the next verse. Since the law was our schoolmaster to bring us to Christ, it must still be the schoolmaster (pedagogue) to those who are not in Christ, and must retain that office until every one who will accept Christ is brought to him. Therefore the law will be a schoolmaster to bring men to Christ, as long as probation lasts. But the Levitical law passed away hundreds of years ago; therefore it *cannot* be the law referred to here. To put the matter briefly, we may say that if the law is a schoolmaster to bring men to Christ, to divest it of that office while there are men still out of Christ, yet willing to come to him, would be to prematurely cut them off from hope of salvation.

We would by no means be understood as holding that the ceremonial law does not figure in the epistle to the Galatians. The controversy over the ceremonial law drew out the epistle. But there was in that controversy, which this epistle must have effectually settled for all candid minds, something deeper than the mere question whether or not men should be circumcised. Paul repeatedly asserts that it makes no difference whether or not a man is circumcised. "Circumcision is nothing, and uncircumcision is nothing." But when men submitted to it as a means of justification, that moment it became a serious matter, for such an act is a rejection of Christ.

Suppose a man has accepted Christ and in him has been made "a new creature." Now suppose that he is led to accept circumcision, or any other work, as a means of justification, thereby rejecting Christ; what will be the immediate result? He will at once go into sin; for out of Christ no man can by any possibility refrain from sinning. No matter to what heights of holiness a man may have attained, just as soon as he loses sight of Christ as his "wisdom, and righteousness, and sanctification, and redemption," he becomes carnal and cannot please God. This was the case with the Galatian brethren. They had been called into the grace of Christ; but some had troubled them with another gospel—a gospel of works and not of faith—which was no gospel at all, and by accepting it they had lost their faith in Christ, and consequently had become sinners "under the law." And it is on this

account that the apostle exclaims, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth (Compare Ps. 119:142, 151), before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1;) and again, "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5:7.

But this is sufficient. We did not design to discuss the whole book of Galatians, but simply to show that it gives no comfort to the enemies of the law of God. We wish the reader to keep in view the main thought in our study,—that God desires that all men should be saved. His love is as boundless as the universe, and reaches to the least of his creatures. But he cannot save a wicked person. Sin is entirely out of harmony with his character, and he cannot endure it in his presence. Neither could the sinner be happy in the presence of the pure and holy God. Nay, more, it would be impossible for the sinner even to look upon God. Everything that dwells with God must be in perfect accord with him. But all men have violated his holy law, and are by it condemned to death. God has a glorious inheritance promised to the righteous, but who can obtain it? No one can make himself righteous. The sinner studies the law, and learns what sort of a character he ought to have, but that only condemns him the more. It provides no way of escape, but drives him toward the door of mercy, which is ever open. Then, instead of profitless struggles, being justified by faith he has peace with God, through our Lord Jesus Christ. Thus the law proves to be the strongest ally of the promise by faith. And this tutorship it exercises until the Seed comes to whom and through whom the promise was made, and then God's people being all righteous, it ceases to *drive* them. They are "in Christ," and the law is in their hearts. In Christ they find everything. No need have they now to teach one another the way of truth, because the truth is in their hearts. More than this, they are all taught of God, and their peace is like a river, constantly flowing. Fully reconciled to God, they see his face, and in his presence find fullness of joy, and at his right hand enjoy pleasures forevermore.

Reader, "now is the accepted time: now is the day of salvation." "To-day, if ye will hear his voice, harden not your hearts." "The natural man receiveth not the things of the Spirit of God;" but if with sincerity you pray with the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me," he will for Christ's sake pardon all your iniquity, and then, being a new creature in Christ, you can say, "O how love I thy law! it is my meditation all the day." Ps. 119:97. W.

The Only Sure Guide.

SAYS the apostle Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Pet. 1:19. What does he mean by saying that we have a "*more sure* word of prophecy"? Does he mean that we have one word of prophecy that is more sure than some other word of prophecy? By no means, "for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (verse 21), and therefore it is all equally true. But the apostle has just before related the experience of the apostles with Christ in the mount of transfiguration, when they saw Christ in the glory which he will have when he comes again to earth, and they heard the voice of God saying, "This is my beloved Son." The apostles were treated to a miniature representation of the coming of the Lord, and so Peter assures the brethren that he had been an eye-witness of the things which he made known to them. But, nevertheless, says he, "We have a more sure word of prophecy." That is, the testimony of prophecy is more sure than the evidence of our senses. Therefore we must believe the prophecy, even though it is directly contrary to the evidence of our senses. He who thus accepts the Bible can never be deceived, while the one who trusts even his own senses in preference to the Bible will sooner or later surely be led into fatal error.

Feeding upon Christ.

A FRIEND asks what is meant by eating the flesh and drinking the blood of Christ (John 6:53–57), and wishes to know if it has any connection with the bread and wine of the Lord's Supper. In reply we would say that it evidently has the closest connection. Christ said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6:53–56. Now it is evident that no man can literally eat the flesh and drink the blood of Christ, and this caused the unbelieving Jews to stumble. But Christ meant that by faith we should appropriate him to ourselves, and thus live godly lives through him, just as one lives physically by what he eats. Says Paul: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. So Christ continues: "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:57. It is by faith that we have that close communion with Christ which enables us to live as he himself would live; for "the just shall live by faith."

Now the Lord's Supper is the visible manifestation of this faith which thus appropriates Christ. When Christ broke the bread, he said, "This is my body, which is broken for you." Then he took the cup and said, "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:24, 25. And Paul immediately adds: "For as often as ye eat this bread, and drink this cup, ye do *show the Lord's death* till he come." Verse 26. It is in the death of Christ, and our death and burial with him, that we are united to him. It is only of his *broken* body that we partake. And in partaking of the bread and the wine of the Lord's Supper, we are fulfilling John 6:53–57 as literally as it is possible for us to fulfill it. Of course this is true only so far as the Lord's Supper is partaken of understandingly, and not as a mere form. He who partakes of it as a mere matter of form, not discerning with the eye of faith, the Lord's body, eats and drinks damnation to himself. Such a person does not eat the flesh and drink the blood of Christ, but eats and drinks simply bread and wine, and of course does not comply with the divine command.

Let no one, however, imagine that Christ's words in John 6:53–57 can be fulfilled *only* when the Lord's Supper is eaten. If the Christian is to live by Christ, and he can live in no other way, he must continually feed on Christ. A man cannot live a year, a month, nor even a week without spiritual food any more than he can live and grow physically without daily partaking of literal food. The true Christian *abides* in Christ, and Christ *abides* in him; there is daily and hourly communion. He does not receive Christ on fixed or varying occasions, but Christ *dwells* in him; and so when he partakes of the Lord's Supper, he indicates outwardly that union which always exists, and by that act his union by faith is strengthened. And thus living by Christ who lives by the Father, the Christian becomes "filled with all the fullness of God." W.

The Third Angel's Message.

HAVING shown the manner of the impending restoration of the Papacy, and the inevitable result of it, namely, the renewal of the war upon the saints, and so the enforced worship of the beast; having shown the progress, and the assured prospect of success of the Religious Amendment movement to form a union of Church and State in the United States, and so to create an image to the beast, and to enforce here the worship of the beast and his image, even to the last extreme of civil pains; it now becomes necessary to inquire what is involved in this, and what it means to the people who are now living, and who will have an active part in the work, either for or against it.

This is clearly revealed. In Rev. 14:9–12 are these words: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

This is the most dreadful warning that is found in the Bible. It is not alone that the worshipers of the beast and his image shall receive the punishment which is the common lot of all the wicked of all ages, but besides this they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." That is, they shall drink of the wine of the wrath of God in this life, and then receive in the lake of fire the punishment which befalls all the wicked of all times. This it is that is pronounced by the word of God upon whosoever shall "worship the beast and his image;" while on the other hand, the powers represented by the beast and his image pronounce that whoever will not worship the beast and his image "should be killed." The contest then will be no light one. It is either to yield to the power of man and suffer the wrath of God, or to brave the wrath of man even to the utmost, and by the power of God to obtain the victory over the beast and his image, and enjoy the everlasting salvation of God. All who do resist the wrath of these powers of earth will obtain the victory, and this salvation; for saith the prophet: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

But it may be asked, Can we be sure that this contest is yet in the future? We are well assured that we can. We shall give some reasons.

The warning says that "If any man shall worship the beast and his image, . . . the same shall drink of the *wine of the wrath of God*." Rev. 14:9. Now Rev. 15:1 says, "I saw . . . seven angels having the seven last plagues: for in them is filled up the wrath of God." Notice the direct connection: In the seven last plagues is filled up the wrath of God; and whoever worships the beast and his image, shall drink of the wrath of God. Therefore, it is evident that they who worship the beast and his image are to suffer the seven last plagues. Note further, they are the seven *last* plagues. These plagues are the last that the world will ever see, at least in this life. This of itself shows that all this is yet future.

But there is more. Under the sixth plague the world is to be gathered "to the battle of the

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Review & Herald, 1899, Aug 8, Vol. 76, No. 32 (2336): 508.

Though it is true that the great subject in the book of Galatians is the true gospel as against a false gospel, salvation by faith of Jesus Christ and not by works of the law, still the question is asked, "What law is referred to in the phrase works of the law, which is several times used?"

The answer is, *It is **not any particular law** exclusive of all other laws; **it is any law at all, all laws,** in the general idea of law*. Accordingly the Revised Version puts in the margin each time, "works of law," and other translations render it directly "works of law," as of the idea of law in general.

The Greek also sanctions this; for in each place where the expression, or a kindred one, is used, it is written without any article *εργων νομου* - works of law, or *νομου* - law (Gal. 2:16 three times; 3: 2, 5, 10); while in other instances, such as Gal. 3: 12, 13, 19, 21, 24, it is written each time with the definite article *του νομου* - of the law, or *ό νομος* - the law.

The expression, then, being that of the general idea of law, that men are justified by faith of Christ and not by works of law, in the nature of the case any law and all law would be comprehended, and therefore the highest of all law - the law of God – as well as all other: that there is no justification, no righteousness, no salvation, by any law whatever, nor by the works of any law whatever; but only by the faith of Jesus Christ.

And that more than one law is included in the argument is evident from the text itself.

(a) In chapter 5:14 it is written: "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself," which is unquestionably a direct reference to the law of God, while in the same chapter, and even all through the book, the question, the law, of circumcision - the law of Moses (John 7: 23) - is involved.

(b) In chapter 6: 13 it is written, "For neither they themselves who are circumcised keep the law." Here plainly both the law of Moses and the law of God, the ceremonial law and the moral law, are referred to; because it says that they who are circumcised do not keep the law. Now their being circumcised was in itself to keep the law of circumcision - the law of Moses. Therefore if only the one law were referred to, it could not be said that they who are circumcised do not keep the law. But when it is borne in mind that circumcision, both in the mind of God (Deut. 30: 6) and in the scheme of these controversialists, was the sign that the law of God was kept, and these who were so tenacious of circumcision did not keep the law, then it is perfectly plain that both the law of circumcision and the law of God are referred to in the words, "Neither they themselves who are circumcised keep the law."

(c) The same thing is shown also in chapter two, verses 12-14 with 17-19.

(d) All this shows that in Galatians there is involved the same matter that was raised by the "Pharisees which believed," and that was considered in Acts 15: "Except ye be circumcised after the manner of Moses, ye can not be saved." Verse 1. They must be circumcised to be saved! They "must be circumcised and keep the law" to be justified, to be righteous, to be saved! Justification, righteousness, salvation, must be *by works* of law!

But there Peter showed that God had already settled the matter, saying, "Men and brethren, ye know how that a good while ago *God made choice* among us, that the Gentiles by my mouth should hear the word of *the gospel*, and *believe*. And God, which knoweth the hearts, *bare them witness*, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts *by faith*. Now therefore *why tempt ye God*, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Verses 7-10.

And when the sentence was pronounced by James, and the decree was framed and sent forth, it showed that it was the general idea of law including all law - that was involved, rather than any specific law, exclusive of all others; for the sentence was that "they abstain from pollutions of idols [the moral law], and from fornication [the moral law], and from things strangled [the ceremonial law], and from blood [the ceremonial law]." Verse 20.

And that it is not the merit of any law in itself, not even of the ceremonial, nor the relative merit of certain laws, that is involved; but solely of law *as a means of justification*, of righteousness, of salvation, is doubly emphasized by this fact: when certain in Jerusalem wanted Titus circumcised in accord with their views of justification, Paul would give" place by subjection, no, not for an hour; *that the truth of the gospel* might continue." Gal. 2: 4, 5. Yet when the question bad been settled, and the decree proclaimed, and Paul and Silas went through the cities of Syria and Cilicia, and "delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem; "when they came to Derbe and Lystra and found there Timothy, whose father was a Greek, and whom Paul would have to go forth with him, Paul " took and circumcised him, because of the Jews that were in those quarters." Acts 15: 40, 41; 16 :1-4. That is to say: So long as people clung to circumcision as essential, or as a means, *to justification*, Paul would not countenance such a thing for a moment. But when there was in it no question of justification, he would do it when entrance for the gospel could the better be gained by it. So long as law was held up as essential, or as a means, *to justification,* or as having any part in it, Paul would not recognize it at all. But when it was acknowledged that justification is by faith alone, without

any deeds of any law whatever, then he would recognize and consider the merit, the purpose, and the place of any law and of every law.

Thus the subject of the book of Galatians is salvation by the gospel, not by law; it is justification, righteousness, life, by faith of Christ, not by *works of law*. It is to show that as a means of justification, of righteousness, of salvation, any law of any kind, and all law of every kind, is absolutely excluded. "If righteousness come by law, then Christ is dead in vain." Gal. 2: 21.

As to what law is referred to, whether the moral, the ceremonial, or law in the abstract, in particular verses, this is easily discovered in and by the details of the argument, when the *great thought* - the two gospels - is held constantly in mind.

Now let all who are interested in the book of Galatians, read that book through seven times with the thought of this article in mind, and they will be prepared for some studies in Galatians, which we hope to begin next week.

THE REVIEW AND HERALD

"SANCTIFY THEM THROUGH THY TRUTH THY WORD IS TRUTH"

BATTLE CREEK, MICH., AUGUST 8, 1899.

ALONZO T. JONES, URIAH SMITH, } - - - - - - EDITORS.

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"THE Spirit of the Lord God is upon me; *because*"——. Isa. 61:1; Luke 4:18.

"Because," in this place, signifies "in order to," "for a purpose."

What then is the purpose for which the Spirit of the Lord is put upon a person? — Here it is: —

(*a*) "*Because* he hath anointed me to preach the gospel to the poor."

(*b*) "Because" "he hath *sent me* to heal the brokenhearted."

(*c*) "Because" he hath sent me "to preach deliverance to the captives."

(*d*) "Because" he hath sent me to preach "the recovering of sight to the blind."

(*e*) "Because" he hath sent me "to set at liberty them that are bruised."

(*f*) "Because" he hath sent me "to preach the acceptable year of the Lord."

(*g*) "Because" he hath sent me to proclaim "the day of vengeance of our God."

(*h*) "Because" he hath sent me "to comfort all that mourn."

(*i*) "Because" he hath sent me "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

(*j*) "The Spirit of the Lord God is upon me" "for the purpose" that I might do all this to all these, "in order" "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

All that is the *purpose*, the *object*, of the gift of the Holy Spirit. And when that *is* the purpose, what need of the gift of the Spirit has anybody who does not follow up the purpose of the gift — who does not engage in the work "in order to" which the Spirit is given?

To ask for the Holy Spirit for any other purpose, or to ask at random, not knowing what is the purpose of the gift, is only to "ask amiss, that ye may consume it upon your pleasures."

Do you reply that this would require that every Christian should be a minister? — Suppose it would: is that anything new? If it is, read this: "As *every man* hath received the gift, even so MINISTER *the same* one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

Has the gospel been preached to you? and have you received it? — "Even so minister the same."

Has your broken heart been healed? — "Even so minister the same."

Has deliverance from captivity been preached to you? — "Even so minister the same."

Have your blind eyes been opened? — "Even so minister the same."

Have you been set at liberty from bruising? — "Even so minister the same."

Have you heard preached the acceptable year of the Lord? — "Even so minister the same."

Has there been proclaimed to you the day of vengeance of our God? — "Even so minister the same."

Have you been comforted in your mourning? — "Even so minister the same."

Has there been given to *you* beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? — "Even so minister the same."

Are you a tree of righteousness, the planting of the Lord, that he might be glorified? It is only because the Spirit of the Lord God was upon some one, "in order" that he should preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, the recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And now, *you*, having received the gift, "even so minister the same" as a good steward of the manifold grace of God.

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(*b*) In chapter 6:13 it is written, "For neither they themselves who are circumcised keep the law." Here plainly both the law of Moses and the law of God, the ceremonial law and the moral law, are referred to; because it says that they who are circumcised do not keep the law. Now their being circumcised was in itself to keep the law of circumcision — the law of Moses. Therefore if only the one law were referred to, it could not be said that they who are circumcised do not keep the law. But when it is borne in mind that circumcision, both in the mind of God (Deut. 30:6) and in the scheme of these controversialists, was the sign that the law of God was kept, and these who were so tenacious of circumcision did not keep the law, then it is perfectly plain that both the law of circumcision and the law of God are referred to in the words, "Neither they themselves who are circumcised keep the law."

(*c*) The same thing is shown also in chapter two, verses 12–14 with 17–19.

(*d*) All this shows that in Galatians there is involved the same matter that was raised by the "Pharisees which believed," and that was considered in Acts 15: "Except ye be circumcised after the manner of Moses, ye can not be saved." Verse 1. They must be circumcised *to be saved!* They "must be circumcised and keep the law" to be justified, to be righteous, to be saved! Justification, righteousness, salvation, must be *by works* of law!

But there Peter showed that God had already settled the matter, saying, "Men and brethren, ye know how that a good while ago *God made choice* among us, that the Gentiles by my mouth should hear the word of *the gospel*, and *believe*. And *God*, which knoweth the hearts, *bare them witness*, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts *by faith*. Now therefore *why tempt ye God*, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Verses 7–10.

And when the sentence was pronounced by James, and the decree was framed and sent forth, it showed that it was the general idea of law — including all law — that was involved, rather than any specific law, exclusive of all others; for the sentence was that "they abstain from pollutions of idols [the moral law], and from fornication [the moral law], and from things strangled [the ceremonial law], and from blood [the ceremonial law]." Verse 20.

And that it is not the merit of any law in itself, not even of the ceremonial, nor the relative merit of certain laws, that is involved; but solely of law *as a means of justification*, of righteousness, of salvation, is doubly emphasized by this fact: when certain in Jerusalem wanted Titus circumcised in accord with their views of justification, Paul would give "place by subjection, no, not for an hour; *that the truth of the gospel* might continue." Gal. 2:4, 5. Yet when the question had been settled, and the decree proclaimed, and Paul and Silas went through the cities of Syria and Cilicia, and "delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem;" when they came to Derbe and Lystra and found there Timothy, whose father was a Greek, and whom Paul would have to go forth with him, Paul "took and circumcised him, because of the Jews that were in those quarters." Acts 15:40, 41; 16:1–4. That is to say: So long as people clung to circumcision as essential, or as a means, *to justification*, Paul would not countenance such a thing for a moment. But when there was in it no question of justification, he would do it when entrance for the gospel could the better be gained by it. So long as law was held up as essential, or as a means, *to justification*, or as having any part in it, Paul would not recognize it at all. But when it was acknowledged that justification is by faith alone, without any deeds of any law whatever, then he would recognize and consider the merit, the purpose, and the place of any law and of every law.

Thus the subject of the book of Galatians is salvation by the gospel, not by law; it is justification, righteousness, life, by faith of Christ, not by *works of law*. It is to show that as a means of justification, of righteousness, of salvation, any law of any kind, and all law of every kind, is absolutely excluded. "If righteousness come by law, then Christ is dead in vain." Gal. 2:21.

As to what law is referred to, whether the moral, the ceremonial, or law in the abstract, in particular verses, this is easily discovered in and by the details of the argument, when the *great thought* — the two gospels — is held constantly in mind.

Now let all who are interested in the book of Galatians, read that book through seven times with the thought of this article in mind, and they will be prepared for some studies in Galatians, which we hope to begin next week.

INFORMATION from Washington on the railroad interests in China says: —

Railway lines now existing, under construction, or projected form a great circle, sweeping from Paris across Germany, Russia, and Siberia, to the Pacific, thence southward through China, skirting the Pacific Coast, thence eastward through Burmah and India to the Indian Ocean and Arabian Sea, and pushing thence for passageway through Persia, to complete the grand circle of all the continent of Europe and Asia. . . . Thus the proposed American railway line in China is to form an important link in what promises to be in the comparatively near future a grand railway system skirting the shores of the continent of Europe and Asia, and bringing the Orient into direct railway communication with all Europe by both a northern and a southern route.

WHAT are you doing to increase the circulation of the REVIEW in your immediate neighborhood? Have you ever shown the paper to your neighbor across the way? This paper is, under God, one of the best means of leading people to become Seventh-day Adventists. You can help support this "silent messenger" of truth by taking an interest in circulating it freely in your neighborhood. Sample copies for this purpose will be sent free on application.

Review

of the Articles, Letters and Manuscripts
written by Ellen G. White {1886-1902}

Search has been done by the words and phrases:
'Schoolmaster', 'Added Law', 'Galatians', 'God's Law',
'Two Laws', 'Ceremonial Law', 'Moral Law', 'Testimonies'.

Ellen G. White has being changed her views regarding “Schoolmaster” and “Added Law” in Galatians

- The position of Elder J. H. Waggoner *in regard to the "added law"* ***was incorrect*** [1860s]

- There are ***two distinct laws***: one is the *law of types and shadows*, … another in the *law of Jehovah*: the *ceremonial law ceased* to be of force at the death of Christ [Jul 29, **1886**]

- Brother E. J. W.'s [Waggoner's] teachings in regard to the two laws is ***contrary to the light which God had given us*** [Feb 18, 1887].

- ***I cannot remember*** … caution and warning given to Elder [J.H.] Waggoner [Apr 5, 1887].

- ***I cannot see how it can be avoided*** {discussion on law in Galatians} [Oct. 9, 1888].

- ***I have no knowledge*** *of taking any position in this matter* [Oct 14, 1888].

- ***I have not with me the light God*** *had given me on this subject* [Opt 14, 1888].

- ***Neither*** have all the light upon the law, ***neither*** position is perfect [Oct 14, 1888].

- *Do not believe* anything *simply because others say it is truth* [Oct 19, 1888].

- *Take your Bibles* … [Oct 19, 1888].

- ***I have not taken any position*** … [Oct 24, 1888].

- ***I am not prepared to take a position yet***… [Oct 24, 1888].

- ***I cannot take my position*** *on either side until I have* ***studied the question***… [Oct 24, 1888].

- ***I lost the manuscript*** *and for two years could not find it? God has a purpose in this*… [Oct 24, **1888**].

- I have spoken nearly ***twenty times*** with great freedom [*nothing on the topic*] [Nov 4, 1888].

- ***I have not changed my views in reference to the law in Galatians*** … [Dec 9, **1888**].

- *No man is to be authority for us*. [Dec 9, 1888].

- ***I have not told you*** that my views are ***not changed*** in regard to the law in Galatians. [Dec 9, **1888**].

- *they reported that Sister* ***White had changed***. *Sister White was influenced by* her son, W. C. White, and by Elder A. T. Jones… [Nov or Dec, 1888]

- they … were not benefited with *my explanations* and with *the plain* "***Thus saith the Lord***" * which I gave them [Nov or Dec, 1888]

* We don't know what God said about the main question discussed at the Conference.

- I said ... question at issue is ***not a vital question*** [Nov or Dec, 1888]

- And for the first time I began to think it might be ***we did not hold correct views after all upon the law in Galatians*** … [Nov or Dec, 1888]

- they had *lost confidence in Sister White* … [Nov or Dec, 1888]

- **Many hours** that night were spent in prayer in regard to the law in Galatians.*

- Whichever way was in accordance with a "***Thus saith the Lord***" † [Nov or Dec, 1888]

- ***God was with me***, working with me and by me for the benefit of His people [1888]

- *They had lost confidence in Sister White, not because* ***Sister White had changed*** [1888]

- They would not have made the statement that ***Sister White was influenced*** *by W. C. White, A. T. Jones, and E. J. Waggoner*… [Nov or Dec, 1888]

- they have said: "***Someone has influenced Sister White***," "***Someone has told her*** *these things*." [Nov or Dec, 1888]

- *As to* ***the law in Galatians****, I* ***have no burden*** *and* ***never have had*** … [Mar 8, 1890]

- *my testimonies* ***had not changed*** *in character, in influence …* [Mar 13, 1890]

- ***I have nothing to say****, no burden in regard to the law in Galatians*. [Mar 13, 1890]

- Law in Galatians is ***not a vital question*** *and* ***never has been*** [1890]

- The law was out *schoolmaster to bring us unto Christ*, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is *speaking especially of the* ***Moral law***. [June 6, 1896]

- The ***Law of God*** … As the sinner looks into the great ***moral looking-glass***, he sees his defects of character… The law is but the ***schoolmaster to bring him to Christ*** [Apr 5, 1898]

- I am asked concerning the law in Galatians. What law is the ***school-master*** to bring us to Christ? I answer: ***Both*** *the ceremonial and the moral code of Ten Commandments* [1900]

- … obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. This **whole ceremony** - was beginning of its (Christ) work as ***the schoolmaster*** to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy [1900]

- It is **not essential** to understand the precise particulars in regard to the relation of the two laws. [Aug 27, 1902]

- ***God forbids*** that the subject of the two laws should ever again be agitated as it then was. [Nov 19-20, 1902]

* Unfortunately Church didn't get any light about this question during the Conference.
† We still don't know what God said about the main question at the Conference.

(1850-1860s)

White, E. G. Testimony to Elder J. H. Waggoner

I have been looking in vain as yet to get an *article that was written nearly twenty years ago in reference to the "added law." I read this to Elder [J. H.] Waggoner*. I stated then to him that I had been shown [that] *his position in regard to the law was incorrect*, and from the statements I made to him he has been silent upon the subject for many years…*

(1886)

Christ and the Law.

The *Law of God is changeless…* "Sin is the transgression of the law;" and "the wages of sin is death." ... Christ died as the sinner's substitute... *in the death of Christ we have evidence*, not only of God's love for sinful man, but of *the changeless character of his law*. The law could not be abolished... It is by grace that the sinner is saved, being justified freely by the blood of Christ. But Christ did not die to save the sinner in his sins…

There are some who do not understand the plan of redemption, but make the death of Christ an argument to prove that the law of God is abolished. Men who claim to be teachers of the people blind the eyes of the ignorant by ***blending the moral law with the ceremonial***, and *using the texts which speak of the* ***ceremonial law*** *to prove that the* ***moral law*** *has been abolished*. This is a perversion of the Scriptures. There are *two distinct laws* brought to view. One is the *law of types and shadows*, which leached to the time of Christ, and ceased when type met antitype in his death. The other is the *law of Jehovah*, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the *ceremonial law ceased* to be of force at the death of Christ.

...If the Old-Testament Scriptures were no longer to be regarded as a guide for Christians, be would make known the fact. But this was not the work of Him who came to seek and to save that which was lost. In his memorable sermon on the mount, in which he announced to his followers the object of his mission, he expressly declared the *perpetuity of the moral law* His solemn warnings to the neglecters and despisers of the law of God, echo down even to our time in the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill..." … He came to *fulfill the demands of the law*, to magnify and make it honorable, to show to all that God will not remit the penalty of its transgression...

There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Saviour; in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated, that his coming destroyed the claims of *God's law*. On the contrary, in the very last message to his church, by way of Patmos, he pronounces a benediction upon those who *keep his Father's law*: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." ... *Christ, as our exemplar, kept his Father's law.* As he overcame, so may we. And he has promised: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." *Basel, Switzerland.* [White, E. G. Christ and the Law. - Signs of the Times, 1886, Jul 29, V 12, N 29: 449] {See: p. 276-279}.

* See, White, E. G. Letter to E. J. Waggoner and A. T. Jones [Basel, 1887]; {See: p. 95-101}.

(1887)

To E. J. Waggoner and A. T. Jones.

I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an *article that was written nearly twenty years ago in reference to the "added law." I read this to Elder [J. H.] Waggoner*. I stated then to him that I had been shown [that] *his position in regard to the law was incorrect*, and from the statements I made to him he has been silent upon the subject for many years…

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. W.'s [Waggoner's] teachings in *regard to the two laws*…

I wrote immediately *protesting against their doing contrary to the light which God had given us* in regard to all differences of opinion, and I heard nothing in response to the letter… {21}

… I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder [J. H.] *Waggoner's views were not correct*, and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet … *These questions are not vital* {22} ***points***… {23} …

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, *the keeping of the commandments of God*… {24} If these things come into our conference, I would refuse to attend one of them … {24} We have a worldwide message. *The commandments of God and the testimonies of Jesus Christ* are the burden of our work … {26} … The Bible is but yet dimly understood... Man has to learn himself before God can do great things for him… {31}

[White, E. G. To E. J. Waggoner and A. T. Jones: Cautions about making Doctrinal Differences Prominent. Contemplating the Marvels and Mysteries of the Incarnation. - Written February 18, 1887, from Basel, Switzerland, to E. J. Waggoner and A. T. Jones. - Letter 37, 1887. Ellen G. White Estate Washington, D. C. May 2, 1985. – In: ***EGW 1888 Materials***,* Vol. 1, Ch. 1: 21-31] {See: p. 95-101}.

To G. I. Butler and Uriah Smith

I have sent copies of letters written to Brethren [E. J.] Waggoner and [A. T.] Jones to Elder [G. I.] Butler in reference to introducing and keeping in front and making prominent subjects on which there are differences of opinion… I am troubled; for the life of me *I cannot remember that which I have been shown in reference to the two laws*. *I cannot remember what the caution and warning referred to were that were given to Elder [J. H.] Waggoner*.

Now, I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong. I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding *your pamphlet* … {32}

Now, my brother, things that you have said, many of them *are all right*. The *principles that you refer to are right*; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see… I have had some impressive dreams that have led me to feel that you are not altogether in the light. Elder [D. M.] Canright was presenting his ideas upon the law, and such a mixed up concern I never heard… {33}

[White, E. G. Letter to G. I. Butler and Uriah Smith. Giving Exposure to Differing Doctrinal Viewpoints; Disapproval of D. M. Canright's Actions. - Written Apr 5, 1887, from Basel, Switzerland, to "Dear Brethren [G. I.] Butler and [Uriah] Smith." - Letter 13, 1887. Ellen G. White Estate Washington, D.C. Oct 30, 1986. - In: EGW 1888 Materials, Vol. 1, Ch. 2: 32-37] {See: p. 91-94}.

* The Ellen G. White 1888 Materials. - Washington, D.C.: Ellen G. White Estate, 1987, Vol. I: Feb 18, 1887 to Oct 1889, pp. 1 - 446; Vol. II: Oct. 1889 to Mar. 1891, pp. 447 - 916; Vol. III: Mar. 1891 to May 30, 1895, pp. 917 – 1368; Vol. IV: June 6, 1895 to Nov. 23, 1910, pp. 1369 – 1812.

(1888)

Dear Brethren Who Shall Assemble In General Conference:

… The truth can lose nothing by close investigation. Let the *word of God speak for itself*, let it be its own interpreter, and the truth will shine like precious gems amid the rubbish. {38}

The *correct interpretation of the Scriptures is not all that God requires*. He enjoins upon us that we should not only know the truth, but that we should (practice) the truth as it is in Jesus. We are to bring into our practice, in our association with our fellowmen, the spirit of him who gave us the truth. {45}

There is *no assurance that our doctrine is right and free from all chaff and error* unless we are daily doing the will of God. If we do his will, we shall know of the doctrine. {46}

[White, E. G. To Brethren who shall assemble in General Conference. - Healdsburg, Cal., August 5, 1888, B-20-1888. – In: EGW 1888 Materials, Vol. 1, Ch. 3: 38-46]

Engaging in Worldly Speculation

…The *spirit of opposition to the testimony would arise*, and some one would say, "*Some one is influencing Sister White: some one has been telling her about my case*." They brethren did not seem to see beyond the instrument… {49} … The Lord has *a special message for his people*; precious gems of truth which have been hidden under the rubbish. The Lord would have his people search for truth as for hidden treasure… {58} … We are living in the last days … {60}

… The land boom struck Fresno, and these *good brethren in the faith were swept into the land speculation and some invested in mining stock*. Speculation crowded out thoughts of eternal things… All who engage in enterprises of this order, fail to give a worthy, Christ-like example to the world as Seventh-day Adventists… How does the Lord of heaven look upon those to whom he has committed truth to be proclaimed to the world, which is to prove to them a savor of life unto life or of death unto death when they are untrue to their trust? Those who engage in speculation {61} cannot keep the commandments of God in sincerity and in truth. We knew that work had to be done for the Fresno church before they could see the impression they were making on the public mind… {62}

[White, E. G. Engaging in Worldly Speculation. – MS 2, 1888, Sep. 7. – In: EGW 1888 Materials, Vol. 1, Ch. 4, 1888: 47-65].

Dear Daughter Mary: …

… Today, Friday at nine o'clock, I read some important matter to the conference and then bore a very plain testimony to our brethren. This had quite an effect upon them. *Elder Butler has sent me a long letter*, a most curious production of accusations and charges against me, but these things do not move me. I believe it was my duty to come. I worry nothing about the future, but try to do my duty for today… I shall have to go to *Battle Creek with Willie* and (spend) some little time. Since the severe trial *I passed through in Healdsburg*... {66}

Elder Goodrich is here from Maine, Eld. Underwood from Ohio, Sands Lane and his brother Otto Godsmark; Decker from Oregon; Corliss, U. Smith, Van Horn, Sanborn, Fargo, Rubert, Dr. Waggoner and wife, many, many I cannot think of now... We long to see the power and spirit of God working upon the hearts of our ministers. We long to see that humility which we must have to do the work of God acceptably… Elder *Smith and Butler* are very loathe to have anything said upon the ***law in Galatians***, but ***I cannot see how it can be avoided***. *We must take the Bible as our standard and we must diligently search its pages for light and evidences of truth*… {67}

Last evening we had several of the ministering brethren together and read a long *communication from Elder Butler*, which kept us up till ten o'clock at night. This morning they had an excellent social meeting. Today they have a Bible reading upon predestination or election. *Tomorrow noon the law in Galatians is to be brought up and discussed*. There

is a good humble spirit among the delegates as far as we can learn. The letter written by Eld. Butler was a good thing to open this question so we are in for it … {68}

[White, E. G. To Mary White. - W 81, 1888, Minneapolis, Minn. Oct. 9, 1888. – In: EGW 1888 Materials, Vol. 1, Ch. 5, 1888: 66-68].

Living Connection with God: Morning Talk.

… I have thought again and again, brethren and sisters, *if we were Bible believers* as *well as Bible readers*, and would carry out just what God has given us, we would be far better than we are at the present time… {69}

… Search for *truth as for hidden treasures*. The key of knowledge needs to be held in every hand that it may open the *storehouse of God's treasury*, which contains stores of precious gems of truth… {72}

[White, E. G. A Living connection with God: Morning Talk. - MS 6, 1888, Minneapolis, Minnesota, October 11, 1888. – In: EGW 1888 Materials, Vol. 1, Ch. 6, 1888: 69-73].

Sabbath Afternoon Talk: A Sermon (First page of sermon missing)

…We cannot appreciate God unless we take into our souls the great *plan of redemption*. … After the transgression of Adam in Eden it was Christ whom God gave to us, not that we might be saved in our sins, but that *we might be saved from our sins*, that we should return to our loyalty to God and become obedient children… {74}

It is true that *God gave His only-begotten Son to die for us*, to suffer the penalty of the [broken] law of God… He {*Satan} was presenting Him as a God of injustice*, and *not a God of mercy*. He was constantly stirring up their minds so that they would *have an incorrect view of God*. {75}

… Do not talk of the iniquity and wickedness that are in the world, but *elevate your minds and talk of your Saviour*… {76}

[White, E. G. Sabbath Afternoon Talk: A Sermon. - MS 7, 1888, Minneapolis, Minnesota, October 13, 1888. – In: EGW 1888 Materials, Vol. 1, Ch. 7, 1888: 74-85].

Letter to Elder George I. Butler, October 14, 1888.

I have *read your letter with surprise*, and yet I am not altogether in the dark in regard to your feelings. I fail to discover in your letter the right ring … You must not think that the *Lord has placed you in the position* that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people... I am sorry that the enemy has power upon your {87} minds to lead you to take such positions.

… I *cannot be pleased with your spirit*, Brother Butler; it is not Christ-like… {89}

… The Lord has presented some things before me in regard to the *prejudice and jealousy* which has existed *in your mind*, and which *you have communicated to others* both by hints and in plainly expressed words, showing that you {90} were not seeking to promote harmony and unity with the workers upon the Pacific coast.

… You are *not doing God's will* in depreciating those who are fellow-workers in the same cause and for the same purpose as yourself. Give them the *same chance* to obtain an experience and to act, as you have had… {91}

… You speak of the affliction that came upon you because of the "way this matter (the *question of the law in Galatians*) has been pushed and urged by responsible men in the cause, and by your seeming attitude, which has brought me to my present condition more than any other one thing." *I have no knowledge of taking any position in this matter*. I have *not with me the light God had given me on this subject*, and which had been written, and I dared not make any rash statement in relation to it till I could see what I had written upon it. My attitude therefore could not be helped. *I had not read Dr. [E. J.] Waggoner's articles* in the Signs, and *I did not know what his views were*.

…You speak, dear brother, of that *terrible conference, the last held in Battle Creek*, while I was in Switzerland. That conference was presented to me in the night season {92}

… He (a guide in the vision) stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: "*Neither have all the light upon the law, neither position is perfect*." … Let *all search the Scriptures* diligently for themselves, and not be satisfied to have the leaders do it for them… {93}

… I wrote in the anguish of my soul in regard to the course you pursued in the [1886] General Conference [Session] two {96} years since. The *Lord was not pleased* with that meeting. *Your spirit, my brother, was not right*. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but *not after God's order*. The course you took was not excusable, even if his views were questionable… {97}

… You call *Brethren Jones and Waggoner fledglings*, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen. I was not making thrusts at you, Elder Butler; I was speaking upon general principles, and I felt that the cause before us required me to speak. {99}

Dr. Kellogg and his work… I have been shown, in reference to *Dr. Kellogg and his work*, that which warranted me in speaking. I had been shown more than once that he was regarded in a wrong light by many in Battle Creek, that they were unchristian in their feelings and treatment of him, and that he was even regarded by some as a dishonest man… {99} I knew that *your views of the doctor are not correct*. Your attitude toward him will not bear the approval of God, even if he was the man which you think him to be. He is placed, as I have been shown repeatedly, in *a peculiar position* in his relation to the world, respected by men of highest intelligence and yet holding the faith and doctrines of Seventh-day Adventists. Now, as the doctor is situated, standing on the high eminence that he does in his profession, he can by firmly holding the truth exert a wide influence in its behalf. The position he occupies affords him many privileges and opportunities to reach with the truth a class which we could not otherwise reach. Dr. Kellogg is a man of opportunity, a man who needs the wisdom of God to bless and guide him every step in his position of trust, if he will serve God faithfully, just as He will you in your position of trust, if you serve Him faithfully. // Your work and Dr. Kellogg's *lie in altogether different lines*, and y*ou have no more right to depreciate him* because he does not meet your ideas and do just as you think he should do, than he has to depreciate you because you do not work in his way… {100}

… Dr. Kellogg has done a work that no man I know of among us has had qualifications to do. He has needed the sympathy and confidence of his brethren… {103} … I did not have one thought at the General Conference at Oakland of making thrusts at you, Brother Butler. I sustained the proposition to have such a building as has been erected on the Sanitarium grounds, and as the plan was set before me I could not admit that Dr. Kellogg was doing anything unfair or dark in this move… {104} In my widowhood I have had sorrows and trials which God alone knows, and I have felt grateful that the Lord has put it into the heart of Dr. Kellogg to show me kindness, and to seek to do me good physically. And not Dr. Kellogg alone, but many others of my brethren and sisters {105}

[White, E. G. Warnings Against Jealousy and Misjudging; A Defense of Dr. Kellogg. - Letter 21, 1888, written to Elder George I. Butler, October 14, 1888, from Minneapolis, Minnesota. - White Estate, Washington, D.C. Entire Letter, Released 8/4/83. – In: EGW 1888 Materials, Vol. 1, Ch. 8, 1888: 86-106].

Dear Brother, … At half past two in the morning, while the house is locked in slumber, I commence penning these lines to you… {107} … During the Conference at Battle Creek, when the {113} question of the ***law in Galatians*** was being examined, I was taken to a number of houses, and *heard the unchristian remarks and criticisms made by the delegates*… {114}

[White, E. G. General Interest of the Cause. Letter to G. I. Butler. - Letter 21a, 1888. - Oct 15, 1888, from Minneapolis, Minnesota. B-21a-1888. – In: EGW 1888 Materials, Vol. 1, Ch. 9, 1888: 107-116].

The Need of Advancement. Morning Talk.

There are *many ministers who have never been converted*. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month… {117} … There are too *many Christ-less sermons preached*… {118}

[White, E. G. The Need of Advancement. Morning Talk. - Oct 18, 1888, Minneapolis, Minnesota. – Rev & Her, 1889, Oct 08, Vol. 66, No. 40: 625-626. – In: EGW 1888 Materials, Vol. 1, Ch. 10, 1888: 116-118].

Have Light in Yourselves. Morning Talk.

We have most precious *promises in the word of God*, which ought to give us courage and confidence... Jesus has said, "Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake… {119}

Do not believe anything simply because others say it is truth. *Take your Bibles*, and search them for yourselves. Plead with God that he will put his Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth… {120}

[White, E. G. Have Light in Yourselves. Morning Talk. - Oct 19, 1888, Minneapolis, Minnesota. – Signs of the Times, 1889, Nov 11, Vol. 15, No. 43: 673-674. – In: EGW 1888 Materials, Vol. 1, Ch. 11, 1888: 119-120].

Advancing in Christian Experience. Sabbath Talk.

Here I want to tell you what a terrible thing it is *if God gives light*, and it is impressed on your heart and spirit, for you to do as they did. *God will withdraw His Spirit unless His truth is accepted*… But a counterinfluence pressed in, and the evil angels were working through the congregation to raise doubts that would cause disbelief so that it would shut out every ray of light that God would permit to shine. No more could Christ do in such a place... {124}

God was not the originator of sin, in order that He might rid the human race of sin. Here *was the law of God*, and He could *not alter it a jot or tittle*. It was a representation of His character. He could not change it because it is *by that law that we are to be judged* in the last day. It is no excuse to say that iniquity abounds, and that the law of God is done away or changed or altered… Why should we not see in that *law the righteousness of Jesus Christ*? Christ comes in and imputes to me His righteousness in His *perfect obedience to that law*… {125}

That wonderful *plan of salvation* will bear investigation. All heaven is interested in this work. Up to the time when *Christ died, though He was human, He was without sin*, and He must bear His trials as a human being. There was to be *no miracle interposed for Him*. {126}

The justice of God was seen in that *He gave Christ to die to save man*, for *the law of condemned man to death*; but the righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God… Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement…. {127}

Many will say, *I am saved*, I am saved, I am saved. Well, have they been cleansed from all filthiness of the flesh and spirit? and *can they cleanse themselves by the righteousness of the law*? Jesus Christ came to this world, and there is *His righteousness to impart to the children of men who are obeying the law of God*. The whole world can say, I am saved, as well as any transgressor today. They can say, I believe on Christ that He is my Saviour, but *why do they disregard His law* which is the transcript of His character? When they disregard the law of Jehovah they disregard the Lord Jesus Christ… Jesus … came to *save*

His people from the transgression of the law. What is sin? The only definition of sin is that it is the *transgression of the law*… {128}

[White, E. G. Advancing in Christian Experience. Sabbath Talk. - Oct 20, 1888, Minneapolis, Minnesota. Ms 8, 1888. - In: EGW 1888 Materials, Vol. 1, Ch. 12, 1888: 121-128].

A Chosen People. A Sermon.

… With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He *made them His chosen people, and gave them His law* … By showing to the world that *we are a commandment-keeping people*, walking in *harmony with God's law*… {129}

… one says, "I thought the commandments were a yoke of bondage." It is those only *who break the law that find it a yoke of bondage*. To those who keep the law it is life and joy and peace and happiness. The *law is a mirror*, into which we may look and discern the defects in our characters … Because the law of God had been transgressed. Those *who have broken the law must repent*. Why did he preach faith in Christ? Because Christ is the One who has redeemed sinners from the penalty of the law. The *law points to the remedy for sin* -repentance toward God and faith in Christ … We are to show that God's *chosen people will keep His commandments*, refusing to swerve to the right or to the left in disobedience … Paul declares, "*I had not known sin, but by the law* ... I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:7-9). The commandments remained the same, but Paul died. {130}

In true conversion, the *sinner is first convicted of his real condition*. He realizes that he is a *transgressor of God's law*, and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, but that if *he repents of his transgression*, confesses his sin, and takes hold by faith upon the *grace of Christ*, the connection that has broken will be restored. {130}

If God could have changed His law to meet man in his fallen condition, Christ need not have come to this world. Because the *law was immutable, unchangeable*, God sent His only-begotten Son to die for the fallen race. But did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the precepts of Jehovah? No, no! ***Christ came because there was no possibility of man's keeping the law in his own strength***.* He came to bring him strength to obey the precepts of the law… {130}

[White, E. G. A Chosen People. A Sermon. - Oct 21, 1888, Minneapolis, Minnesota. Ms 17, 1888. - In: EGW 1888 Materials, Vol. 1, Ch. 13, 1888: 129-131].

Remarks on Missionary Work.

Our Saviour has given to everyone his work, and no one of us can plead any excuse to God why he has not done the very work which God has given him to do… {146} *I remember that when the converting power of God came upon me in my childhood* I wanted everyone else to get the blessing that I had, and I could not rest till I had told them of it ... {148}

[White, E. G. Remarks on Missionary Work. - Oct 23, 1888, Minneapolis, Minnesota. Ms 10, 1888. - In: EGW 1888 Materials, Vol. 1, Ch. 15, 1888: 146-150].

Morning Talk (Oct 24, 1888).

Now our meeting is drawing to a close, and not one confession has been made; *there has not been a single break so as to let the Spirit of God in*.

I have been awake since two o'clock and I have been praying, but I cannot see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you.

* It is a wrong claim that could be expressed by other words: "*God gave the Law that is beyond human strength to follow*" or "*God created human that couldn't follow His Law*".

Had Brother Kilgore been walking closely with God he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on… And then to take the position that b*ecause Elder Butler was not here that that subject should not be taken up*. I know this is not of God and I shall not feel free until I have told you… {151}

Now I want to tell you what a good brother said to me as he was about to leave the meeting. He came to me with such a feeling of relief that everything was settled and our old position was all right. Well, *one says*, "*Your prayers and your talk run in the channel with Dr. Waggoner*." I want to tell you, my brethren, that *I have not taken any position*; I have had not talk with the doctor nor with anyone on this subject, and *am not prepared to take a position yet*.

… If Elder Waggoner's views were wrong, what business has anyone to get up and say what they did here yesterday? If we have the truth it will stand. These truths that we have been handling for years - must Elder Butler come and tell us what they are? Now, do let us have common sense…

One brother *asked me if I thought there was any new light that we should have or any new truths for us*? Well, shall we stop searching the Scriptures because we have the light on the law of God and the testimony of His Spirit? No, brethren. I tell you in the fear of God, "Cease ye from man, whose breath is in his nostrils." How can you listen to all that I have been telling you all through these meetings and not know for yourself what is truth? If you will search the Scriptures on your knees, then you will know them and you will be able to give to every man that asketh you a reason of the hope that is within you.

Let us come to God as reasonable beings to know for ourselves *what is truth*. But if you want to take *a position that only one man can explain the truth*, I want to tell you that this is not as God would have it. Now, *I want harmony*. The truth is a unit. But if we fasten to any man we are not taking the position that God would have us taken. We want to investigate every line of truth, especially if it bears the signet of God. Can you tell in what way God is going to give us new truth? {152}

God did not raise me up to come across the plains to speak to you and you sit here {153} to question His message and question *whether Sister White is the same as she used to be in years gone by*. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different…

We did want an investigation, but ***I cannot take my position*** *on either side until I have studied the question*…*

What is the reason the *Spirit of God does not come into our meetings*?† Is it because we have built a barrier around us?

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet *we must not touch this subject because Elder Butler was not here. Elder Kilgore*, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you.

Now, the words that *were spoken here were that Elder Waggoner was running this meeting*. Has he not presented to you the words of the Bible? Why was it that ***I lost the manuscript and for two years could not find it? God has a purpose in this***. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward… {153}

[White, E. G. Morning Talk. - Oct 24, 1888, Minneapolis, Minnesota. Ms 9, 1888. - In: EGW 1888 Materials, Vol. 1, Ch. 16, 1888: 151-153]. {See: p. 280-283}

* It looks like E. G. White didn't study this topic before she sent a testimony to J. Waggoner; and she didn't have any message from God … but she expressed her own opinion or view of the majority of brothers.

† We know not the future but *we feel that* ***Jesus stands at the helm*** [White, to Mary White, Nov 4, 1888] {p. 251}

Dear Brethren Assembled at General Conference…

… *Dr. Waggoner* has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to *the law in Galatians*, if I fully understand his position, *do not harmonize with the understanding I have had of this subject*; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God…

… Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His word, that he may know from positive evidence that he does know what is truth. {163}

… *Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct*. But *I believe him to be perfectly honest* in his views, and I would respect his feelings and treat him as a Christian gentleman. I have no reason to think that he is not as much esteemed of God as are any of my brethren, and I shall regard him as a Christian brother, so long as there is no evidence that he is unworthy. The fact that he honestly holds some views of Scripture differing from yours or mine is no reason why we should treat him as an offender, or as a dangerous man, and make him the subject of unjust criticism. We should not raise a voice of censure against him or his teachings unless we can present weighty reasons for so doing and show him that he is in error. No one should feel at liberty to give loose rein to the combative spirit.

There are some who desire to have a decision made at once as to what is the correct view on the point under discussion. As this would please Elder B., it is advised that this question be settled at once. But are minds prepared for such a decision? I could not sanction this course, because our brethren are exercised by a spirit which moves their feelings, and stirs their impulses, so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions. {164}

I know *it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous*. This would please the enemy. I see the beauty of truth in the presentation of the *righteousness of Christ in relation to the law* as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. If our ministering brethren would accept the *doctrine which has been presented so clearly – the righteousness of Christ in connection with the law* – and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles, and with humble prayer and a teachable spirit, come to the great Teacher of the world; let us pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).

I see no excuse for the wrought-up state of feeling that has been created at this meeting. *This is the first time I have had opportunity to listen to anything in reference to this subject*. I have had no conversation {164} in regard to it with my son W. C. White, with Dr. Waggoner, or with Elder A. T. Jones. *At this meeting I have heard for the first time Dr. Waggoner's reasons for his position.*[*] … {165}

… You should not believe any doctrine simply because another says it is truth. *You should not believe it because Elder Smith, or Elder Kilgore, or Elder Van Horn, or Elder Haskell says it is truth, but because God's voice has declared it in His living Oracles*. {167}

When Jesus is not abiding in the soul, the *natural tendency to doubt, question, and criticize* will extend to ***God's Word***, as well as to ***the testimonies***, and the habit of caviling will ruin the soul… Even the *inspiration of the Scriptures* has been under the judgment of finite man, and *they have dealt with the oracles of God in the same manner as they have*

[*] What was a reason of E. White's letter to E.J Waggoner and A.T. Jones [Feb 18, Letter 37, 1887], {p. 95-101}.

with the testimonies of the Spirit of God, cutting and carving them at will, as it pleased {173} them, and in so doing, making them of none effect. Those who do this, know not what they are doing. {174}

[Ellen G. White, To Brethren Assembled at General Conference. A Call to a Deeper Study of the Word. - Minneapolis, Minnesota, November, 1888; Ms 15, 1888. – In: EGW 1888 Materials, Vol. 1, Ch. 18: 163-175]. {See: p. 284-294}

When Jesus is not abiding in the soul, the natural tendency to doubt, question, and criticize will extend to *God's Word*, as well as to *the testimonies*, and the habit of caviling will ruin the soul. {176}

[Ellen G. White, Distressing Experiences of 1888. - MS - 21 – 1888. – In: EGW 1888 Materials, Vol. 1, Ch. 19: 176-181].

Dear daughter Mary: Our meeting is closed …

I *have spoken nearly twenty times with great freedom* and we believe that this meeting will result in great good. We know not the future but *we feel that Jesus stands at the helm* and we shall not be shipwrecked… {182} …

A sick man's mind has had a controlling power over the General Conference Committee and the ministers *have been the shadow and echo of Elder Butler* about as long as it is healthy and for the good of the cause…

Elder *Butler, we think, has been in office three years too long* and now all humility and lowliness of mind have departed from him. *He thinks his position gives him such power that his voice is infallible*. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle but we trust in God… {183}

[Ellen G. White, Letter to Mary White. - Minneapolis, Minn., Nov. 4, 1888. – In: EGW 1888 Materials, Vol. 1, Ch. 20: 182-185].

Looking Back at Minneapolis.

It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis… {203} …We were informed that this was to be the last day of their meeting (Kansas Camp Meeting, Oct 3-8, 1888) ...

My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment… {204} *Brother A. T. Jones spoke to the people, also Brother E. J. Waggoner, and the people heard many precious things that would be to them a comfort*[*] {205} and a strength to their faith. *They appreciated this*, to them, all-important privilege… {206} …

… I felt that the Spirit of the Lord was resting not only upon me but upon the people… I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do… {207}

… I *had received a long epistle from Elder Butler*, which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be *working and controlling my brother ministers I called a few of them together in an upper room and read this letter to them*. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler for they had heard him state the same things. *I then explained many things*. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures… {208} …

I knew the company before me were not viewing all the things in a correct light, therefore I stated many things. All my statements set forth correct principles to be acted upon, but I

[*] It means that Ellen G. White had heard Dr. Waggoner talk before General Conference in Minneapolis.

feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as an idle tale… {208}

… At this meeting (GC in Minneapolis) the *subject of the **law in Galatians** was brought before the ministers*. *This subject had been brought into the conference three years before*. We have a *letter*, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent *to Brethren A. T. Jones and E. J. Waggoner.* {211} …

*Elder E. J. Waggoner **had the privilege*** granted him of speaking plainly and presenting his views upon *justification by faith* and *the righteousness of Christ in relation to the law*. This was *no new light*, but it was old light placed where it should be in the third angel's message.*

… At this meeting *I bore testimony* that the *most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law,* which should be constantly kept before the sinner as his only hope of salvation. *This was not new light to me* for it had come to me from higher authority for the last forty-four years, and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question.

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the *sinner is constantly being drawn to Jesus by the wonderful manifestation of His love*† *in that He humiliated Himself to die a shameful death upon the cross*.

… It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God - that *man shall be like Him*, that, *because of the righteousness of Christ given to man*,‡ God will love man, fallen but redeemed, even as He loved His Son. {212}

The divine picture of ***Christ*** must be kept before the people. ***He is that Angel standing in the sun of heaven***... ***Like Enoch*** he walks with God§… {213} …

Study Christ ... You must individually know Him as your Saviour … *In representing Christ we represent God to our world*…** {214} …

My burden during the meeting was to present *Jesus and His love* before my brethren, for I saw marked evidences that many had not the spirit of Christ.†† {216}

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, *some **did not believe me*** …

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The *commandments of God* have been proclaimed, but the *faith of Jesus Christ* has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand… {217}

… When I plainly stated my faith there were many who *did not understand me and they reported that Sister White had changed*. *Sister White was influenced by* her son, W. C. White, and by Elder A. T. Jones… {218}

* Righteousness of Christ was not a new light; the new was its relation to the *law of Galatians*…

† This claim has not been confirmed by any Biblical example. It was just attempt to explain that the *Law in Galatians referred to the Moral Law*.

‡ What does '*righteousness of Christ*' mean? How does a man can get '*righteousness of Christ*'? It is a nice theological theory, but how to explain it by the real practical example?

§ It is a strange example of comparing a Son of God with the man (Enoch).

** One can believe that '*righteousness of Christ*' means that instead of looking at the Moral Law (like looking in a mirror) a man should look at Christ. But Son of God followed the Law of his Father and He explained deeper sense of the Moral Law. Moral Law wasn't our schoolmaster to bring us unto Christ; but looking unto Christ brought us to the Father and His Moral Law.

†† The ***main topic*** discussed at the Conference was a Law in Galatians.

We* tried most earnestly to have all our ministering brethren who were rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity {218} to break down the prejudice that was so firm and determined. We had no chance to remove the *misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones*.

I tried to make another effort. I had that morning at an early hour written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefited had they had the opportunity to hear what I had to say. But *they did not know* and were not benefited with *my explanations* and with the plain "***Thus saith the Lord***" which ***I gave them***.

[1] *Questions* were asked at that time. "Sister White, do you think that *the Lord has any new and increased light for us* as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."

[2] Then the question was asked *whether I thought the matter better* drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. *I insisted that there should be a right spirit, a Christlike spirit manifested,† such* ***as Elder E. J. Waggoner had shown*** *all through the presentation of his views*; and that this matter should not be handled in a debating style. I urged that this matter should be handled in a Christlike spirit and that there should be no thrust made against the brethren who {219} differed with them.

[3] …The remark was made, "*If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith*." **I said** ... this statement is not true... The ***question at issue is not a vital question***‡ and should not be treated as such … {220}

… next morning that a meeting was called where the statement was made that they felt bad, for *Sister White was opposed to the other side of the question* being discussed!

… When they came into the meeting in the morning I was surprised to hear Elder____§ make the kind of speech he did before a large audience of believers and unbelievers - a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____,** who made remarks of the same order, before Brother _____ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. *And for the first time I began to think* ***it might be we did not hold correct views after all upon the law in Galatians***, for the truth required no such spirit to sustain it… {221}

I returned to my room questioning what was the best course for me to pursue. ***Many hours*** *that night were spent in prayer in regard to* ***the law in Galatians***.†† This was a mere mote. Whichever way was in accordance with a "***Thus saith the Lord***" …

* Was '***We***' Ellen G. White alone or she was together with her son, and brothers E. Waggoner and A. Jones?
† Positive characteristic of E. J. Waggoner.
‡ Question of “added law” or “school-master” in Galatians was a very important as far as its wrong explanation was a base of rejection of Sabbath as a part of the moral law “given to Jews”.
§ Elder Robert Mead Kilgore [1839 – 1912].
** Ellen G. White wrote probably about Elder J. H. Morrison [*or Elder Isaac D. Van Horn*].
†† Unfortunately Church didn't get any light about the main question [***Law in Galatians***] during the Conference.

… Our brethren never did have and never will have *any greater evidence that* ***God was with me***, working with me and by me for the benefit of His people, *than they had at that conference*. *It was evident that a delusion was upon our brethren. They had lost confidence in Sister White,* ***not because Sister White had changed*** *but because another spirit had taken possession and control of them*. *Satan's purpose is*, through his devices, *to make of none effect the testimonies of the Spirit of God*.

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have borne false witness against me. They would not have made the statement that ***Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner***.

The charge of my being influenced has been brought against me by First-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. "***Someone has influenced Sister White***," they have said, "***Someone has told her these things***." This I have had to meet from the very first day of my labors. Everyone who has been reproved and has apostatized has had these things to say… {224}

… He {God} *has given these men [A. T. Jones and E. J. Waggoner] a work to do*, and a *message to bear which is present truth for this time*. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth… {228}

[Ellen G. White, Looking Back at Minneapolis. - Ms 24, 1888; written in Nov or Dec, 1888. - A Workers' Meeting held in Minneapolis from Oct. 10 to 17, 1888; It was followed by The General Conference Session, which met from Oct. 17 to Nov. 4, 1888. – E. G. White Estate Washington, D.C. Jan 6, 1983. – In: EGW 1888 Materials, Vol. 1: Ch. 24: 203-229] {See: p. 295-312}

Dear Brother Healey:

Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings… Because I came from the Pacific Coast they would have it that *I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones*.

Brother *Butler wrote me a letter* of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they *would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in*. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. ***I have not changed my views in reference to the law in Galatians***,[*] but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every {186} idea we have entertained in doctrines is truth will not the truth bear to be investigated? ...

[*] Before she wrote, that she didn't remember her previous view and, also, she didn't get any conclusion on the topic yet, so her new claim looks strange: "*I have* ***not changed*** *my views in reference to the law in Galatians*".

You wrote that plans were all laid, and that *A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference*. And you warned Elder Butler - a poor sick man, broken in body and in mind, to prepare for the emergency; and in that conference *Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks*." Just as though the Lord was not present at that conference, and would not keep His hand on the work!... *My testimony was ignored*, and never in my life experience was I treated as at that conference …

Elder B*utler has been doing a work in the interpretation of the testimony* and upon the *inspiration of the Scriptures which God has never put upon him*, and its influence was brought over to the General Conference in Oakland, and since then has been at work like leaven, and the very same prejudice and irritation of spirit that was upon the Pacific Coast in a degree we find this side of the Rocky Mountains. I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the mind of a feeble, sick man, and caused him to look at things in a distorted light*. In the responsible position which Elder Butler has occupied* {187} *some have looked at him rather than to God*. They have accepted his exaggerated ideas, and they have felt that they must, as he said, "Stand by the old landmarks." I am sorry to hear that you are willing to work as a traitor against your brethren. Upon whom can we rely? And what is this all about? Why A. T. Jones and Dr. Waggoner hold views upon some doctrinal points *which all admit are not vital questions*, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another. I do not like the unchristian spirit which has prevailed both east of the Rocky Mountains, and on the Pacific Coast on this subject. Could you not trust God to manage these matters? Has not the Lord been speaking through His servant for the last forty-five years, and has He left me to walk alone? If ever our brethren needed their eyes anointed with eyesalve it is at the present time. I do not want our brethren to know that you were the one who communicated to Elder Butler the information you did, for I fear it would create suspicion in them that you were not a man to be trusted; that you would betray them if you had a chance.

I think it is high time that we were Christians at heart. The condition of things here is such that it requires most earnest, persevering labor to counteract the work that has been done here for a few years in the past. I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. *We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day Adventists*, and that no one may dare to express an idea that differs from theirs. My cry has been: Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. ***No man*** *is to be authority for us*. If he has received his light from the Bible so may we also go {188} to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear.

Brother Healey, it is best for us to look to God and trust in God. *The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself in a false light*. The information coming as it did from Pacific Coast had great weight with him. I think we better know what kind of laborers we are connected with, whether because they feel like it they will betray the brethren and create suspicion and distrust or will seek to promote peace and harmony between the two great institutions East and West.

I have not told you *that my views are* ***not changed*** *in regard to the law in Galatians*.[*] But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.

[*] At the same letter there are two opposite claims: “*I have not changed my views in reference to the law in Galatians*… ”, “*I have not told you that my views are not changed in regard to the law in Galatians*”.

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more. {189}

[Ellen G. White, Letter to W. M. Healey. - Battle Creek, Mich., Dec 9, 1888. - H-7-88. - In: EGW 1888 Materials, Vol. 1, Ch. 21: 186-189]. {See: p. 313-315}

Dear Brother and Sister Butler:

I sincerely hope that you will not leave Battle Creek until after the Week of Prayer {190}.

… You and Brother Butler have taken credit for having great penetration and discernment, when it is registered in the heavenly record as thinking evil, speaking evil, and harboring prejudice and evil-surmising … {191}

… I tell you the work God has given me to do has not suffered and is not likely to suffer half as much from open opposers as from my apparent friends, *those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect*. You ask, do you mean this for me? I do, my brother... {194}

[Ellen G. White, Letter to G. I. Butler and wife. - Battle Creek, Mich., Dec 11, 1888. - B-18-1888. - In: EGW 1888 Materials, Vol. 1, Ch. 22: 190-195]. {See: p. 316-319}

Letter to R. A. Underwood. R. A. Underwood, Dear Brother:

… I have much to say to you; for I love your soul. But will it do you any real good? Will it simply be received *as Sister White's opinion*? The position that has been taken by some of the erring brethren *makes my words simply the* ***expression of an opinion*** and this view has been advocated and has had leavening influence in our ranks. {234}

… I know from the light that God has been pleased to give me that those who have long held responsible position are included to feel that they have a right to exercise more authority than their positions justify them to … {237}

… You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that *nothing should be taught in the college but that which had been taught during the past year*.* Now my dear brother, I would not wound your feelings, I would not grieve your soul or discourage you; but I must lay some things open before you. I told the conference that had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that was as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter…

Both in the Battle Creek tabernacle and in the college the *subject of inspiration* has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the Review, neither did He approve their endorsement before our youth in the college… The *testimonies have been treated in the same way*; but God is not in this… {238}

… I stated that *I was a stock holder* and *I could not let the resolution pass*, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole earth was

* It is not quite correct quotation of the resolution: "… nothing be taught in our school at Battle Creek contrary to what has been taught in the past, or ***as approved by the General Conference Committee***." [Crosby, T. The Law and the Prophet. - Adventist Review, 1986, May 29, V 163, N 22: 9]

to be lightened with his glory. It would be impossible for us to state just how this *additional light would come*… {239}

… My ministering brethren came to that conference with a *spirit that was not the Spirit of God*. *They were under a deception in regard to me*. If the Spirit of God had impressed and controlled their hearts they would not have taken a position so wide of the mark in judging me, my position and work. After plainly stating my position I said that as long as my brethren thought that I was influenced in my judgment and work by W.C. White, A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp-meetings or conferences for I could do them no good if I did come… There can be no harmony in our work when our brethren are so completely blinded that they cannot recognize the *Spirit of God, as it worked through me at Minneapolis*… You thought that your own judgment was superior to the *light that God had given me*… {240}

[Ellen G. White, Letter to R. A. Underwood. - Jan. 18, 1889, Battle Creek, Michigan; Letter 22a, 1889. U-22-1889. - In: EGW 1888 Materials, Vol. 1: Ch 25: 230-242]

Letter to R. A. Underwood. Dear Brother Underwood:

… My Brother, you well understand your position in reference to me and my work while in the conference at Minneapolis. There *has been no change in my ideas and views of the condition of things among our ministering brethren*. The *testimony I bore* in that conference is the *same testimony* I have borne before and since that conference convened... Again and again did I bear *my testimony* to those assembled, in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the *same testimony* in the presence of Elder Butler, but there was not one who had the courage to stand {251} by my side and help ***Elder Butler*** to see that he, as well as others, *had taken wrong positions*, and *had misapprehended my words*, and had *false ideas* in reference to my position and work… you will need to know that *I have not changed my ideas*, or *my position*… But since some of my brethren hold me in the light they do, that *my judgment is of no more value than that of any other*, or of one who has not been called to this special work, and that ***I am subject to the influence*** *of my son Willie, or of some others…* {252}

To have them pick out portions that please them in *the testimonies* which they construe to justify their own course of action and give the impression that that portion they accept as the voice of God, and then when *other testimonies* come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "***Oh, this we do not accept. It is only Sister White's opinion, and is no better than my opinion or that of any one else***. This is dishonoring to God and grievous to His spirit.

My way is hedged up by my brethren. I cannot reach the very ones God wants to reach and help. When my brethren tell me that they moved under a mistaken idea of me and my work, when they try, in the fear of God, to counteract the work they have done before coming to Minneapolis and since that time, and will give {255} *Respect and honor to the work of the Spirit of God through whomsoever He will choose to work*, then my work is clear and I will do any thing... {256}

[Ellen G. White, Letter to R. A. Underwood. - Jan. 26, 1889, Washington, D.C., Letter 3, 1889. U-3-89. - In: EGW 1888 Materials, Vol. 1: Ch 27: 252-256].

Many times in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the *testimonies were from God*, but took the position that this matter and that matter were *Sister White's opinion and judgment*… Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human - Sister White's opinions. *Brother B*. is on the wrong track. God has not given the work into his hands to set up his human wisdom to *put his hand on the sacred ark of God*.

When sitting in judgment upon the living oracles of God, did he consider that God had placed upon him the work to pass judgment as to what *is inspired* in the Word of God and what *is not inspired*? Has God committed the work to him to state what sort of degrees of inspiration attend some utterances and what is wanting in others? … {257}

[Ellen G. White, The Discernment of Truth. - Jan. 1889, MS-16-1889. - In: EGW 1888 Materials, Vol. 1: Ch 28: 257-262].

The different views in regard to the ***law in Galatians*** need not have produced any such exhibitions. I ***have not*** *the slightest burden upon that subject*. God has not inspired all this intense feeling over that subject. *I* ***have not*** *a particle of burden on that subject*… {295}

Men who claim to believe the truth, I have been shown, will develop their true standing before God... I could define the speakers by their voices. {296} A. T. Jones was commented upon in like manner, so was E. J. Waggoner… {297}

… The next morning I spoke decidedly upon this matter {meeting in Kansas} and plainly stated in substance that which I have traced with pen and ink in this letter. Brother Hall, President of Kansas conference arose and said, "*My confidence in the testimonies the Lord gives Sister White is confirmed*… {298}

[Ellen G. White, To J. Fargo. - Canton, Penn., May 2, 1889. - In: EGW 1888 Materials, Vol. 1: Ch 36: 294-301].

Satan raised an alarm. They thought the *law in Galatians would come up* and they would *go armed and equipped to resist everything coming from those men from the Pacific Coast*, new and old.

I never labored in my life *more directly under the controlling influences of the Spirit of God*. God gave me meat in due season for the people, {308} but they refused it for it did not come in just the way and manner they wanted it to come. *Elders Jones and Waggoner presented* ***precious light*** *to the people*, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. {309} …

I made the statement that ***not a word of conversation*** had passed between me and Brethren Jones and Waggoner nor my son Willie upon the Law in Galatians… I repeated this several times, because I saw they were determined not to take {310} *my testimony*. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the Law in Galatians. {311}…

The president of the Kansas Conference solicited an interview with me and said *his confidence in the testimonies was greater than ever before*, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house… the statement was made that *Sister White* ***was under the influence*** of Willie White, A. T. Jones, and E. J. Waggoner, and that they were not reliable…. {316}

… they were filled with the accusing spirit, with evil surmisings, and several have acknowledged *they did not want to say that* ***Sister White lied***, but t*hey did say they did* ***not believe she told the truth*** when *she stated that she had not had conversation* with W. C. White, Elder Waggoner, or Elder Jones. {323}

[Ellen G. White, To Children of the Household. Reflections on the Minneapolis Conference. - May 12, 1889, Letter 14, 1889. - In: EGW 1888 Materials, Vol. 1: Ch 38: 307-325].

God's ***moral law is the sin detector***, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God's moral standard of righteousness? {373}

The *law of God condemns* not only *what we have done* but *what we have not done*. The fact that *one has done no positive good* will *be enough to condemn him as a wicked* and slothful servant. By the *deeds of the law shall no flesh be justified*. There is *no power in law*

to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will *never bring down the law to man's standard*, and *man can never lift himself up to answer to its claims of perfection*. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ. {374}.

But grace *does not come in to excuse the sinner* in the *continuance of sin*. God's grace *does not detract from the law*, but establishes the law as changeless in its character. {375}

[Ellen G. White, Experience Following the Minneapolis Conference. - MS 30,1889. The Danger of Legalism; Emphasizing Religious Liberty. - Ellen G. White Estate Washington, D. C. October 2, 1986. - In: EGW 1888 Materials, Vol. 1: Ch 43: 352-381]

While the Conference was in session at Minneapolis, there was coming over the wires from B. C., decided *messages from Brother Butler to bring the people to a decision then at that meeting, on the* ***controverted point of the law in Galatians***. This matter was treated as though there was no one or ones at that meeting through whom God could work. {516}

There was opened to the minds ***precious light*** *that should have been a blessing to them*, but God could not do many mighty works in that conference because of their unbelief. {517}…

… But there was evidence *they knew not what the old landmarks were*. There was evidence and there was reasoning from the word that commended itself to the conscience; but the *minds of men were fixed, sealed against the entrance of light*, because they had decided it was a *dangerous error removing the "old landmarks"* when it was not moving a peg of the old landmarks, but *they had perverted ideas of what constituted the old landmarks*…

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "*The commandments of God and the faith of Jesus*." One of the landmarks under this message was the *temple of God*, seen by His truth-loving people in heaven, and *the ark containing the law of God*… {518}*

[Ellen G. White, Standing by the Landmarks. - Ms. 13, 1889. - In: EGW 1888 Materials, Vol. 2: Ch 57: 516-519].

… I have traveled from place to place, attending meetings where the message of the ***righteousness of Christ*** *was preached*. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and *I saw that the power of God attended the message wherever it was spoken*... The people confessed their sins, and appropriated the righteousness of Christ… like a wave of glory, the *blessing of God swept over us as we pointed men to the Lamb of God* that taketh away the sin of the world. The *Lord revealed his glory*, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity… {545}

[Ellen G. White, The Present Message. - Morning Talk (edited from Ms 9, 1890). - Battle Creek, Mich., Feb. 4, 1890. - In: EGW 1888 Materials, Vol. 2: Ch 63: 545-546].

* Ellen's Harmon/White *vision* regarding the Ark in the heavenly Sanctuary *has been* ***changed***: "*I saw there a glorious ark… In the ark … was a golden pot of Manna of a yellowish cast, and I saw a rod, which Jesus said was Aaron's, I saw it bud, blossom, and bear fruit…*" (*there are no Ten Commandments*) [E. G. Harmon, Letter from Sister Harmon [Portland, Me., Dec. 20, 1845]. - In: The Day-Star, 1846, Jan 24, Vol. 9, No 7 & 8: 31-32; E. G. Harmon, E. To The Little Remnant Scattered Abroad. - Portland, April 6, 1846]. Ellen G. White described Ten Commandments in the Ark for the first time at her vision on the 7th of April 1847: "*In the ark … was a golden pot of Manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the* ***Ten Commandments*** *written on them with finger of God*" {p. 18} [Ellen G. White, Dear Brother Bates …- The Word to the Little Flock. - Brunswick, Main, May 30, 1847: 18-20].

Brother Smith: … Night before last, the Lord opened many things to my mind. It was plainly revealed what your influence has been, what it was in Minneapolis. I knew for day by day the Lord revealed this to me, and ever since that meeting I have known that *you were deceived* and *deceiving others* that you will not only have in the day of final accounts to meet your own course of action but the result of your influence upon other minds. *You* ***have refused my testimonies*** *given me for you from the Lord* just as much have you labored to make them of none effect as did Korah, Dathan and Abiram. You have done this and thus it is charged against you in the books of heaven. / You have strengthened the hands and minds of such men as ***Larson***, ***Porter***, ***Dan Jones***, ***Eldridge*** and ***Morrison*** and **Nicola** and a vast number through them. All quote you, and the enemy of righteousness looks on pleased… I was warned of this state of things in 1882. {599} … You strengthened the hands of evil doers. Consider how many joined Korah, Dathan and Abiram… {600} …

You have made *no account of the light which God has given me*. You have in your attitude and the course you have pursued made of none effect that testimony and influence which should live and be strengthened by you, by your voice, your pen and adherence to them … I have *testimonies* that I have borne to different ones and still shall bear, notwithstanding your course is directly of a character to say the *testimonies cannot be relied upon*, and *you set such men* as ***Larson*** who has studied infidel books as has Elder ***Morrison***, to meet opponents in arguments. Your influence … {601}

You *set their minds against the testimony of the Spirit of God*. You *led their feet in a path where God was not leading you*. The spiritually blind has been leading those whom he might have led in a path of faith and confidence and peace {602}

Do not labor so hard to do the very work Satan is doing. This work was done in Minneapolis. Satan triumphed. This work has been done here… {604}

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. *As to* ***the law in Galatians****, I* ***have no burden*** *and* ***never have had*** and know Brother Smith, Porter, Jones or any one will never be prepared to receive light, either to {604} establish or refute their position until every one of you are men truly converted before God. {605}

[Ellen G. White, To U. Smith. - Battle Creek, Mich., March 8, 1890. [S-59-1890]. - In: EGW 1888 Materials, Vol. 2: Ch 72: 599-605].

The Spirit of Discernment; Sermon, March 9, 1890: …

We have not a doubt but that the Lord was with ***Elder Waggoner*** as he spoke yesterday … {607} The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, *God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us*. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare *to lift my hand against these persons, because it would be against Jesus Christ*, who is to *be recognized in His messengers*. {608}

Now, brethren, ***God wants*** us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. {609}

Cherishing Faith, **Not Doub**t; Sermon, March 16, 1890, Battle Creek, Michigan:

… You will *never have greater light and evidence than you have had here*; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so… {612}

One brother thinks that *Sister White doesn't understand her own testimonies*. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd… {616}

[Ellen G. White, Sermons (incomplete). - MS 2, 1890 (Regarding Minneapolis Meeting). - In: EGW 1888 Materials, Vol. 2: Ch 73: 606-616].

Dear Willie and Mary: …

The Lord gave me a spirit of prayer. The *blessing of God came upon me*, and *all knew that the Spirit and power of God were upon me*, and *many were greatly blessed*. I spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired… ***I was full***, and *poured out my testimony* in warnings, reproof, and encouragement. {617}

[Ellen G. White, To W. C. White and wife. - Battle Creek, Michigan, March 9, 1890 [W-82-1890]. - In: EGW 1888 Materials, Vol. 2: Ch 74: 617-619].

Dear Children Willie and Mary, …

… I am inclined to think Brother ***Prescott*** *receives the testimony*, although he was not present when I made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did … {623}… Brother Prescott will stand by the testimonies I am sure, as will all, with few exceptions… {624}

Brother ***Porter*** was on his feet, all broken up so that he could say nothing for a few moments; then he said that when I had spoken to him personally, before those assembled in the office chapel, he rose up against it, but he felt now that it was just what he needed, and he thanked the Lord for the reproof. *He confessed the wrong that he had done me and Elder Waggoner*, and *humbly asked us to forgive him*. He said he could not see clearly on all points in regard to the covenants, but that he would walk humbly before God, follow Jesus and seek light all the time. *He said that he had been disbelieving the testimonies, but he said*, "*I believe them now. God has spoken to us through Sister White this morning. I believe every word; I accept the testimony as from God. I take my stand upon them, for I believe that to be the Lord's side*."… The ***whole*** {625} ***room*** *was sobbing and praising God* for there was a revealing of His power.

Brother ***Prescott*** talked well and plainly; told them that were assembled that ***God*** *had spoken to us through Sister White this morning* ... *He wept like a baby* when Brother L. and P. *were making their confessions*. Brother ***Olsen*** is so glad and feels so relieved, he scarcely knows what to do with himself. Brother ***Waggoner*** feels so thankful.*

[Ellen G. White, To W. C. White and wife. - Battle Creek, Michigan, Monday, March 10, 1890. [W-30-1890]. - In: EGW 1888 Materials, Vol. 2: Ch 76: 622-626].

Dear Children, Willie and Mary:

Yesterday [Wednesday] I called a meeting of the prominent ones, Elders U. Smith, Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, McCoy, Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G. Amadon, Eldridge, Breed, and Prof. Miller. After prayer by Brother Smith, I said that Brother Waggoner had some things to say which I wished them to hear, which would disabuse some minds. He then took up the Sabbath School lessons, explaining the last lessons and the imputation that rested upon him as though it was done designedly. This, with Brother Jones' explanations, took about one hour. All had liberty to speak as they saw fit, asking any questions. All these things seemed to be satisfactory.

* What was a reason for brother Waggoner to '*feel so thankful*'?

Then I commenced giving my experience in California with certain ones, and the ever-ready evading of the testimonies. "*It is Sister White's mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision*." … *The power resting upon me when I spoke to the people, was abundant* {627} *evidence that* ***God was with me***. …

I inquired, "How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?"

It was finally simmered down to this - that a *letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians*. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one ***to hedge up my way***, and by his own attitude give strength to *doubts and unbelief in the testimonies*. He had abundance of evidence that ***my testimonies had not changed*** *in character, in influence, since he had become acquainted with me*. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he was more responsible than any other one. {628} …

Brother Dan Jones then spoke. He stated that he had been tempted to give up the testimonies; but if he did this, he knew he should yield everything, for *we had regarded the testimonies as interwoven with the third angel's message*; and he spoke of terrible scenes of temptations. I really pitied the man… {629}

… If you have not had evidence that the testimonies bear the divine credentials, will you tell me *what will the Lord give you in the gifts to His church* that do bear the stamp of heaven? {630}

"Why," I asked, "is your interpretation of the *law in Galatians* more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? *You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians*." Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians… {631}

I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be…

Now brethren, ***I have nothing to say****, no burden in regard to the law in Galatians*. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith… {632}

Brother ***Dan Jones*** spoke in the Sunday morning meeting, after I had said things as above, and he looked as if he had had a spell of sickness as he made some acknowledgements and *took his position on the testimonies*. Brother ***Porter*** spoke to the point. He *made humble confession with tears and broken utterance, and he regretted the course he had pursued*. He said, "Sister White, be assured our prayers shall go with you. We will sustain you as you go forth to your trying work. We believe that your work is of God." Here we saw that the Lord was moving upon hearts. We were gaining victories and we praised the Lord… {633}

[White, E. G. To W. C. White and wife. - Battle Creek, Michigan, March 13, 1890. [W 83, 1890]. - In: EGW 1888 Materials, Vol. 2: Ch. 77: 627-635]

One brother thinks that *Sister White* ***doesn't understand her own testimonies***. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. *I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd*. I understand that much… {641}

[White, E. G. Sermon. - Sermon by Mrs. E. G. White March 16th, 1890, Battle Creek, Michigan [Ms 2, 1890]. - In: EGW 1888 Materials, Vol. 2: Ch. 78: 636-641]

Dear Brother Olsen: … Now *could Elder **Loughborough** use his talent in Michigan for a time*, and in other states, *his firm position on the testimonies would revive the faith* of those who have been misled by the doubts and unbelief of those who have weakened the faith and confidence of churches in them. Certainly there must be a change. A president must be put in at the next General Conference who will command more respect and whose work will be more respected. M.J. Church and many others are constantly talking, picking flaws and looking with contempt upon the management of Elder Loughborough … {647}

"It seems so *strange that Sister White is laid upon a bed of suffering; why doesn't the Lord raise her to health*?" is the question. {649}

Perhaps some think*, Well, if Sister White was really doing the work of the Lord He would have sustained her* … {650}

[White, E. G. To O. A. Olsen. - Crystal Springs; St. Helena, California, May 8, 1890 [O 46, 1890]. - In: EGW 1888 Materials, Vol. 2: Ch. 80: 645-650]

Dear Son Willie: Lizzie Lay ... stated that their family did not place any particular faith now in Sister White's testimony. She said Elder ***Smith***, Elder ***Butler***, Elder ***Canright***, and mentioned ***other names*** of the elders, *did not any longer regard the testimonies as they once did but they considered Sister White's work and influence was a thing of the past*. We had got beyond the need of the testimonies. She claimed to know that she had good authority for her statements. She said a reproof was given to their family which was not true.

Dr. Lay heard what his wife and girls said and he told Sister Douse not to let their words have any influence upon them… *he believed every word of the testimonies* and those referring to their family he knew to be true, every word of them. This statement is what I meet everywhere in regard to *Brother Smith, Elder Butler, Wm. Gage, and several others whose names* I cannot remember. I felt sad to have such impressions going out. Those who have been reproved fasten upon this doubting, unbelieving position of our leading men and feel at liberty to say the *testimonies given for them were not true*. Dr. Douse was a Seventh-day Baptist and but a short time in the faith. She told them that it was the testimonies of Sister White that were the means of her conversion to present truth, and when she gave up the testimonies she should give up all the rest, for the testimonies have their place in the third angel's message… {684}

[White, E. G. To W. C. White. - W 97, 1890. - Petoskey, Mich., July 27, 1890. - In: EGW 1888 Materials, Vol. 2: Ch. 85: 683-687].

Bro. and Sr. Garmire, …

… You have taken the history of the disobedient prophet, as given in the Old Testament, and *applied it to Sr. White*. You say *she is perfectly honest, but the deceived prophet.* For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sr. White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth… {701}

God has spoken in reference to yourself. That which you term light from heaven, he has pronounced darkness, and the visions born of this error, he calls a delusion. Will you believe this testimony? *Will you heed what the Lord has spoken through Sr. White, or will you cast the word of the Lord behind you*? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? … {702}

[White, E. G. To Bro and Sr Garmire. - G 11, 1890. - In: EGW 1888 Materials, Vol. 2: Ch. 88: 697-702]

Dear Brother Olsen, … Because the *message of Sister White in testimonies given did not harmonize with their ideas, the testimonies were made of no account, except it indicated their ideas*. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reproved will say, "*Sister White's testimonies are no longer reliable. Brn.* ***Smith, Butler, and other leaders no longer have confidence in them***." These men have sown the seed and the harvest will surely follow… {704}

[White, E. G. To O. A. Olsen. - 01161890; Petoskey, Mich., Aug. 27, 1890. - In: EGW 1888 Materials, Vol. 2: Ch. 89: 703-705]

Dear Brother Olsen, … Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition… {714} …I hear everywhere I go *objections to the testimonies, quoting Elders* ***Smith*** *and* ***Butler***... They do *not believe the testimonies*; they *do not accept that which Sister White has had* in reproof of their course. Are not these good men? Have they not stood high in the work and cause of God? Then the seed of doubt and unbelief is sown in minds by those who have been themselves reproved. These men are and have *been for years counteracting the work the Lord* would have done to keep clear eyesight in the church and purge them from wrongs… *They are unfaithful*; they *do not work with* the captain of our salvation and keep step with the providence of God… {715}

The *testimonies of His Spirit* that would correct the erring are treated by them in such a manner as to leave many minds shrouded in uncertainty in regard to their true origin, and the voice of *God is disregarded* just as Satan wanted it should be… Now I come to the point. Elder ***Loughborough*** has stood firmly for the testimonies, and should not he who dares to be true be especially cared for? Should not he be placed in a position where he can do the most good? *Why should he be required to occupy a position in Nebraska*? Why should he be called to that hard and trying field? I see no light in it, and I wish to have you reconsider this matter… {716}

Now, Brother Olsen, *find some one else for Nebraska and let Elder Loughborough stand in his right place*, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism… *If he has strength for Nebraska, he has the same capability for California*… {717}

I say, give Elder ***Loughborough*** men to work with him and let his efforts be *put forth in Michigan from church to church*. Let his experience, with the help that God shall give him, settle *the wavering faith* of the people who are losing their bearings because of the watchmen giving the trumpet an uncertain sound… {718}

[White, E. G. To O. A. Olsen. – O, 20, 1890; Battle Creek, Mich., Oct. 7, 1890. - In: EGW 1888 Materials, Vol. 2: Ch. 92: 714-719]

Dear Brother Smith… You have virtually said, "*I have* ***not confidence*** *in the message Sister White bears*". You are *far more guilty* in taking the position that you have taken than these who know me not. You have known the character of my work from the beginning of our acquaintance … {732} …

No confession has come from your lips, and I have been compelled to meet your influence in Minneapolis and since that time, everywhere I have been; and now the year 1890 is nearly closed … *Elders* ***Millers*** both presented *your case as evidence* that they should resist the Spirit of God, the message and the messenger. *Bro. Rupert* has a work of confession. I told him two years ago when at Pottersville, and he has heard the same again and again from my lips, but *Brother Smith* has been his stumbling block and the stumbling block of many others… You were a man like *Elder* ***Butler***, - *would not confess a wrong step but would make many more wrong steps to justify your first wrong step*, when, if you would overcome that stubbornness that is ingrained into your life and character, the

power of God would make you a man of efficiency to the very close of time. But unless you become a new bottle, the wine (?) of light and the power of the grace of God could not come to you … I knew you were holding many others. Bro. ***Morrison*** quoted you. Bro. ***Nicola*** quoted you. Bro. Morrison and Nicola will both land in infidelity, both of the testimonies and the word of God, and to see you, a stumbling stone for these men who have no knowledge of me or of my work has been too painful for me (to) endure for you certainly {733} knew better than to do as you have done… {734}

I love you and I cannot bear to be thus disconnected as we are. I have not union with you. I cannot feel any freedom in counseling with you when the Lord has signified by plain, *direct testimony* this should be, - that you needed counsel, you could help me and my husband and we could help you and now *you must know I shall not change*. You must know if you are not blinded, that *my testimonies have* ***not changed***, that ***I have not changed*** *in character or in my work*, and hope through the grace of God, never to swerve to the right or to the left to have harmony with you or Elder Butler or any elder in the ranks of Sabbath-keepers… {734}

[White, E. G. To U. Smith. – S 73, 1890; Brooklyn, N. Y., Nov. 25, 1890. - In: EGW 1888 Materials, Vol. 2: Ch. 94: 732-734]

Edwin Burnham … said the *commandments were dead* and buried and did not deserve a gravestone. He said it was an old, bloody, thunder-and-lightning law, a curse to man, a curse to all who kept it. {735}

The enemy has made his masterly efforts to unsettle the *faith of our own people in the Testimonies*, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did ***Elder Canright***, and misapply the prophecies and the Scriptures to prove falsehood. And, after men have done their *work in weakening the confidence of our churches in the Testimonies*, they have torn away the barrier, that *unbelief in the truth shall become widespread*, and there is no voice to be lifted up to stay the force of error. {739}

I know that ***Elder Smith*** and ***Elder Butler*** and ***Morrison*** and ***Nicola*** have been *doing a work in their blindness that they will not wish to meet in the judgment*… {740}

[White, E. G. To W. C. White, J. E. White and wife. - Evangelism in Norwich and Lynn, Massachusetts; Concern for those who unsettle *Faith in the Testimonies* and Misinterpret the Scriptures. - Lt 109, 1890; Written December 6, 1890 (after the Sabbath), from Lynn, Massach., to "Dear Children, Willie, Edson, and Emma." - Ellen G. White Estate Washington, D.C. June 5, 1986. - In: EGW 1888 Materials, Vol. 2: Ch. 95: 735-742]

My brother, ***Uriah Smith***, [God] calls you. Clear the king's highway, remove the stumbling blocks out of the path, dare not to do a surface work here, for others have looked to you and followed your example far more than they have looked to God and sought his counsel. They will go no farther than you will go. Confess your mistakes; confess fully; leave not a stone unturned… {793}

When you have stated that ***Sr. White was influenced*** *by W. C. W., A. T. Jones, and E. J. Waggoner*, you have planted in hearts infidelity that has been nourished and has borne fruit… {795} … they will say, "***O, Sr. White is influenced***. *Some one has told her these things*. If Elder Smith who knows all about the *testimonies* says this *is only her own opinion and her own judgment*, and he does not accept the teachings of the testimonies, and he such a good man, I will follow his example and I will risk it." … I know that the spirit of the Lord was holding me here in Battle Creek that all might have my evidence whether it was of God or of the Devil. "By their fruits ye shall {797} know them."

[White, E. G. To U. Smith. - Battle Creek, Mich., Wednesday, Dec. 31, 1890. - In: EGW 1888 Materials, Vol. 2: Ch. 102: 790-801]

Some *points were presented which were not in accordance with the manner* in which our brethren had interpreted the ***two laws***, and they seemed to deplore greatly that this, to them, inharmonious note should be struck, because *it created strong feelings of opposition*, for the ideas *were not in accordance with their former views of the* ***two laws***… The truth will lose nothing of its force or beauty or power through research, testing every point which we have considered as truth, if we preserve the meekness of Christ in our research. {825}

The *great error* with churches in all ages has been *to reach a certain point* in their understanding of Bible truth *and there stop*. There they anchored. They ceased to "Go forward," as much as to say, "We have all-sufficient light. We need no more." And they refuse light. {826}

Much *precious light was brought out at this meeting* [Minneapolis, 1888]. The *law of God was exalted*, placed before the people in the framework of the *gospel of Jesus Christ*, which left impressions on many minds which will be deepened and will be as lasting as eternity, while *some minds were closed against light* because it did not meet their ideas and former opinions… {828}

There was much talking, much suspicioning, *criticizing Sister White's testimonies*. It passed from lip to lip of those who ought to know better, that *Sister White was influenced*. "Of course, if this is the danger to be apprehended, *we cannot depend upon her testimonies any more*."

I suppose if I had challenged them to tell me when, at what time and place, this work changed which made of none effect the testimonies because corrupted or contaminated with human influence, it would not have been so easy to specify the precise time. One would have said, "It was certain years ago {828} when ***Sister White's testimony*** *was in* ***marked contrast*** *to the way I understand the Scriptures*... {829}

If they think that the testimonies originate as *Canright claims* - that *he could give me a testimony* - then the sooner they take their position on the dragon's side of the question the less danger of others being deceived by their disguised words... I endeavored to bear *my testimony* in these meetings in the fear of God. At times I was compelled to speak plainly, and lay before them the *dangers of resisting the Spirit of God*; and the *Lord gave me great freedom of spirit*. {829} …

[White, E. G. Light in God's Word. - MS 37, 1890. - Cir. 1890. - In: EGW 1888 Materials, Vol. 2: Ch. 105: 825-838]

This has verily been the case in the theory of the ***law in Galatians***. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgement in the mind, takes the form of an idol, to which everything is sacrificed. The ***law in Galatians*** *is* ***not a vital question*** *and* ***never has been***. Those who have called it one of the old landmarks simply do not know what they are talking about. *It never was an old landmark*, and *it never will become such*. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit.

I say, *through the word given me of God*, Those *who have stood so firmly to defend their ideas and positions on* ***the law in Galatians*** have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that you should not obey the truth?" Gal. 3:1. What satanic persistency and obstinacy has been evidenced! *I have had no anxiety about the* ***law in Galatians****, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God*, and reject everything to idolize their own supposed ideas and pet theories.

I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, *God deliver me from your ideas of the* ***law in Galatians***, if the receiving of these ideas

would make me so unchristian in my spirit, words, and works as many who ought to know better have been. {841}

[White, E. G. Peril in Trusting in the Wisdom of Men. - MS - 55 - 1890. Peril in Trusting in the Wisdom of Men. Concerning the issue over the law in Galatians. - In: EGW 1888 Materials, Vol. 2: Ch. 106: 839-845]

Sabbath [Dec. 27] … Nearly the whole congregation presented themselves for prayers, and among them, ***Brethren Prescott and Smith***. The Extra in the Review and Herald [Dec. 23, 1890] was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression. Brother Olsen made some remarks inquiring why the power of God attended the *presenting before them the testimony to the churches in that article when the person who wrote it was not present*. He asked them to carefully consider that matter. *Was it not the **Spirit of God** speaking to them in unmistakable voice in vindication of the testimonies, and the work He had laid upon Sister White*? Professor ***Prescott*** *made a confession* dating back to Minneapolis, and this made a deep impression. He wept much. Elder ***Smith*** *said that testimony meant him*; said that he felt that it was addressed to him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. {850} …

Monday [Jan. 5] ***Elder Smith*** came to me and we *had an earnest, faithful talk*, I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before {851} him faithfully the course he had taken, and the harm he had done through this position. *He said he wanted to come into harmony with the testimonies of the Spirit of God*. I had written to him thirteen pages [Dec. 31, 1890] and sent them to him--very plain words. Tuesday [Jan. 6] he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would. Yesterday, Wednesday [Jan. 7], the meeting was held in my room in the office, and *Elder Smith read the letter I had sent him, read it to them all, and said he accepted it as from the Lord*. *He went back to the Minneapolis meeting and made a confession of the spirit he had occupied, casting on me very heavy burdens*. Brother Rupert confessed also, and we had a very profitable, excellent meeting… It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it. {852}

[White, E. G. To J. S. Washburn and wife. - W 32, 1891; Battle Creek, Mich, [Thursday] Jan. [8], 1891. - In: EGW 1888 Materials, Vol. 2: Ch. 108: 850-853]

…Battle Creek, Mich., Sabbath, January 3, 1891. *I spoke in the tabernacle* to a crowded house. I had not an idea of saying as plain and pointed things as I did say, but the ***Lord spoke*** *through the human agent*. I felt pressed, and could not withhold the message given. I pray the Lord that the words spoken may find access to hearts… {867}

… Battle Creek, Tuesday, January 6, 1891: *I had conversation with **Elder Smith***, more favorable than any previous talk. He seems to be desirous to come to the light. He sees that his course has not been right in some things, and this I knew he must see before he could be closely connected with God. Since the Minneapolis meeting he has been counteracting my work by his position. The light that God has given me for the church has not been fully received because of his position. His attitude has said more than words. But after conversing with him freely, and showing him what harm he was doing to those who did not want to believe the message or receive the messenger and the counsel from God, he seemed to see more clearly the position he had occupied. He was determined to make straight paths for his feet, and to take up the stumbling blocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency. {871}…

I am unable to explain the reason for the position that ***Captain Eldridge***[*] and Frank Belden have taken. What can they mean, to *drop the Patriarchs and Prophets* and *Great Controversy* and say they have decided to handle only *one book, which is Bible Readings*, to occupy the field at one time? This is contrary to our custom and to truth and justice, and contrary to the light God has given me in reference to the canvassing work {872}…

Battle Creek, January 7, 1891… Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then ***Brother Smith****, with tears, made a full and free confession of the wrong course he had pursued*. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. We hoped Frank Belden would follow Brother Smith, but he [did not]… {873}…

Battle Creek, January 20, 1891… We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, ***Elder Smith*** … *spoke again of his mistakes*, and went back to Minneapolis and *confessed his wrong there* … {885} …

[White, E. G. Diary Entries. - MS 40, 1891; Diary - January 1891. - In: EGW 1888 Materials, Vol. 2: Ch. 111: 865-889]

The law and the gospel, revealed in the Word, *are to be preached to the people*; for the law and the gospel, blended, will convict of sin. *God's law, while condemning sin, points to the gospel, revealing Jesus Christ*,[†] in whom "dwelleth all the fulness of the Godhead bodily." The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish {292} economy of types and shadows. Thus *both the law and the gospel are blended*. In no discourse are they to be divorced… Many have been teaching the binding claims of God's law, but *have not been able to see to* ***the end of that which was abolished***. They have not seen that *Jesus Christ is the glory of the law*. The bright beams of the Sun of Righteousness are to be reflected from His messengers upon the minds of sinners, in order that they may be led to say, with one of old, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psalm 119:18). {893} …

We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by *taking wrong positions in the controversy over the* ***law in Galatians*** - *a question that many have not fully understood before taking a wrong position* - the church has sustained a sad loss {894}

[White, E. G. Christ Our Righteousness; Diary Entry. - MS-21-1891: pp. 1-11. - "Christ our Righteousness," February 27, 1891. - White Estate Washington, D. C. November 29, 1979. - In: EGW 1888 Materials, Vol. 2: Ch. 112: 890-899]

You who have been educating yourselves and others in a *spirit of criticism and accusing*, remember that you are imitating the example of Satan. *When it suits your purpose, you treat the Testimonies as if you believed them*, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? *When the Testimonies speak contrary to your ideas, you treat them very lightly*.

It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, *shaking their confidence in the messages which God has given*, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. *To all who have stood in the way of the Testimonies, I would say, God has given a message to his people, and his*

[*] Clement Eldridge (1845-1907) was a General Manager of Review and Herald Publishing Association, and also an International tract and Missionary Society; he left R&H in 1894 [See pages 369-370 of The Ellen G. White Encyclopedia. by Fortin, D.; Moon, J. – Hagerstown, Maryland: Review and Herald Pub Assoc, 2014: 1504].

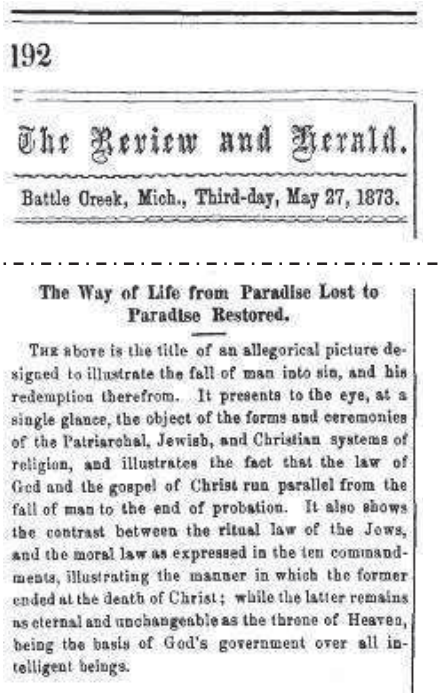
[†] It is not true claim… there is no Christ and Plan of Salvation in the Moral Law.

voice will be heard, whether you hear or forbear. *Your opposition has not injured me; but you must give an account to the God of heaven*, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners. {901}

[White, E. G. Our Present Dangers. – Delivered Tuesday Evening, March 24, 1891. - In: EGW 1888 Materials, Vol. 2: Ch. 113: 900-905]



(1)



192

The Review and Herald.

Battle Creek, Mich., Third-day, May 27, 1873.

The Way of Life from Paradise Lost to Paradise Restored.

THE above is the title of an allegorical picture designed to illustrate the fall of man into sin, and his redemption therefrom. It presents to the eye, at a single glance, the object of the forms and ceremonies of the Patriarchal, Jewish, and Christian systems of religion, and illustrates the fact that the law of God and the gospel of Christ run parallel from the fall of man to the end of probation. It also shows the contrast between the ritual law of the Jews, and the moral law as expressed in the ten commandments, illustrating the manner in which the former ended at the death of Christ; while the latter remains as eternal and unchangeable as the throne of Heaven, being the basis of God's government over all intelligent beings.



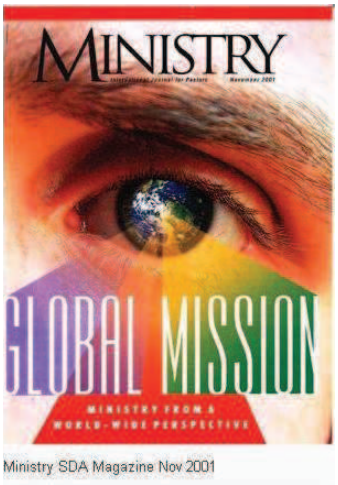
„Gott ist ein Licht, und in ihm ist keine Finsternis."

(2)

Wandelt im Licht.

Sieht der Herr es für wichtig an, daß seine Kinder im Lichte wandeln?

(3)



MINISTRY

GLOBAL MISSION

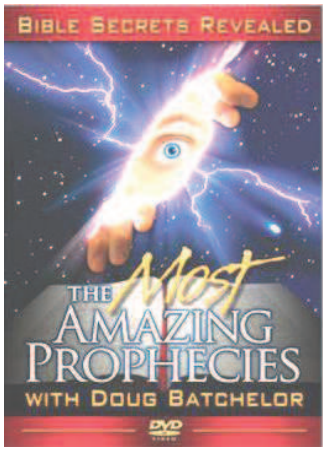
MINISTRY FROM A WORLD-WIDE PERSPECTIVE

Ministry SDA Magazine Nov 2001



SENT

(4)



BIBLE SECRETS REVEALED

THE Most AMAZING PROPHECIES

WITH DOUG BATCHELOR

DVD

(3)

Figure 10. 'One Eye' in the Past and the Present of SDA Church publications and presentations [*See next page*].

1. J. H. Kellogg: "The Way of Life", promoted by Review and Herald, with the words of support by U. Smith, J. N. Andrews, G. I. Butler, S. N. Haskell, I. D. Van Horn and D. M. Canright [1873, May 27: 192];

2. Biblical Readings: Bibellefungen für den Familientreis (Fünfte Auflage, Bearbeitet von L. R. Conradi). – Hamburg: Internationale Traktatgesellschaft, 1914: page 208;

3. Ministry, SDA Magazine, Nov 2001, and DVD The Most Amazing Prophecies by Doug Batchelor.

4. Last slide from the presentation of Pastor Gary Kent while his promotion of the forthcoming Evangelic meetings in Kota Kinabalu, Malaysia [photo was taken in the SDA Church, on Jalan Tuaran, March, 2015].

But there is **One** whose **eye*** is upon all the lines of work, all the plans, all the imaginings of every mind. That **Eye** sees beneath the surface of things; that **Eye** is a discerner of the very thoughts and intents and purposes of the heart. Not a deed of darkness, not a plan, not an imagination of the heart, but He reads it like an open book. {919}

The *Review and Herald* Office *is not in a right position* before God… {934}

Only study the Word of God with a purpose. You need to do this. Do not study with a purpose to confirm your ideas, but bring your ideas to the Bible to be trimmed, condemned or approved in the light of the Old and New Testaments. *Make God and your Bible your constant companions*. *Study the Testimonies* with the same purpose, with much prayer. {942}

[White, E. G. Vision at Salamanca. – Mar., 1891; Ms. 40, 1890. - In: EGW 1888 Materials, Vol. 3: Ch. 115: 917-949]

They dare even to *reject the words of reproof sent to them from God through his Holy Spirit*. What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have accredited *the testimonies of the Spirit of God* to no higher source than human wisdom? {954}

[White, E. G. Danger in Adopting Worldly Policy in the Work of God. Pamphlet. – Night Vision in Salamanca, Nov 3, 1890. - In: EGW 1888 Materials, Vol. 3: Ch. 116: 950-957]

The churches call for help; there is much visiting to be done, and much *personal testimony to be written*. I feel afraid to neglect this work, and suffer men and women to be under a deception thinking themselves right when *I know they are wrong*…. {1257}

[White, E. G. To O. A. Olsen. – Let 57, 1894. - Williams St., Granville, N. S. W., Jun 10, 1894. - In: EGW 1888 Materials, Vol. 3: Ch. 154: 1256-1267]

Dear Brother … Of late I have not addressed so many communications to you as heretofore, fearing to lay upon you responsibilities that would be a task. When we left Michigan, *I placed in your hands testimonies in regard to matters in the office*. They were important and explicit, and I enjoined upon you to have a most faithful work done in reading the testimonies to those concerned, in order to correct the existing evils. But *you did not follow the directions*, and the same things went on accumulating in their objectionable features until the matter was again presented to me in an aggravated character, with these words for those in responsible positions: "Neither will I serve with your sins, or be with you any more, unless you put away the wrongs from among you."

I learned from letters received from you that *you did not read the testimonies to those concerned and decidedly point out their errors*. Here *you failed to do your duty as President of the General Conference*. You were presented to me in Council meetings, listening to the statement and decisions of strong minded and hard-hearted men who were not under the controlling influence of the Spirit of God. {1316} … You yourself have not been able to discern clearly the right and justice, the tenderness and mercy and strict integrity, which should have been maintained in all your decisions… {1317} …

I send this to you because I do not wish you to feel that I am in harmony with your course in these things. I beseech you to serve God with your mind, might and strength, and make straight paths for your feet, lest the lame be turned out of the way. I have deep, earnest, interest and love for you, and I am so anxious that you shall not in any case give your endorsement to wrong doing. I have recently sent very earnest, decided testimonies to men in responsible positions that they should not have occupied up to this time without evidence of a thorough transformation of character… {1318} …

[White, E. G. To O. A. Olsen. - "Norfolk Villa" Prospect St., Granville, N.S.W., Nov. 26th, 1894 {0581894}. - In: EGW 1888 Materials, Vol. 3: Ch. 159: 1316-1321]

* Possibly for the first time **'One Eye'** as a **'God's Eye'** appeared in EGW writings on the page 253 of the Spiritual Gifts, vol. 2 [My Christian Experience, Views and Labors in connection with the rise and progress of the third Angel's message: Spiritual Gifts, vol. II. – Battle Creek: Published by James White, 1860: 304].

My dear brother: … Bro. Olsen you speak of my return to America. For three years *I stood in Battle Creek as a witness for the truth*. Those *who then refused to receive the testimony given me by God for them*, and *rejected the evidences attending these testimonies, would not be benefited should I return*.

I shall write to you; but should I return to Battle Creek, and bear my testimony to those who love not the truth, the ever-ready words would rise from unbelieving hearts, "Some body has told her." Even now unbelief is expressed by the words, "*Who has written these things to Sr. White*." But I know of no one who knows them as they are, and no one could write that which he does not suppose has an existence. Some one has told me, - He who does not falsify, misjudge, or exaggerate any case while at Minneapolis He bade me follow him from room to room, that I might hear what was spoken in the bed chamber. The enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticizing way. {1654} …

I shall never, I think, be called to *stand under the direction of the Holy Spirit* as I stood at Minneapolis. The presence of *Jesus was with me*. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people was heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in them, his brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance. {1565} …

To a large degree the *General Conference Association has lost its sacred character* because some connected with it have not changed their sentiments in any particular since the conference held at Minneapolis… {1567} … Who can now feel sure that they are safe in respecting the voice of the General Conference Association? … {1568}

[White, E. G. To O. A. Olsen. - Let 81, 1896; Sunnyside, Cooranbong, N.S.W., May 31. (M. H. June 5, 1896). - In: EGW 1888 Materials, Vol. 4: Ch. 181: 1556-1573]

Dear Brother (*Eld. U. Smith*): The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is to-day unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S.F. mail, which Sister White desired you to read; but as we were not certain that you were in Battle Creek, they were addressed to Elder Tenney, with direction that he read and forward to you. Yours in the work; M. Davis

"The law was out ***schoolmaster to bring us unto Christ***, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking ***especially of the moral law***. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ… {1575}

[White, E. G. To U. Smith. - "Sunnyside" Cooranbong, N.S.W., June 6, 1896. - In: EGW 1888 Materials, Vol. 4: Ch. 182: 1574-1576] {See: p. 318-319}

Dear Son Edson … He (*Captain Eldridge*) and ___ … *they had no more respect for the testimonies* than for any other literary production, and left them far behind, unnoticed and neglected. *They put Bible Readings in the place of "Great Controversy."* {1816} …

It was this that made *me willing to leave my home* in Battle Creek… I have no wish to return to America… {1817}

[White, E. G. To J. E. White. - "Sunnyside," Cooranbong, N.S.W., Aug 9, '96 {1896}. (M.H. Aug. 9, '96.). - In: EGW 1888 Materials, Vol. 4: Ch. 216: 1816-1821]

When the *burden was pressing so heavily upon me in Battle* {1621} *Creek, I can truly say there was not one who understood the position in which I was placed*. God's people must stand shoulder to shoulder, their hearts one, their purposes one, uniting to follow in the light God has given in clear lines. But there has been so much haggling over matters. I have had to bear the burdens which others ought to have shared with me, and it nearly cost me my life. A round of circumstances, which I have understood for years, has been the result. This has been at tremendous cost to me financially and in many other respects.

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The ***Lord was not in*** *our leaving America*. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, has mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. *Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord*.

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have {1622} worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work…

This is the *reason I have written you*. Elder Olsen had not the perception, the courage, the force, to carry the responsibilities; nor was there any other man prepared to do the work the Lord had purposed we should do. *I wrote to you, Elder Olsen, telling you that it was God's design that we should stand side by side with you, to counsel, you, to advise you, to move with you*. {1623} … I do not suppose I shall ever revisit America… {1624}

[White, E. G. To O. A. Olsen. – Let 127, 1896**;** "Sunnyside," Cooranbong, Dec. 1, 1896. - In: EGW 1888 Materials, Vol. 4: Ch. 187: 1621-1627]

Again and again the *Lord has sent testimonies* of warning, or reproof, and instruction to his people; but so long as the men who stand in responsible positions *continue to resist the Spirit of God*, and determinedly follow their own unsanctified way and will, as revealed in Minneapolis and since; so long as they persist in holding power over those with whom they are connected, thus placing a mould upon the work that is detrimental to its healthful growth, and weaving into all the working of the cause of God methods and principles which the Lord has testified should not exist, he will overthrow, overthrow, overthrow, until the holy places are cleansed from their moral defilement {1636} …

[White, E. G. Untitled. - January 27, 1897**;** MS-7-1897**;** "Sunnyside," Cooranbong, N.S.W. - In: EGW 1888 Materials, Vol. 4: Ch. 189: 1636-1642]

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God … In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai… Paul calls the attention of his hearers to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God…

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the *sinner looks into the great moral looking-glass*, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But *he knows that the law cannot in*

any way remove the guilt or pardon the transgressor. He must go farther than this. ***The law is but the schoolmaster to bring him to Christ***. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

[White, E. G. The Perfect Law. – Review & Herald, 1898, Apr 5, Vol. 75, No. 14: 213-214]. {See: p. 320-321}

I am asked concerning the law in Galatians. What law is the ***school-master*** to bring us to Christ? I answer: ***Both the ceremonial and the moral code of Ten Commandments***.

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of *obedience to be saved by the blood of Jesus Christ* typified by the *sacrificial offerings pointing to Christ*. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This *whole **ceremony was prepared by God**, and Christ became the foundation of the whole system*. This is *the beginning of its work as **the schoolmaster** to bring sinful human agents to a consideration of Christ* the Foundation of the whole Jewish economy. {1725}

[White, E. G. The Law in Galatians. - Oakland, California, Cir. 1900 - Ms. 87, 1900. - In: EGW 1888 Materials, Vol. 4: Ch. 201: 1725-1726]. {See: p. 322-324}

Christ Our Righteousness. I am sorry that so many are doubtful in regard to justification by faith, and that *some are standing in opposition to the light that God has given* on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin - a curse - for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free… *It is not essential to understand the precise particulars in regard to the relation of the **two laws***. It is of far greater consequence that we know whether we are justified or condemned by the holy precepts of God's law. {1782}

[White, E. G. To Brn-Srs. of the Iowa Conference. Christ's Righteousness Revealed by Love, Not Selfishness. (cf. Lt 165, 1901). - Letter 134, 1902: To Brethren and Sisters of the Iowa Conference, August 27, 1902. - White Estate Washington, D. C. January 12, 1976. - In: EGW 1888 Materials, Vol. 4: Ch. 210: 1780-1786].

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the ***subject of the law in Galatians***. I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. ***God forbids*** that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived {1796}

[White, E. G. To C. P. Bollman. - November 20, 1902; B- B-179-1902. - "Elmshaven," Sanitarium, Cal., November 19, 1902. - In: EGW 1888 Materials, Vol. 4: Ch. 211: 1787-1798]

Ellen G. White, Christ and the Law.

Signs of the Times, 1886, Jul 29, Vol. 12, No 29: 449

The ***Law of God is changeless***. For this reason, Christ died, taking upon himself the guilt of the transgressor, and making it possible for every penitent, repenting sinner to take hold of his strength, and through him to make peace with the offended Lawgiver.

"Sin is the transgression of the law;" and "the wages of sin is death." It was sin that brought death into the world. Had there been no sin, there would have been no death. Christ died as the sinner's substitute, to save him from the penalty of his disobedience. Could the law of God have been changed or abolished, Christ need not have died; for death was not necessary in order to abolish the law. The fact that God spared not his own sinless, beloved Son from the penalty he pledged himself to bear as the sinner's substitute, is the most telling argument that could be produced to show that the claims of his law will not be released, even in the slightest degree, to save the transgressor. ***So in the death of Christ we have evidence***, not only of God's love for sinful man, but of ***the changeless character of his law***. The law could not be abolished; one precept could not be altered to save the sinner and meet man in his fallen condition; but God so loved the world that he gave his Son to suffer the penalty of its transgression in the sinner's stead.

It is ***by grace that the sinner is saved***, being justified freely by the blood of Christ. But Christ did not die to save the sinner in his sins. The whole world is condemned as guilty before God, for they are transgressors of his holy law; and they will certainly perish unless they repent, turn from their disobedience, and through faith in Christ claim the merits of his precious blood. The sin of Adam and Eve lost holy Eden for themselves and their posterity, and those who continue to live in the transgression of God's law will never regain the lost paradise. But through the grace of Christ man may render acceptable obedience, and gain a home in the beautiful Eden restored.

There are some who do not understand the plan of redemption, but make the death of Christ an argument to prove that the law of God is abolished. Men who claim to be teachers of the people blind the eyes of the ignorant by ***blending the moral law with the ceremonial***, and ***using the texts which speak of the ceremonial law to prove that the moral law has been abolished***. This is a perversion of the Scriptures. There are ***two distinct laws*** brought to view. One is the ***law of types and shadows***, which leached to the time of Christ, and ceased when type met antitype in his death. The other is the ***law***

of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ***ceremonial law ceased*** to be of force at the death of Christ.

The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ himself; who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. That which was to be done away was glorious, but it was not the law instituted by God for the government of his family in Heaven and on earth; for as long as the heavens shall remain, so long shall the law of the Lord endure. Christ came to teach men the way of salvation; and we might expect that when the shadowy service was no longer of any value, if the law of Ten Commandments were no longer binding, he would declare its abrogation. If the Old-Testament Scriptures were no longer to be regarded as a guide for Christians, be would make known the fact. But this was not the work of Him who came to seek and to save that which was lost. In his memorable sermon on the mount, in which he announced to his followers the object of his mission, he expressly declared the ***perpetuity of the moral law*** His solemn warnings to the neglecters and despisers of the law of God, echo down even to our time in the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."

These are the words of the great Teacher; but they are often perverted, and made to mean something altogether different from the lesson he designed to give to his disciples, and through them to all who should believe on his name. He came to ***fulfill the demands of the law***, to magnify and make it honorable, to show to all that God will not remit the penalty of its transgression. The Most High will fulfill his word; it shall not return unto him void.

After his resurrection, when Jesus revealed himself to the two disciples who were on the way to Emmaus and to those assembled in Jerusalem, he did not point to the mighty works which he had done, to revive their faith in him as the promised Messiah; but he went back to Moses and the prophets, and explained the scriptures concerning himself. Holy prophets had foretold the manner of his birth, the events of his life, his mission, and his death and resurrection; and Jesus impressed upon his disciples the fact that in his life and death these ***prophecies had met their fulfillment***. Hope revived in the hearts of the disciples, as for them the words of the prophets wore clothed with now life and power, and they were ready to accept Jesus of Nazareth as the Son of God, the long-expected Messiah.

There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Saviour; in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated, that his coming destroyed the claims of God's law. On the contrary, in the very last message to his church, by way of Patmos, he pronounces a benediction upon those who ***keep his Father's law***: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The world is full of evidences of the greatness, majesty, and benevolence of God; but the strongest evidence of his love for fallen man is contained in the gift of his Son, who took the nature of man, descended to the office of a servant, tasted life's bitterest pain, and even died a terrible and ignominious death, that through him we might be restored to obedience and the favor of God, and gain eternal life. ***Christ, as our exemplar, kept his Father's law***. As he overcame, so may we. And he has promised: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Basel, Switzerland.

The Signs of the Times.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

VOLUME 12. OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 29, 1886. NUMBER 29.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

"BY GRACE ARE YE SAVED."

BY A. J. MORTON.

Is it by grace that I am saved?
Will not the world's fierce wrath I've braved,
The many duties, too,
Which I have done in Jesus's name,
Relieve my soul from all its shame,
And make him count me true?

Ah no; for all that thou hast done
Was but thy duty, purchased one,
And not an act remains
To gain for thee that wished-for place
Among the ransomed by his grace;
Past sin thy soul retains.

Yes, it is true; whate'er I do,
Cannot repay the debt I owe
To Him who died for me.
It is his precious blood alone,
Unbounded love and grace unknown,
Can cause me life to see.

So when I stand before his throne,
Triumphant o'er the wiles unknown
Of right's most deadly foe,
I'll praise him for the wondrous grace
Which brought me through the weary race,
Within this vale of woe.

Healdsburg, Cal.

General Articles.

Christ and the Law.

BY MRS. E. G. WHITE.

THE law of God is changeless. For this reason, Christ died, taking upon himself the guilt of the transgressor, and making it possible for every penitent, repenting sinner to take hold of his strength, and through him to make peace with the offended Lawgiver.

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Basel, Switzerland.

Ellen G. White, Morning Talk.

Minneapolis, Minnesota, October 24, 1888
Ms 9, 1888

Now our meeting is drawing to a close, and not one confession has been made; there has not been a single break so as to let the Spirit of God in.

Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want.

I have been awake since two o'clock and I have been praying, but I cannot see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. As I have told my children, although they are thousands of miles away, when I go to God in prayer for them I know where they are standing in the Christian life, and if they are not living close to God I am alarmed.

Had Brother Kilgore been walking closely with God he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any new argument notwithstanding they have been constantly handling the Word of God for years, yet they are not prepared to give a reason of the hope they have because one man is not here. Have we not all been looking into this subject?

I never was more alarmed than at the present time. Now, I have been taken down through the first rebellion, and I saw the workings of Satan and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because Elder Butler was not here that that subject should not be taken up. I know this is not of God and I shall not feel free until I have told you.

Here was the enemy inculcating his ideas in the hearts of the angels, and they express these ideas that he has inculcated as their own, and Satan takes them and tells them to the other angels as the sentiments of the angels he has been working with, and thus he inculcates his ideas into their minds, and then draws them out of the angels as their own ideas.

Now I am full of pain as I view these things, and how can I help it? Do you think that when I see these things transpiring that I can keep still and say nothing when these things have been shown me? I want to tell you, my brethren, that it is not right to fasten ourselves upon the ideas of any one man.

Now I want to tell you what a good brother said to me as he was about to leave the meeting. He came to me with such a feeling of relief that everything was settled and our old position was all right.

Well, one says, "Your prayers and your talk run in the channel with Dr. Waggoner." I want to tell you, my brethren, that ***I have not taken any position***; I have had not talk with the doctor nor with anyone on this subject, and ***am not prepared to take a position yet***. By their fruits ye shall know them. I took my brethren and told them just where they were, but they did not believe me, they did not believe they were in any danger.

If Elder Waggoner's views were wrong, what business has anyone to get up and say what they did here yesterday? If we have the truth it will stand. These truths that we have been handling for years - must Elder Butler come and tell us what they are? Now, do let us have common sense. Don't let us leave such an impression on this people. One brother asked me if I thought there was any new light that we should have or any new truths for us? Well, shall we stop searching the Scriptures because we have the light on the law of God and the testimony of His Spirit? No, brethren. I tell you in the fear of God, "Cease ye from man, whose breath is in his nostrils." How can you listen to all that I have been telling you all through these meetings and not know for yourself what is truth? If you will search the Scriptures on your knees, then you will know them and you will be able to give to every man that asketh you a reason of the hope that is within you.

Let us come to God as reasonable beings to know for ourselves what is truth. But if you want to take a position that only one man can explain the truth, I want to tell you that this is not as God would have it. Now, I want harmony. The truth is a unit. But if we fasten to any man we are not taking the position that God would have us taken. We want to investigate every line of truth, especially if it bears the signet of God. Can you tell in what way God is going to give us new truth?

When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people would be led if we refuse the light God would give us. Eyes have ye but ye see not; ears, but ye hear not. Now, brethren, light has come to us and we want to be where we can grasp it, and God will lead us out one by one to Him. I see your danger and I want to warn you.

Now, this is the last ministers' meeting we will have unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation.

Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but ***I cannot take my position on either side until I have studied the question***. There is the danger God has shown me that there would be a deceitful handling of the Word of God. I have been shown that when debaters handle these truths, unless they have the Spirit of God, they handle them with their own efforts. They will, by making false theories and false statements, build up a structure that will not stand the test of God. This is what the Lord has shown me.

Now, brethren, we want the truth as it is in Jesus. But when anything shall come in to shut down the gate that the waves of truth shall not come in, you will hear my voice wherever it is, if it is in California or in Europe, or wherever I am, because God has given me light and I mean to let it shine. And I have seen that precious souls who would have embraced the truth have been turned away from it because of the manner in which the truth has been handled, because Jesus was not in it. And this is what I have been pleading with you for all the time – we want Jesus. What is the reason the ***Spirit of God does not come into our meetings?*** Is it because we have built a barrier around us? I speak decidedly because I want you to realize where you are standing. I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves.

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler was not here. Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of our showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past.

Now, the words that were spoken here were that Elder Waggoner was running this meeting. Has he not presented to you the words of the Bible? Why was it that ***I lost the manuscript and for two years could not find it? God has a purpose in this***. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in.

I don't expect my testimony is pleasing, yet I shall bear it in God's fear. God knows there is a preparation going on here to fit these ministers for the work, and unless we are converted God does not want us. I hope Brother Morrison will be converted and handle the Word of God with meekness and the Spirit of God. These truths will stand just as long as time shall last. You want the eye salve that you can see, and Jesus will help you if you will come to Him as little children. May God help us to seek Him with all our hearts.

Manuscript 9, 1888.

Ellen G. White, To Brethren Assembled at General Conference

A Call to a Deeper Study of the Word
Minneapolis, Minnesota, November 1888
Ms 15, 1888

Dear Brethren Assembled at General Conference:

I entreat you to exercise the spirit of Christians. Do not let strong feelings of prejudice arise, for we should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of Scripture. Personal feelings should not be allowed to influence our words or our judgment. It will grieve the Spirit of God if you close your understanding to the light which God sends you.

Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. ***Some things presented in reference to the law in Galatians***, if I fully understand his position, ***do not harmonize with the understanding I have had of this subject***; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God. Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His word, that he may know from positive evidence that he does know what is truth.

I would have humility of mind, and be willing to be instructed as a child. The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants.

Of one thing I am certain, as Christians you have no right to entertain feelings of enmity, unkindness, and prejudice toward Dr. Waggoner, who has presented his views in a plain, straightforward manner, as a Christian should. If he is in error, you should, in a calm, rational, Christ-like manner, seek to show him from the Word of God where he is out of harmony with its teachings. If you cannot do this you have no right as Christians to pick flaws, to criticize, to work in the dark, to prejudice minds with your objections. This is Satan's way of working.

Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. I have no reason to think that he is not as much esteemed of God as are any of my brethren, and I shall regard him as a Christian brother, so long as there is no evidence that he is unworthy. The fact that he honestly holds some views of

Scripture differing from yours or mine is no reason why we should treat him as an offender, or as a dangerous man, and make him the subject of unjust criticism. We should not raise a voice of censure against him or his teachings unless we can present weighty reasons for so doing and show him that he is in error. No one should feel at liberty to give loose rein to the combative spirit.

There are some who desire to have a decision made at once as to what is the correct view on the point under discussion. As this would please Elder B., it is advised that this question be settled at once. But are minds prepared for such a decision? I could not sanction this course, because our brethren are exercised by a spirit which moves their feelings, and stirs their impulses, so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions.

I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous. This would please the enemy. I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. If our ministering brethren would accept the doctrine which has been presented so clearly – the righteousness of Christ in connection with the law – and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles, and with humble prayer and a teachable spirit, come to the great Teacher of the world; let us pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).

I see no excuse for the wrought-up state of feeling that has been created at this meeting. ***This is the first time I have had opportunity to listen to anything in reference to this subject***. I have had no conversation in regard to it with my son W. C. White, with Dr. Waggoner, or with Elder A. T. Jones. ***At this meeting I have heard for the first time Dr. Waggoner's reasons for his position.***[*] The messages coming from your president at Battle Creek are calculated to stir you up to make hasty decisions and to take decided positions; but I warn you against doing this. You are not now calm; there are many who do not know what they believe. It is perilous to make decisions upon any controverted point without dispassionately considering all sides of the question. Excited feelings will lead to

[*] What was a reason of E. White's letter to E. Waggoner and A. Jones [Apr 5, Letter 37, 1887].

rash movements. It is certain that many have come to this meeting with false impressions and perverted opinions. They have imaginings that have no foundation in truth. Even if the position which we have held upon the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take. The spirit that attends the truth should be such as will represent the Author of truth.

Says the apostle James: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:13-18).

The truth must be presented as it is in Jesus; if there are any among us who become stirred up because ideas contrary from what they have believed are presented in this meeting, then stop your unsanctified criticisms and candidly investigate the subject, and it will sanctify the soul.

Two years ago, while in Switzerland, I was addressed in the night season by a voice which said, "Follow me." I thought I arose, and followed my guide. I seemed to be in the Tabernacle at Battle Creek, and my guide gave instructions in regard to many things at the conference. I will give in substance a few things that were said: "The Spirit of God has not had a controlling influence in this meeting. The spirit that controlled the Pharisees is coming in among this people, who have been greatly favored of God."

Many things were spoken which I will not now present to you. I was told that there was need of great spiritual revival among the men who bear responsibilities in the cause of God. There was not perfection in all points on either side of the question under discussion. We must search the Scriptures for evidences of truth. "There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force."

Said my guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the

highways and byways of life, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government."

Many who claim to believe the truth will change their opinions in times of peril, and will take the side of the transgressors of God's law in order to escape persecution. There will be great humbling of hearts before God on the part of every one who remains faithful and true to the end. But Satan will so work upon the unconsecrated elements of the human mind that many will not accept the light in God's appointed way.

I entreat you, brethren, be not like the Pharisees, who were blinded with spiritual pride, self-righteousness, and self-sufficiency, and who because of this were forsaken of God. For years I have been receiving instructions and warnings that this was the danger to our people. Says the Scripture: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12:42, 43).

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God; for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many.

We are to be ever searching for the truth as for hidden treasures. I entreat you, close not the door of the heart for fear some ray of light shall come to you. You need greater light, you need a clearer understanding of the truth which you carry to the people. If you do not see light yourselves, you will close the door; if you can you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, "Ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). All these lessons are given for the benefit of those upon whom the ends of the world are come.

I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. With humble, softened hearts, with respect and love for one another, search your Bibles. The light may not come in accordance with plans that men may devise. But all who reverence the Word of God just as it reads, all who do His will to the best of their ability, will know of the doctrine, whether it be of God, notwithstanding the efforts of the enemy to confuse minds and to make uncertain the Word of God. God calls every

man's attention to His living Oracles. Let no one quench the Spirit of God by wresting the Scriptures, by putting human interpretations upon His inspired Word; and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear.

Let men be careful how they handle the Word of inspiration, which has been preserved for ages through the power of God. If men were themselves controlled by the Holy Spirit they would bring heart and soul to the task, searching and digging in the mines of God for precious ore. They would be eager to come into harmony with the writings of inspired men. If they are not controlled by the Spirit of God, they will give evidence of this by caviling over His word and by sitting in judgment upon its teachings just as did the Jews.

We should guard against the influence of men who have trained themselves as debaters, for they are in continual danger of handling the Word of God deceitfully. There are men in our churches all through the land who will pervert the meaning of the Scripture to make a sharp point and overcome an opponent. They do not reverence the Sacred Word. They put their own construction upon its utterances. Christ is not formed within, the hope of glory. They are educated critics, but spiritual truths can only be spiritually discerned. These men are ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions. They handle the Scriptures in an unwise way, and bring self into everything they do.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26). The servant of the Lord must not strive, but must teach the Word of God in the manner that God has ordained. Any other way is not God's way, and will create confusion.

Brother Morrison is a debater; he is a man who has not had a daily, living experience in the meekness and lowliness of Christ. He is in danger of making false issues, and of treating them as realities. He will create strife, and the result will be dissensions and bickerings. He has many things to overcome, and if he fails to overcome them, he will make shipwreck of faith, as did Elder Canright. It is dangerous to cherish feelings of self-sufficiency. He must have the meekness of Christ; the sanctifying power of the truth must be brought into the sanctuary of his soul: then he will be a polished instrument in the hands of God to do His work.

It is a matter of deep concern to us whether or not we are perfecting a Christian character, growing in grace and in the knowledge of our Lord Jesus Christ. If we are daily learners in the school of Christ we shall be daily obtaining an experience in Christian life, and we shall

not be self-sufficient and self-exalted. We shall be as humble as little children, and there will be a nourishing power in our words which will drop as the dew. The fruits of righteousness, sown in peace of them that make peace, will then appear.

Growth in grace will give Brother Morrison increased ability to comprehend the deep mysteries of the gospel. Those who are in so great a degree unacquainted with Christ are ignorant of the spirit they cherish. They will be dry and Christless. The knowledge of Christ and His Word is the foundation and fullness of all knowledge. Many workers are not now fitted for the position of trust they occupy. They must be transformed by the grace of Christ. God wants to give our brethren another spirit. Without this change they will carry the spirit of irreverence for God and His living Oracles into their work; and if this mold is put upon the work, it will dishonor God. The subduing, softening influence of the grace of Christ must fashion and mold character; then it will be a pleasure to deal justly, to love mercy, and to walk humbly with God.

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned, and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power.

Our greatest fear should be that we may be found rebelling against God's Word, which is to be our guide amid all the perils of the last days. We must be sure that we are on the Lord's side, that we have the truth as it is in Jesus. With the grace of God in the soul, we may be secure anywhere, strong in the Lord, and in the power of His might.

We would discourage the discipline that tends to make persons debaters. We urge you not to connect young men who are learning to be teachers of Bible truth with one who has a debating spirit, for they will surely receive the wrong mold of character. The habitual debater is so accustomed to beclouding and turning aside evidence, and even the Scriptures, from the true meaning to win his point, that everything that does not strike him favorably and is not in harmony with his ideas he will combat, caviling at God's inspired Word.

There is too little dependence upon God. When God would have a special work done for the advancement of the truth, He will impress men to work in the mines of truth with prayerful earnestness to discover the precious ore. These men will have Christlike perseverance. They will not fail or be discouraged. They will sink self out of sight in Jesus. Men will go forth in the spirit and power of Elijah to prepare the way for the second advent of the Lord

Jesus Christ. It is their work to make crooked things straight. Some things must be torn down, some things must be built up. The old treasures must be reset in a framework of truth. They are to preach God's Word; their testimony must not be molded by the opinions and ideas that have been regarded as sound, but by the Word of God, which liveth and abideth forever. They are to lift up Christ and call sinners to repentance. They are to practice the graces of Christ, to pursue a straightforward course, breaking down skepticism and urging upon all their personal responsibility to be kind and courteous, to do good and to win souls to Jesus.

The Scripture should not be treated in a debating style. Those who have educated themselves as debaters have so increased their spirit of combativeness that they are ready to cavil over the Word of God, to resist and oppose everything that disagrees with their ideas or opinions. They are in their element when an opportunity is offered for them to question and criticize, for it is natural for them to be ready for battle at any time. They will play upon words, misinterpret and misstate, because this has become a settled habit with them, a second nature. Nothing is safe in their hands. Now, the Lord desires that those who are in this condition should be converted, that they become as little children--simple, meek, teachable, and Christlike.

We must have the power of God to soften and change the rugged traits of our character, that we may be susceptible to the influence of truth. We should look upon the Word of God with reverence, as something sacred. Christ is true, and without Him we know nothing as we ought to know it. We are lacking in the spirituality of true religion.

When the Jews took the first step in the rejection of Christ, they took a dangerous step. When afterward evidence accumulated that Jesus of Nazareth was the Messiah, they were too proud to acknowledge that they had erred. So with the people of our day who reject the truth. They do not take time to investigate candidly, with earnest prayer, the evidences of the truth, and they oppose that which they do not understand. Just like the Jews, they take it for granted they have all the truth, and feel a sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth. All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see as light evidence they were so forward to condemn, they have too much pride to say "I was wrong"; they still cherish doubt and unbelief, and are too proud to acknowledge their convictions. Because of this, they take steps that lead to results of which they have never dreamed.

Those who have not been in the habit of thinking and investigating for themselves, believe certain doctrines because their associates with them in the work believe them. They

resist the truth without going to the Scriptures for themselves to learn what is truth. Because those in whom they have had confidence oppose the light, they oppose it, not knowing they are rejecting the counsel of God against themselves.

God has a work to do in our world that many finite minds do not see or understand, and when God unfolds truth to His people, and it does not come in harmony with their ideas, many are ready to despise and reject it. I entreat you, brethren, reverence your Bible. Plead with God for light. Fast and pray in your closet upon your knees. Ask God to lead you into all truth. Tell Him that you want the truth as it is in Jesus. It is not wise for one of these young men to commit himself to a decision at this meeting, where opposition, rather than investigation, is the order of the day. The Scriptures must be your study, then you will know that you have the truth. Open your heart that God might write the truth upon its tablets.

One who would be a teacher of sacred things should not go forth to work with the people without a full assurance that he has the truth. He should not go forth feeling that perhaps the doctrines which he advocates may not all be substantiated by the Bible. Anything short of a full conviction that what he presents is truth will make his preaching powerless, unless he has the presumption to put forth mere assertions as conclusive evidence. This is unfair, and yet this has often been done by sharp debaters. You should give your authority to the people from God's Word. You should not believe any doctrine simply because another says it is truth. ***You should not believe it because Elder Smith, or Elder Kilgore, or Elder Van Horn, or Elder Haskell says it is truth, but because God's voice has declared it in His living Oracles***.

Truth will triumph gloriously, and those who have received the truth because God has revealed it in His Word will triumph with it. Those who neglect to search for evidence for themselves, and rely upon what someone else says, will not have root in themselves, and will not be able to give a reason of the hope that is within them. God's commands must be heard. He says, "Go forward." There are large fields to be explored. There are mines to be discovered in which are precious jewels of truth. Let no one close these mines, and cease to dig for the truth lest they should have to cast aside some preconceived idea or opinion. No, brethren, we want to know the truth; and God forbid that any of you should turn from precious truths simply because you do not want to believe them.

No one must be permitted to close the avenues whereby the light of truth shall come to the people. As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word. Let the love of Christ reign in hearts here. Let all yield themselves to that heavenly power which alone can create unity by quelling selfish ambitions and human pride. When the Spirit of

God comes in, love will take the place of variance, because Jesus is love; if His spirit were cherished here our meeting would be like a stream in the desert.

Has the truth as it is in Jesus been received into the heart? Have the mind of God and His ways become our mind and our ways? Is the law of God our standard? If it is, its principles will be wrought out in our life. Wherever the love of Jesus reigns there is peace with God, joy in God; and the love and joy are reflected to others. We cannot afford to be deceived by a semblance, a form. The truth of the Bible may be read, and we may think that a form of words will accomplish that which only the Spirit of God can accomplish by its converting, transforming power. We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth. It is dangerous for us to take a step in uncertainty. We should not reject or oppose the views of our fellow laborers because they do not agree with our ideas until we have used every means in our power to find out whether or not they are truth, comparing scripture with scripture.

If we do otherwise, a combative spirit will arise at the first approach of anything that differs from our views. We may be led on by the enemy to take a position against the truth, because it does not come in a way to suit us; and in the spirit of the deceived Jews, we shall resist the light which God sends; and that light, instead of being the blessing which heaven meant it to be to us, to advance us in spirituality and in the knowledge of God, will become a stumbling-block, over which we shall be constantly falling. We shall become irritated and indignant, for enmity is in our heart against God's truth. If evidence is afterwards presented from the Scriptures, it will not be received by him who has rejected light. The men of Nazareth opened their hearts to unbelief, and as the result they rejected Christ. The combative spirit will rise against the truth, and unfair means will be taken to influence others, and to make it of none effect. The Lord would have our intellect sanctified, elevated, ennobled, that we may distinguish truth from error, and bring the truth into the soul temple, that it may exercise an influence upon our spirit and character.

The most terrible thing that could come to us as people is the fatal deception that was the ruin of Chorazin and Bethsaida. They had great light, great privileges and blessings. Jesus was with them, but they did not appreciate or receive the light He gave them. They were not made better by it.

I would warn all my ministering brethren, and especially the young, never to touch an infidel book, never to present infidel cavils. Some have thought it essential to understand these, that they might know how to meet objectors. In our college, debaters have been educated by considering objections to the Bible. This has sometimes been done by our

students for the purpose of bringing the light of truth in contrast with infidel arguments. In times when the soul is under temptation, Satan causes the seeds of doubt that are thus sown to germinate, and they blossom into fruit. Discipline of this order is a dangerous discipline for our students. Never give the least sanction to the presentation of infidel arguments. Turn from them as you would from a serpent, for there is concealed in them a sting that would wound the soul.

Principles and practices must be strictly guarded. Habits are formed by training the mind in a certain of action. What we do once, we do more readily the second time, and we learn to pursue a certain course by force of habit. If we are trained to cavil, we shall be trained to doubt and uncertainty. When Jesus is not abiding in the soul, the natural tendency to doubt, question, and criticize will extend to God's Word, as well as to the testimonies, and the habit of caviling will ruin the soul. In place of godly fear and holy reverence in handling the Scriptures, there will be a forward, bold assumption, a proud, boasting spirit that loves to strive, and the most sacred things will be lightly regarded, the most sacred feelings will be trampled upon. God has but little to do with such workers.

We are to hold fast every jot and tittle of the truth revealed to us in the living oracles; but we are not to think that we now have a knowledge of all the truth that there is for us. We may well ask whither we are drifting. Even the inspiration of the Scriptures has been under the judgment of finite man, and they have dealt with the oracles of God in the same manner as they have with the testimonies of the Spirit of God, cutting and carving them at will, as it pleased them, and in so doing, making them of none effect. Those who do this, know not what they are doing.

Unless there is most earnest seeking of the Lord, unless there is zealous work of repentance, darkness will come upon minds, and the darkness will be in proportion to the light which has not been appreciated. Unless there is less of self, and far more of the Holy Spirit to take control of the minds and hearts of men who have stood in the foremost rank, there will be a failure on their part to walk out in harmony with the opening providences of God; they will question and quibble over any light that the Lord may send, and will turn away from the teachings of Christ, confiding in themselves, and trusting in their supposed knowledge of what is truth. As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people.

[Revelation 3:14-21 quoted.] Shall its solemn warnings have no weight with us?

Never let Satan have the control of your powers. As a people we need humility. In this conference we are sowing seeds that will yield a harvest, and the results will be as enduring as eternity. Young workers are watching to see what spirit you manifest in this meeting,

and how you treat those who hold views that differ from yours. You know that precious light has shone forth in connection with the law of God, as the righteousness of Christ has been presented with that law. Dr. Waggoner has opened to you precious light, not new, but old light which has been lost sight of by many minds, and is now shining forth in clear rays. Let a spirit of fairness come in. Though you think his ideas upon this subject may not be all sound, do not make false statements, do not mistake his words; place him in no false light; maintain the spirit of Christ; keep the commandments of God, love God supremely, and your neighbor as yourself.

God's law reads, "Thou shalt not bear false witness." I hope none will go from this meeting repeating the false statements that have been circulated here, or carrying with them the spirit which has been here manifested. It has not been of Christ; it has come from another source. All who have the truth can afford to be fair. See to it, my brethren, that words coming from finite man are not received as the voice of God. We want to be Christians. We should pray and study our Bibles more. Nothing is safe that does not bear the credentials of heaven. Let God be true, and every man a liar. His word is infinite, and every man will find that it is sure and steadfast forever.

Ellen G. White, Looking Back at Minneapolis.

A Workers' Meeting held in Minneapolis from Oct. 10 to 17, 1888;
It was followed by The General Conference Session, which met from Oct. 17 to Nov. 4, 1888.
Ms 24, 1888; written in Nov or Dec, 1888;
E. G. White Estate Washington, D.C. Jan 6, 1983.
In: The Ellen G. White 1888 Materials, Vol. 1: Ch 24: 203-229.

It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis. We left Oakland for Minneapolis, Minnesota, October 2. A number of friends were on the same train and it was a pleasure for me to visit with them, but it was too much for my strength. I needed entire rest. I had a spasm of the heart that night and for several hours I suffered much with exhaustion. This illness so prostrated me that I was obliged, because of severe pain in my heart, to keep my berth nearly all the time through the entire journey.

We changed cars at Kansas City. The train that would take us to Minneapolis was gone and we had to wait over for several hours. The babble of confusion in the depot was almost unendurable. I could not remain there with any safety, and went out into the open air. A vacant place was found for me, and a trunk provided me a seat, but in a few minutes the heavy trucks loaded with baggage were rolled up and unloaded and the words, "Move, if you please, we must have this space," were so often repeated, wherever I {203} might go, that I knew not what to do next. W. C. White, accompanied by a brother, went in search of some trace of our brethren living in that place, while Elder Jones and other brethren watched the baggage.

I was becoming exhausted when my hand was grasped, and I heard these words: "Why this is Sister White! How glad I am to see you once more! You have been at my father's house. My name is Mallory. We were to take the train for our home, but I must find my father for he will be pleased to see you." I was grateful to meet with friends, and for the warm clasp of a friendly hand. Soon we were surrounded with brethren and sisters who were glad to see us and we to see them.

We were informed that this was to be the last day of their meeting. [The Kansas Camp Meeting was scheduled for October 3-8. See Review and Herald, September 11, 1888, page 592]. The campground was about six miles away, on the outskirts of the city. Quite a number who had long distances to go had left to return to their homes, but a large number were still on the encampment. We were urged to go out on the streetcar and speak to them that night and in the morning. My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment.

Elder Dan Jones and his wife kindly gave us their tent and we were made comfortable. We here met many friends whom we had not seen since the death of my husband. Elder Haskell spoke in the evening. That night messengers were sent miles through the city and into the country, riding the entire night, to inform those who had left of the arrival of friends from the Pacific coast, and that they would speak at the campground. Believers and unbelievers responded to the call. I was surprised to see so large a number assembled. {204}

I stood before the people in great weakness, but the Lord, who has been my support and strength in all my labors, was my helper on this occasion. I felt the blessing of the Lord resting upon me as I presented the message the Lord gave me for them--the necessity of practical Bible religion, religion brought into their homes, the truth sanctifying the soul temple. I felt urged to reprove and rebuke and encourage souls.

There has come a double-mindedness and indecision, a halting, wavering instability among those who have had great light, many advantages, and rich opportunities. If they only would improve these advantages and opportunities by showing zeal, steadfastness, and devotion to God corresponding with the greatness of light that shines upon our pathway! God calls for men of decided purpose, of determined character, to do His work in these last days.

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth, upon the household and upon the neighborhood, and it will be as far-reaching as eternity.

Brother A. T. Jones spoke to the people, also Brother E. J. Waggoner, and the people heard many precious things that would be to them a comfort {205} and a strength to their faith.[*] They appreciated this, to them, all-important privilege.

The meeting closed and we were obliged to make a hasty farewell. We were unable to speak at all to a large number of our brethren and sisters, for our time was short and we were compelled to take the cars for the Kansas City depot. We regretted that we could not

[*] It means that EGW heard A.T. Jones and E. J. Waggoner before General Conference in Minneapolis.

have been with our people at the earlier stage of the meeting. We had many things of great importance we would have been glad to present to them.

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me. Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement.

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be represented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage - yes, joyful in God - or we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot.

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon {206} them, our senses sharp and clear, taking them in in their full richness, talking of the joy that is set before us. He would have us living in the world, yet not of it, our affections taking hold of eternal things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and confidence. He will draw aside the veil and give us glimpses of the saints' inheritance.

As I presented the goodness, the love, the tender compassion of our heavenly Father, *I felt that the Spirit of the Lord was resting not only upon me but upon the people*. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season for we knew the presence of the Lord Jesus was in the assembly and that to bless. *I knew that the special revealing of the Spirit of God was for a purpose*, to quell the doubts, to *roll back the* ***tide of unbelief*** *which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do*.

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the

propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. Their hearts were touched by the Spirit of God. They heard, as it were, God speaking to them through His Son. They saw, they felt, the {207} divine influence of the Spirit of God and all witnessed to the gracious words that proceeded from His mouth. But Satan was at their side with his unbelief and they admitted the questioning and the doubts, and unbelief followed. The Spirit of God was quenched. In this madness they would have hurled Jesus from the precipice had not God protected Him that their rage did not harm Him. When Satan once has control of the mind he makes fools and demons of those who have been esteemed as excellent men. Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind.

I had received a long epistle from Elder Butler, which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be *working and controlling my brother ministers I called* ***a few of them*** *together in an upper room and read this letter to them*. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler for they had heard him state the same things. *I then explained many things*. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures. *I knew the* ***company before me*** *were not viewing all the things in a correct light, therefore I stated many things*. All my statements set forth correct principles to be acted upon, but *I feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as an idle tale*.

I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings, and entreated that we should make this occasion a season of {208} profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). If we daily learn the lessons of humility and lowliness of heart, there will not be the feelings which exist at this meeting.

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and

jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit--anxious to learn and willing to be corrected or undeceived on any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended.

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work, and unselfishly considering how the Lord's work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the constitution {209} and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day.

The time has come when every man should be found doing his duty to the utmost of his ability to hold up and vindicate the law of God before our own people and the world, working to the limit of his capacity and entrusted talents. Many are blinded, deceived by men who claim to be ministers of the gospel, and they influence very many to consider they are doing a good work for God when it is the work of Satan. Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them his prospect would be fair.

Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work, prepared to do mighty strokes for God at this very time are absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence.

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of {210} Satan there was a drawing apart; there were differences of opinion.

This was not at all the way of the Lord. *At this meeting the subject of the **law in Galatians** was brought before the ministers. This subject had been brought into the conference three years before. We have a letter, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent to Brethren A. T. Jones and E. J. Waggoner*.

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience, to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer, will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119: 130).

*Elder E. J. **Waggoner had the privilege*** granted him of speaking plainly and presenting his views upon justification by faith and the *righteousness of Christ in relation to the law*. This was no new light, but it was old light placed where it should be in the third angel's message.* What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle" (verse 14). {211}

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting *I bore testimony* that the most precious light had been shining forth from the Scriptures in the presentation of the *great subject of the righteousness of Christ connected with the law*, which should be constantly kept before the sinner as his only hope of salvation. This *was not new light to me* for it had come to me from higher authority for the *last forty-four years*,† and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain - Christless.

* Righteousness of Christ was not a new light; the new was its relation to the *law of Galatians*…
† … "last forty-four years" means since 1844.

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin.[*] But the *sinner is constantly being drawn to Jesus*[†] by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into this wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God - that man shall be like Him, that, because of the righteousness of Christ given to man,[‡] God will love man, fallen but redeemed, even as He loved His Son. Read it right out of the living oracles. {212}

This is the mystery of godliness. This picture is of the highest value. It is to be meditated upon, placed in every discourse, hung in memory's hall, uttered by human lips, and traced by human beings who have tasted and known that the Lord is good. It is to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless. The divine picture of *Christ* must be kept before the people. *He is that Angel standing in the sun of heaven*. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. ***Like Enoch*** *he walks with God*.[§] His mind is full of thoughts of Jesus. He is his best Friend.

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manners, and spirit, but faintly represent the Lamb of God who taketh away the sins {213} of the world. If every minister who claims to love Jesus will only be filled with His charms and become

[*] One can assume that Ellen GWhite speaks about Moral Law.
[†] This claim has not been confirmed by any Biblical example. It was just attempt to explain that the *Law in Galatians referred to the Moral Law*.
[‡] What does '*righteousness of Christ*' mean? How does a man can get '*righteousness of Christ*'? It is a nice theological theory; but how to explain it by the real practical example?
[§] It is a strange example of comparing a Son of God with the man (Enoch).

assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). *Study Christ*. Study His character, feature by feature. He is our Pattern that we are required to copy in our lives and our characters, else we fail to represent Jesus, but present to the world a spurious copy. Do not imitate any man, for men are defective in habits, in speech, in manners, in character. I present before you the Man Christ Jesus. You must individually know Him as your Saviour before you can study Him as your pattern and your example. Said Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.... Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:16-19).

We felt deeply and solemnly grateful to God that minds were being stirred by the Spirit of God to see Christ in the living oracles and to represent Him to the world, but not in words merely. They see the Scripture requirements that all who claim to be followers of Christ are under obligation to walk in His footsteps, to be imbued with his Spirit, and thus to {214} present to the world *Jesus Christ, who came to our world to represent the Father*. *In representing Christ we represent God to our world*.* "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Let us inquire, Are we reflecting in the church and before the world the character of Jesus Christ? A great deal deeper study is required of us in searching the Scriptures. Placing the righteousness of Christ in the law distinctly reveals God in His true character and reveals the law as holy, just, and good, glorious indeed when seen in its true character.

If all our ministering brethren could have come to their Bibles together, with the spirit of Christ, respecting each other, and with true Christian courtesy, the Lord would have been their instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human judgment will appear in shadows and dark outlines.

* One can believe that '*righteousness of Christ*' means that instead of looking at the Moral Law (like looking in a mirror) a man should look at Christ. But Son of God followed the Law of his Father and He explained deeper sense of the Moral Law. Moral Law wasn't our schoolmaster to bring us unto Christ; in the Moral Law there is nothing about Messiah; but if we are looking unto Christ it brings us to the Father and His Moral Law.

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the language of the heart will be, "Not my will, but Thine, be done, O God, whose I am and whom I serve." "Speak, Lord, for thy servant heareth." None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation and nobility, which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ.

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled {215} with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13:4-7). Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking in God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ.

My burden during the meeting was to present *Jesus and His love* before my brethren, for I saw marked evidences that many had not the spirit of Christ.* My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp. There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. The destitution of true faith, the hands hung down, because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. They were as soldiers going unarmed and unarmored to the battle. Can we marvel that the discourses were spiritless, that the living water of life refused to flow through obstructed channels, {216} and that the light of heaven could not penetrate the dense fog of lukewarmness and sinfulness.

* The main topic discussed at the Conference was about ***Law in Galatians***.

I was able to sleep but a few hours. I was writing all hours of the morning, frequently rising at two and at three a.m. and relieving my mind by writing upon the subjects that were presented before me. My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done.

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some ***did not believe me***. I stated that I had heard precious truths uttered that I could respond to with all my heart, for had not these great and glorious truths, the righteousness of Christ and the entire sacrifice made in behalf of man, been imprinted indelibly on my mind by the Spirit of God? Has not this subject been presented in the testimonies again and again? When the Lord had given to my brethren the burden to proclaim this message I felt inexpressibly grateful to God, for I knew it was the message for this time.

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. *The commandments of God have been proclaimed*, but the *faith of Jesus Christ has not been proclaimed* by Seventh-day Adventists as of equal importance,* the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.

"The faith of Jesus." It is talked of, but not understood. What constitutes the faith of Jesus, that belongs, to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. {217}

The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you" (Ex. 12:13). All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). "Saved by the blood of Jesus Christ," will be our only hope for time and our song throughout eternity.

* Why SDA church didn't get a message about importance of "faith of Jesus Christ" from its "prophet" before? It was easier to accept this well known truth if to compare with "the commandments of God", including Sabbath.

When I plainly stated my faith there were many who did not understand me and they reported that ***Sister*** *White had* ***changed***; ***Sister White*** *was* ***influenced*** *by her son, W. C. White, and by Elder A. T. Jones*. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. ***I became*** *the subject of* ***remarks*** *and* ***criticism***, but no one of our brethren came to me and made inquiries or sought any explanation from me. ***We***[*] *tried* most earnestly to have all our ministering brethren who were rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity {218} *to break down the prejudice that was so firm and determined.* ***We*** *had no chance to remove* ***the misunderstanding*** *in regard to myself, my son, and E. J. Waggoner and A. T. Jones.*

I tried to make another effort. I had that morning at an early hour written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefited had they had the opportunity to hear what I had to say. *But they did not know and were not benefited with my explanations and with the plain* "***Thus saith the Lord***" which I gave them.

Questions were asked at that time. "Sister White, do you think that the *Lord has any* ***new*** *and* ***increased light*** *for us as a people*?" I answered, "*Most assuredly*. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."

Then *the question* was asked *whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians*. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. *I insisted that there should be a right spirit, a Christ-like*[†] *spirit manifested,* ***such as Elder E. J. Waggoner*** *had shown all through the presentation of his views*; and that this matter should not be handled in a debating style. I urged that this matter should be handled in a Christ-like spirit and that there should be no thrust made

[*] '***We***' probably means Ellen G. White herself together with her son, and Brothers E. Waggoner and A. Jones.
[†] During the whole manuscript Ellen White gives positive characteristics for Brothers E. Waggoner and A. Jones, and negative characteristics for any others who supported the previous view on the Law in Galatians. But one and a half year ago she wrote other words: "*E.J.W. [Waggoner] needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people*." [Ellen G. White, *Looking Back at Minneapolis*. - Ms 24, 1888; Nov or Dec, 1888] {See: p. 97}

against the brethren who {219} differed with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman* they should do the same, giving the arguments on their side of the question in a straightforward manner.

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point.

The *remark* was made, *"If our views of Galatians are not correct, then we have not the third angel's message*, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The *question at issue* is ***not a vital question*** and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated. For this reason - through misconception and perverted ideas - we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed." {220}

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question for all we wanted was the truth, Bible truth, to be brought before the people.

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for *Sister White was opposed to the other side of the question being discussed*! One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. *Apparently there was a very mournful presentation of the case*,† which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous - and more so now that Elder Waggoner

* Positive characteristic.
† There is a negative characteristic for the person who presented the previous view on the Law in Galatians.

had spoken - to hear all that was to be said on the other side of the question; and she had spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light.

When they came into the meeting in the morning I was surprised to hear Elder __* make the kind of speech he did before a large audience of believers and unbelievers - a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder __†, who made remarks of the same order, before Brother __ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. *And for the **first time I began to think it might be we did not hold correct views** after all upon the **law in Galatians***, for the truth required no such spirit to sustain it. {221}

Brother __, who first spoke in decided, unqualified language,‡ deplored the introduction of the subject of the law in Galatians. He stated, over and over again, that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder __ and Elder __. These men were speaking these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren!

Elder Waggoner** had taken a straightforward course*, not involving personalities, to thrust anyone or to ridicule anyone. He conducted the subject as a ***Christian gentleman§ should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder __ had done the same, and had entered, upon the work without these preliminaries before a large congregation, many not of our faith being present! Their course of action and their expressed ideas and objections against presenting these subjects before even our own people did not harmonize.

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before

* Elder Robert Mead Kilgore [1839 – 1912].
† Ellen G. White probably mentions Elder J. H. Morrison [*or Elder Isaac D. Van Horn*].
‡ There is a negative characteristic for the person who presented the previous view on the Law in Galatians.
§ There is a positive characteristic for Elder E. J. Waggoner again.

me while I was in {222} Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren.

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines.

The brethren had all the evidence they would ever have the words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other.

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before.

I returned to my room questioning what was the best course for me to pursue. ***Many hours*** *that night were spent in prayer in regard to* ***the law in Galatians***.* This was a mere mote. Whichever way was in accordance with a "***Thus saith the Lord***," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish {223} to ask if there was any truth in these things. I was in their midst. I would have talked freely with any of them and would have enlightened their minds if they had had any desire to be enlightened.

It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. *Our brethren never did have and never will have any greater evidence that* ***God was with me***, working with me and by me for the benefit of His people, than they had at that conference. It was evident that a delusion was upon our brethren. *They had* ***lost confidence in Sister White****, not because* ***Sister White had changed*** *but because another spirit had taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God*. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in

* Unfortunately Church didn't get any light about this question [*Law in Galatians*] during the Conference.

the messages God sends through His servants; then he can the more readily deceive, and not be detected.

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not ***have borne false witness against me***. They would not have made the statement that ***Sister White was influenced*** *by W. C. White, A. T. Jones, and E. J. Waggoner*.

The charge of my being influenced has been brought against me by First-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. "***Someone has influenced Sister White***," they have said, "***Someone has told her these things***." This I have had to meet from the very first day of my labors. Everyone who has been reproved and has apostatized has had these things to say. {224}

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand.*

I thought I had done all that I could do to present the light which the Lord had given me †and that I would quietly withdraw from the meeting and answer the earnest solicitation of my brethren and sisters to speak to them in Kansas City. There was firm and decided resistance to anything that I might say that did not harmonize with the ideas of those present in regard to their treatment of Brethren A. T. Jones and E. J. Waggoner and those who did not fully harmonize with their own views. Conjectures, much talk, and hard speeches gave evidence of what kind of a spirit was in those who made them. False statements and surmisings were current, but no one came to me {225} One thing many did know, and that

* Here comes in Morning Talk, Oct 24, 1888 [See **MS. 9, 1888**, Published in Thirteen Crisis Years, 300-303].
† There was no explanation on the main topic – *Law in Galatians*.

is that they were guilty of the very things for which they were reproved, but rather than humble their proud hearts and confess their sins, they threw themselves fully on Satan's ground to work wickedness. They are of that class of whom Christ said, "Ye will not come to me, that ye might have life" (John 5:40). "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:20).

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth.

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth but who, when mercifully reproved for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the truth. And they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and rejection of light sent of God, because it does not coincide with their ideas. They do not seem to understand that if the Lord sent them reproof it was because He loved them. {226}

A Christian is the highest type of a man because he is Christlike, and when he departs from the principles that are after Christ's order he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs, but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified but of those which conscience sets in order before him.

In doing this work [becoming Christlike] he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit. More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and

overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern.

But when men in high positions of trust will, when under pressure, say that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life, and the character of my labor, men who had made the most of the testimonies in times past in correcting existing evils in the churches, who had felt no hesitancy in declaring their authenticity - that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and churches? Has it not been His way of dealing with His people in the past? {227}

Why were not these men, who knew of these things, afraid to lift their hand against me and my work for no reason except their imagination that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect? These men were just as sincere as those who criticized, men of correct principles – but who did not harmonize with their views concerning the law in Galatians*. I knew how the Lord regarded their spirit and action and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men [A.T. Jones and E. J. Waggoner] a work to do, and a message to bear which is* ***present truth*** *for this time*. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth.

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God. Were my brethren in the light the words that the Lord gave me for them would find a response in the hearts of those for whom I labored. {228}

As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people."

I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them – Christ and His righteousness! A life-giving message was needed to give life to the dry bones.

Ellen G. White, Letter to W. M. Healey

Battle Creek, Mich., Dec 9, 1888 {H-7-1888}
The Ellen G. White 1888 Materials, Vol. 1, Chap. 21: 187-190

Dear Brother Healey:

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. *Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones.*

Brother *Butler wrote me a letter* of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover *said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in*. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. ***I have not changed*** *my views in reference to the law in Galatians*, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every {187} idea we have entertained in doctrines is truth will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let if fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christ-like manner is not the Spirit from above.

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And you warned Elder Butler - a poor sick man, broken in body and in mind, - to prepare for the emergency; and in that conference Elder *Butler felt called upon to send in telegrams and long letters, **"Stand by the old landmarks**.*" Just as though the Lord was not present at that conference, and would not keep His hand on the work!

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God.

I would write you more fully, but the particulars may all be written out and you will have them in time.

Elder Butler has been doing a work in the interpretation of the testimony and upon the inspiration of the Scriptures which God has never put upon him, and its influence was brought over to the General Conference in Oakland, and since then has been at work like leaven, and the very same prejudice and irritation of spirit that was upon the Pacific Coast in a degree we find this side of the Rocky Mountains. I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the mind of a feeble, sick man, and caused him to look at things in a distorted light. In the responsible position which Elder Butler has occupied {188} some have looked at him rather than to God. They have accepted his exaggerated ideas, and they have felt that they must, as he said, "*Stand by the old landmarks*." I am sorry to hear that you are willing to work as a traitor against your brethren. Upon whom can we rely? And what is this all about? *Why A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions*, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another. I do not like the unchristian spirit which has prevailed both east of the Rocky Mountains, and on the Pacific Coast on this subject. Could you not trust God to manage these matters? *Has not the Lord been speaking through His servant for the last forty-five years*, and has He left me to walk alone? If ever our brethren needed their eyes anointed with eyesalve it is at the present time. I do not want our brethren to know that you were the one who communicated to Elder Butler the information you did, for I fear it would create suspicion in them that you were not a man to be trusted; that you would betray them if you had a chance.

I think it is high time that we were Christians at heart. The condition of things here is such that it requires most earnest, persevering labor to counteract the work that has been done here for a few years in the past. I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves. *We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day*

Adventists, and that no one may dare to express an idea that differs from theirs. My cry has been: Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. *No man is to be authority for us.* If he has received his light from the Bible so may we also go {189} to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear.

Brother Healey, it is best for us to look to God and trust in God. *The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself* ***in a false light***. The information coming as it did from Pacific Coast had great weight with him. I think we better know what kind of laborers we are connected with, whether because they feel like it they will betray the brethren and create suspicion and distrust or will seek to promote peace and harmony between the two great institutions East and West.

I have not told you *that my views are not changed in regard to the law in Galatians*. But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.

Ellen G. White, Letter to G. I. Butler and wife.

Battle Creek, Mich., Dec 11, 1888 {B-18-1888}
The Ellen G. White 1888 Materials, Vol. 1, Chap. 22: 190-

Dear Brother and Sister Butler:

I sincerely hope that you will not leave Battle Creek until after the Week of Prayer. Let us together seek the Lord, place ourselves in the channel of light, and open our hearts to the divine Spirit. I believe the Lord will work for us. I cannot bear the thought of *your leaving Battle Creek just now*, for your leaving will not tend to draw our hearts any nearer in harmony. The Lord is waiting to be gracious, and I am desirous that you shall see matters in a different light than you now see them. I am very desirous that *you shall not leave Battle Creek*. Be assured that I will do all in my power to have that unity which Christ prayed might exist with His disciples. If we are wrong we want to see the matter as it is, and make things straight. I beg of you *not to* listen to the tempter and *leave this place until after the Week of Prayer*. We want the favor of God. The Lord can do His work without us, but we cannot do His work without His divine presence.

We are nearing the closing up of this world's history, and we want to be right with God. I believe the Lord will work for us if we will do that which the Lord enjoins us to do. We are not above temptation. Satan tempts those strongly who are in responsible positions. *I am sure that you have perverted ideas*; that you have imagined many things that are without foundation. The cause and work of God which we represent requires us to place ourselves in the channel of light, that the Lord may communicate to us His will.

I beg of you, Sister Butler, as God has given you health, to praise His holy name. You have not only done your own soul injury but the soul of your husband in suggesting doubts, criticizing, in evil speaking, in suspicioning evil, {191} in gathering up that which appears to you to be faults and errors in others, and talking of these. *You and Brother Butler have taken credit for having great penetration and discernment, when it is registered in the heavenly record as thinking evil, speaking evil, and harboring prejudice and evil-surmisings*. This is not savoring of the spirit of Christ, but it is another spirit. Sister Butler, if you were indeed living in the light, you would have light to impart to others. *You confuse your husband's mind, bewilder his judgment*, and he has woven into his experience your ideas and your feelings. This has been brought into his work to a greater or less extent. The leaven of suspicion has made you both unkind in thoughts, and uncharitable in feelings; and this is not pleasing to the Lord.

Now, Sister Butler, it is *your solemn duty before God* to learn the eloquence of silence; to have far less words, and to close your heart to these suspicious jealousies. If you do this the Lord will be your helper. The peace of Christ will pervade your soul. This unjust criticism is just as much a sin as any other fault, and it is offensive to God. I hope you will both place yourselves where you will think no evil. The grace of Christ must come into the soul, then it will be revealed in the character. Be careful, I beseech of you, be careful that you be not found on the enemy's side, doing the enemy's work, while you think you are doing God service.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We must be Christians. Blindness of mind will come upon us if we fail to heed the injunction of the Spirit of God. We are in an enemy's land, and he is constantly tempting us that we may not keep our souls in subjection to the Spirit of God. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and {192} forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

I feel very solemn as I read the two last Testimonies, numbers 31 and 32. Will you please read these Testimonies again, for you may have forgotten some of the important appeals and warnings which they contain. If God has indeed spoken unto us, let us not turn away our hearts and ears from hearing the truth. Read in Testimony 31 the last three chapters, "The Seal of the Living God," "An Appeal," and "Christian Unity." Then you will see if those Testimonies do not sound the same notes of warning that are now being sounded. Please read these Testimonies carefully and prayerfully.

And for Christ's sake, Sister Butler, restrain your picking and criticizing, lest you lose the Spirit of God out of your heart. I do want you both should have altogether a different spirit, for I tell you in the fear of God, you both need to have a work done for you, and every moment's delay is perilous. Testimony Number 31, page 172. Please read the article in the same Testimony upon "Brotherly Love."

I believe if our ministering brethren would only read the testimonies that the Lord has graciously given them, that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which he has given them. My brother

Butler, you have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. *Had you been a health reformer in deed* {193} *and truth, you would have had much better health and escaped many perils*.* God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment, and so enfeebled in nerve and brain power. *You attribute your sickness to erroneous causes. You put an incorrect interpretation upon many things*. *You are an erring man, defective in character, and need the grace of God at every step*.

Your wife must come into a different attitude before God, and in her feelings toward her brethren, else she will be overcome by the devices of the enemy, and have a spirit that is not in harmony with Jesus Christ. I love you both. I want you to be helped and blessed in these meetings, therefore let us together seek God.

Brother and Sister Butler, I know that your discernment is not clear. Do not then move hastily, if you do you will always regret it. You will be subject to strong temptations. It is always thus. You know how it has been in your experience with others, and you know how the enemy would lead the minds that are tempted to interpret everything in a wrong light. In the place of their trying to see their own hearts and set them in order, they will question and try and see if they cannot find some flaw in the Testimonies, and you have not one by your side who will help you into confidence, but one who will suggest many things to strengthen doubt and unbelief. {194}

I again entreat of you to remain where you are during the Week of Prayer. The Bible, the Bible alone, laid up in the heart and blessed by the Spirit of God, can make man right and keep him right. All that I may say will have no weight with you or your wife unless a work is wrought upon your heart. You will make objections to the testimonies, and unless the Spirit of God shall have a controlling power, conscience will be warped. The heart, the fountain of the issues of life, is kept only when the word of God is brought into the soul, and rules there. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart. You are a very firm, determined man,

* Possibly, this remark of Ellen G. White can explain her sickness during the whole life.

not inclined to make any confession. There is a pride of soul that has not been crucified. I beg of you, if you have difficulties, come with them. I know your danger; you do not know it, but it is great. *I want you to attend this Week of Prayer*. I want you to free yourself from Satan's grasp. Now I love you both, but I dare not hold my peace, as I see you under temptation, just as weak as any other man. I beg of you to come and let us seek God together. You are not right with God. You are not in harmony with the Spirit of Christ. You have a large amount of self that is holding you away from God.

I tell you the work God has given me to do has not suffered and is not likely to suffer half as much from open opposers as from my apparent friends, *those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect*. You ask, do you mean this for me? I do, my brother. I am sorry to say it, but I do most decidedly. If you leave this place as you are now, I shall have great fears that you will never see your way clearly to the light. If you had not been opening your mind to skepticism and unbelief, and to envy, jealousies, and {195} evil-surmisings, and had others to help you in this work, you would not be in the position you are now before God. Your health is shattered, but do not allow your mind to take a wrong bias; for when you once get set in the wrong direction it will be difficult for you to change. You have been doing this, little by little, for years. Brother Butler, I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart. I tell you, my brother; it is not of the least use for me to attempt to set you right. I have had your case opened before me; I know your temperament, and I know if ever a man needed the converting power of the grace of God, you need it at the present time. *I want you to come to this Week of Prayer*, and let us all seek God together. Let self break. It must be done sooner or later if you are ever saved. Jesus loves you and will work for you and gather you in His strong arms but how much you need your spiritual eyesight anointed. There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up unto eternal life.

(Signed) Ellen G. White.

White, E. G. Letter tp U. Smith.

"Sunnyside" Cooranbong, N.S.W., June 6, 1896.
- In: EGW 1888 Materials, Vol. 4: Ch. 182: 1574-1576

Eld. U. Smith, Battle Creek, Mich.:

Dear Brother:

The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is to-day unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S.F. mail, which Sister White desired you to read; but as we were not certain that you were in Battle Creek, they were addressed to Elder Tenney, with direction that he read and forward to you.

Yours in the work,

M. Davis {1574}

"The law was out schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking **especially of the Moral Law**. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been their's in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

The law of Ten Commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us {1575} through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea: when we receive it in Christ it becomes our idea; it lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they that love thy law; and nothing shall offend them," - cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other." {1576}

White, E. G. The Perfect Law.

- Review and Herald, 1898, Apr 05, Vol. 75, No. 14: 213-214.

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God …

In his teachings, Christ showed how farreaching are the principles of the law spoken from Sinai…

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Paul calls the attention of his hearers to the ***broken law***, and shows them wherein they are guilty. ***He instructs them as a schoolmaster instructs his scholars***, ***and shows them the way back to their loyalty to God***.

…

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking-glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. ***The law is but the schoolmaster to bring him to Christ***. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

…

The Advent Review And Sabbath Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 75, No. 14. BATTLE CREEK, MICH., APRIL 5, 1898. WHOLE No., 2266.

The Review and Herald,
ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICHIGAN.

Terms, in Advance, $1.50 a Year.

Address all communications and make all Drafts and Money-Orders payable to
REVIEW & HERALD, Battle Creek, Mich.
[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

WALKING BY FAITH.

DEAR Lord, I feel my hand in thine,
And surely know
Where'er thou leadest me is best
That I should go.

So long as I can hear thy voice
So plainly say,
"Through darkness I must lead thy feet;
This is my way,"

I will submissive walk, although
I cannot see.
O give me, Lord, the faith to bow
And trust in thee!

I would not ask to always walk
In pleasure's light,
While others in the fiercest strife
Work day and night.

O, no! I'd bear the cross each day,
Through weal or woe,
Nor question what it means, or why
You lead me so.

Dear Lord, increase my faith!
(My daily prayer)
That I may, by my constancy,
Thy image bear.

I will not shrink, nor ask to lay
My burden down,
Till faith and sight, united, bring
A victor's crown.

— *Selected.*

THE PERFECT LAW.

MRS. E. G. WHITE.

THE law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.

In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness,—the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfil all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of his grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.

When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins, and aided him in putting them away. He accepted the counsel meekly, and humbled himself before God. "The law of the Lord," he said, "is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Paul's testimony of the law is: "What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

Sin did not kill the law, but it did kill the carnal mind in Paul. "Now we are delivered from the law," he declares, "that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "Was that then which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." "Wherefore the law is holy, and the commandment holy, and just, and good." Paul calls the attention of his hearers to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God.

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking-glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who profane his holy Sabbath, who cavil over the plainest statements of the Word, who wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practises, as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher the world has ever known to the traditions and maxims and sayings of men?

There are many beliefs that the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When Satan tempted Eve, he said, "Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. This disobedience to God's express command, this belief of Satan's lie, opened the flood-gates of woe upon the world. Satan has continued the work begun in the garden of Eden. He has worked vigilantly, that man might accept his assertions as proof against God. He has

White, E. G. The Law in Galatians

Oakland, California, Cir. 1900 - Ms. 87, 1900*

I am asked concerning the law in Galatians. What law is the school-master to bring us to Christ? I answer: ***Both the Ceremonial and the Moral code of Ten Commandments***.

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy.

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ - in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us.

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement.

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."

When he sees in Christ the embodiment of infinite and disinterested love, and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing.

* Ellen G. White in 1900 was still in Australia.

Ms. 87, 1900

Oakland, California

Cir. 1900

THE LAW IN GALATIONS

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(White, J.) Ed. The Fourth Commandment.

– Rev & Her, 1853, Dec 20, Vol. 4, No. 2: 187/2-188/1

"Remember Sabbath day to keep it holy." (Ex. xx, 8-11).

The law authorizing the Sabbath to be kept holy to the Lord, was not a mere ceremonial statute which should pass away with the bringing in of another dispensation, but an enactment which is intended to hold authority over man so long as he is upon the earth. Whatever portions of the judicial laws of Moses may have been abrogated, whatever of the types and symbols which were shadows of the heavenly things – a ***schoolmaster*** to bring us unto Christ may have given place to the good things which came to us in Christ; yet the ten commandments remain untouched – unchanged {p. 187/2}.

THE FOURTH COMMANDMENT.

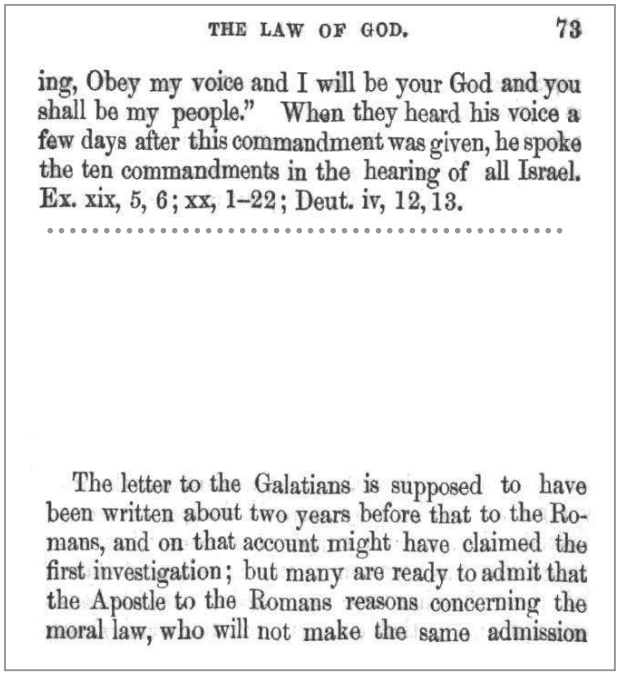
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Waggoner, J. H. The Law of God: An Examination of the Testimony of the both Testaments.

- Rochester, N.Y.: Published at the Advent Review Office, 1854: 128.

The letter to the Galatians is supposed to have been written about two years before that to the Romans, and on that account might have claimed the first investigation; but many are ready to admit that the Apostle ***to the Romans reasons concerning the moral law***, who will not make the same admission {p. 73} respecting his ***letter to the Galatians***; therefore we have given that our first attention, and proved, we trust, that ***not a single declaration has been found therein which can be referred to the ceremonial or Levitical law***. We are now prepared to examine that to the Galatians, and expect that all will agree with us that ***this treats solely of the moral law***, if an analogy can be shown between the main positions in the two epistles. Two expressions are found in Romans, [Chap. vii, 23; viii, 2,] which do not refer to the Ten Commandments; nor yet to the Levitical law; but the only place in Galatians where law is used in reference to any thing but the Ten Commandments, is in Chap. vi, 2: "the law of Christ." If this declaration is found to be correct, and it can be shown that the Apostle's reasoning tends to prove the perpetuity of the law of which it treats, then the epistle to the Galatians may be considered a strong hold by those who "delight in the law of God." {p. 74}

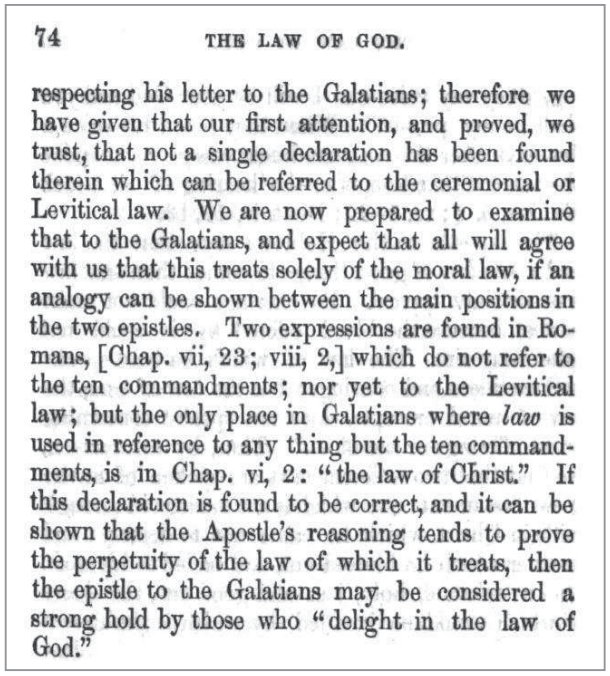


THE LAW OF GOD. 73

ing, Obey my voice and I will be your God and you shall be my people." When they heard his voice a few days after this commandment was given, he spoke the ten commandments in the hearing of all Israel. Ex. xix, 5, 6; xx, 1–22; Deut. iv, 12, 13.

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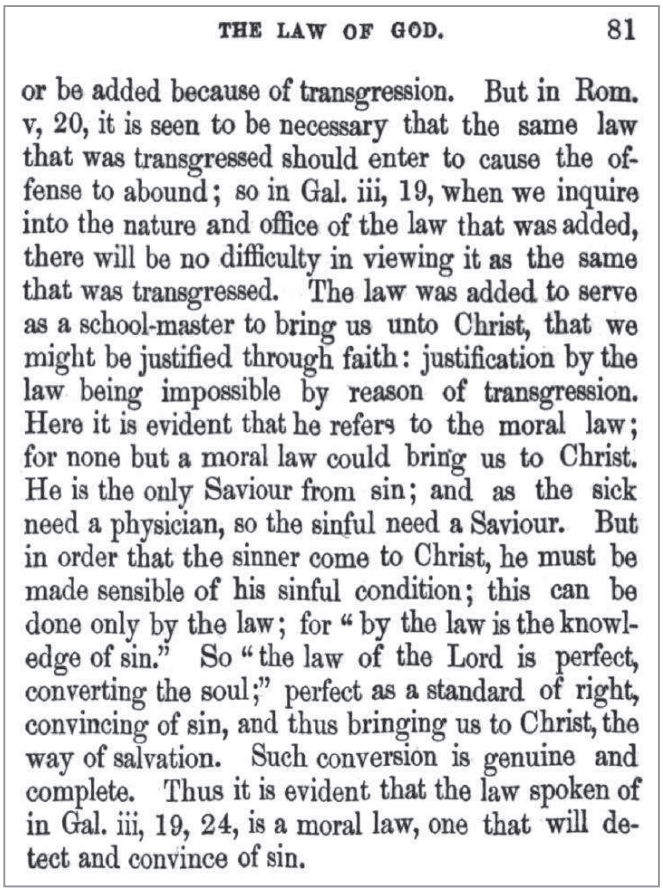
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74 THE LAW OF GOD.

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But in Rom. v, 20, it is seen to be necessary that the same law that was transgressed should enter to cause the offense to abound; so in Gal. iii, 19, when we inquire into the ***nature and office of the law that was added, there will be no difficulty in viewing it as the same that was transgressed***. The ***law was added to serve as a school-master*** to bring us unto Christ, that we might be justified through faith: justification by the law being impossible by reason of transgression. Here it is evident that he ***refers to the moral law***; for none but a ***moral law could bring us to Christ***. He is the only Saviour from sin; and as the sick need a physician, so the sinful need a Saviour. But in order that the sinner come to Christ, he must be made sensible of his sinful condition; this can be done only by the law; for "by the law is the knowledge of sin." So" the law of the Lord is perfect, converting the soul;" perfect as a standard of right, convincing of sin, and thus bringing us to Christ the way of salvation. Such conversion is genuine and complete. Thus it is evident that the ***law spoken of in Gal. iii, 19, 24, is a moral law***, one that will detect and convince of sin. {p. 81}



THE LAW OF GOD. 81

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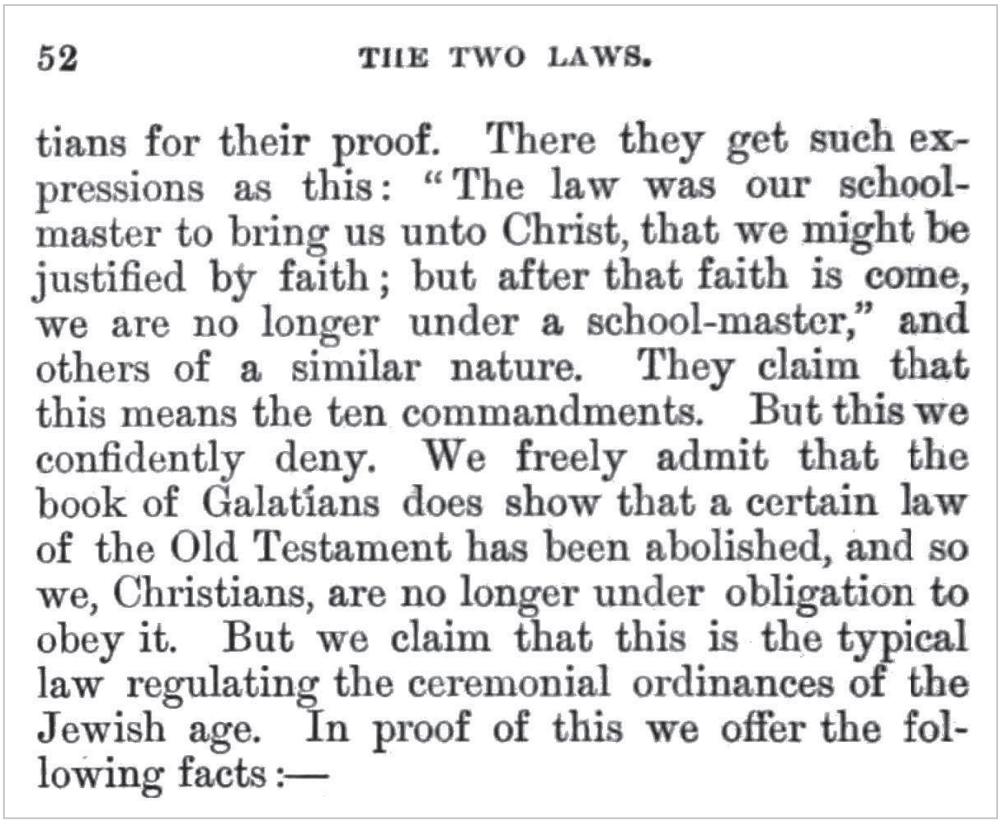
https://archive.org/details/JosephH.WaggonerTheLawOfGodAnExaminationOfTheTestimonyOfBoth

Canright, D. M.
The Two Laws, as set in the Scriptures of the Old and New Testaments.

– Battle Creek, Mich.: Seventh-Day Adventist Publishing Association, 1882: 126.

The Law in Galatians.

Those who claim that the law of God has been abolished always go directly to the book of {51} Galatians for their proof. There they get such expressions as this: "The ***law was our schoolmaster to bring us unto Christ***, that we might be justified by faith; but after that faith is come, we are no longer under a school-master," and others of a similar nature. They claim that this means the Ten Commandments. But this we confidently deny. We freely admit that the book of Galatians does show that a certain law of the Old Testament has been abolished, and so we, Christians, are no longer under obligation to obey it. But ***we claim that this is the typical law*** regulating the ceremonial ordinances of the of the Jewish age. {p. 51-52}.



52 THE TWO LAWS.

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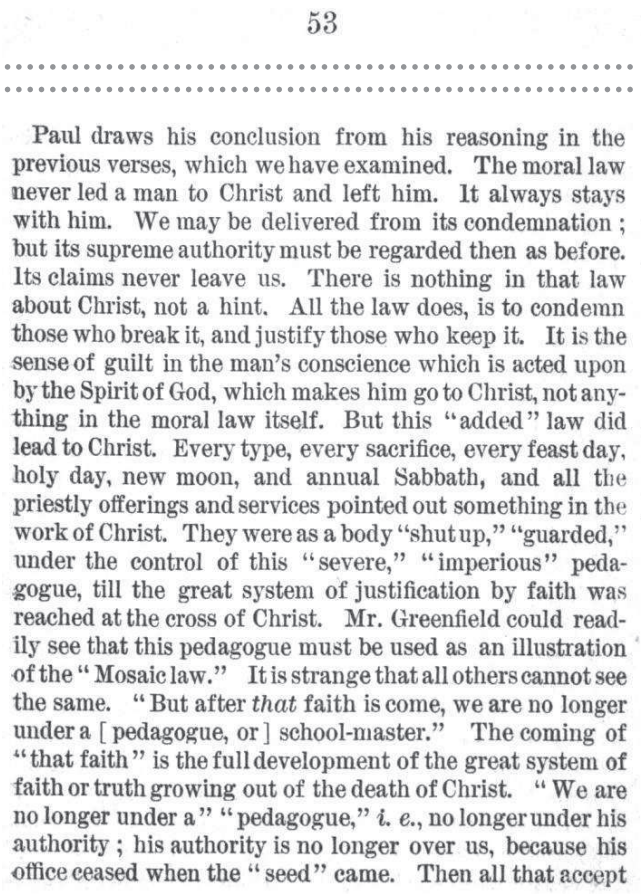
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https://archive.org/details/D.M.CanrightTheLawsAsSetFourthInTheScripturesOfTheOldAndNew

G. I. Butler, The Law in the Book of Galatians: is it the Moral Law, or does it refer to that System of Laws peculiarly Jewish?

- Battle Creek, Mich: Review & Herald Publishing House, 1886: 85.

Paul draws his conclusion from his reasoning in the previous verses, which we have examined. The ***moral law never led a man to Christ*** and left him. It always stays with him. We may be delivered from its condemnation; but its supreme authority must be regarded then as before. Its claims never leave us. There ***is nothing in that law about Christ***, not a hint. All the law does, is to condemn those who break it, and justify those who keep it. It is the sense of guilt in the man's conscience which is acted upon by the ***Spirit of God, which makes him go to Christ, not anything in the moral law itself***. But this ***"added" law did lead to Christ***. Every type, every sacrifice, every feast day, holy day, new moon, and annual Sabbath, and all the priestly offerings and services pointed out something in the work of Christ. They were as a body "shut up," "guarded," under the control of this "severe," "imperious" pedagogue, till the great system of justification by faith was reached at the cross of Christ. Mr. Greenfield could readily see that this pedagogue must be used as an illustration of the ***"Mosaic law***." It is strange that all others cannot see the same. "But after that faith is come, we are no longer under a [pedagogue, or] school-master." The coming of that faith" is the full development of the great system of faith or truth growing out of the death of Christ. "We are no longer under a" "pedagogue," i.e., no longer under his authority; his authority is no longer over us, because his office ceased when the "seed" came. {p. 53}



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https://archive.org/details/G.I.ButlerLawInTheBookOfGalatiansIsItTheMoralLawOrDoesIt

Waggoner, E. J. The Gospel in the Book of Galatians. A Review.

- Oakland, Cal: 1888: 71.

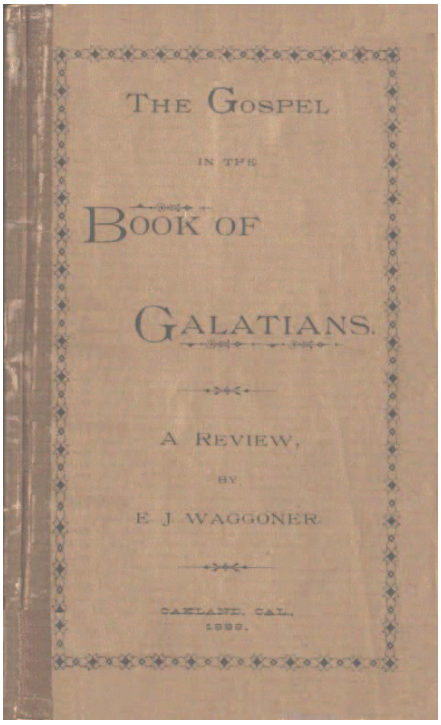


Figure 10. Waggoner, E. J. The Gospel in the Book of Galatians (1888)

The argument thus far on the coming of the seed has been negative, in order to meet some of your objections. *I will now give some positive argument that the coming referred* ***to is the second advent***. In doing this I shall also proceed to consider verses 22-25, for they have an intimate connection with verse 19. Verses 24 and 25 read thus: "*Wherefore the law was our* ***school-master*** *to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master*." By no manner of reasoning whatever can these verses be made to apply to the ceremonial law. The reference must be to the moral law and to that alone, as I shall show.

1. The text does not read that the law was our *school-master* to point us to Christ; if it did there might be some show of reason in applying it to the ceremonial law. But "*the law was* ***our school-master*** *to bring us to Christ*, " or, literally, "the law was our ***school-master*** unto Christ," that is, the law was our ***school-master*** till we came to Christ. Now the ceremonial law brought no one to Christ.

The performance of it was an act of faith on the part of the performer, showing the belief he already had in Christ.

2. Faith did not release people from the observance of the ceremonial law; on the contrary, the person did not begin the observance of the ceremonial law until he had faith in Christ.

3. The twenty-second verse says that "*before faith came, we were kept under the law*;" but before faith came, people did not have anything to do with the ceremonial law.

4. If the ceremonial law were referred to in this verse, {43} then, according to verse 25, we should conclude that as soon as people learned to have faith in Christ they had nothing more to do with the ceremonial law; but the truth is that the patriarchs and prophets were most punctual in their observance of the ceremonial law, and no one bad more faith than they. Take the case of David; his writings abound with references to sacrifices and to

ceremonies in the court of the Lord's house. He offered multitudes of sacrifices, yet there is no writer in the Bible who shows a more perfect knowledge of Christ, or who exhibits more faith in him.

5. But you say that the apostle is reasoning of dispensations, and not of individual experiences, and that bringing them to Christ means bringing them to his first advent, and "to the system of faith there inaugurated." But that is the weakest position you could take, for if that were the meaning, then it would follow that the law accomplished its purpose only for the generation that lived at Christ's first ad vent. No other people ever came to Christ, in the sense in which you use the term. In order for the law to bring men to Christ, in the sense in which you apply it, that is, to his first advent, it would have bad to lengthen their lives. Adam would have had to live at least 4,000 years. For, let me again repeat: The text does not say that the law was a ***school-master*** to point men to Christ, but to bring them to him.

6. Again; the text says it brings men to Christ, that they may be justified by faith. Are people justified by faith in a national capacity. I have just shown that, according to the theory that the apostle is arguing of dispensations, only one generation was brought to Christ, namely, the generation that had the good fortune to live at his first advent; but even that generation was not justified by faith. Very few of them bad any faith whatever. They didn't have by faith from first to last. Then they must have remained under the ***school-master***, - the law, - and indeed they did. Justification by faith is an individual, and not a national, matter. Seventh day Adventists often speak of the great light which "we as a people" possess. But "we as a people" will derive no benefit from that light unless we as individuals possess it in our own hearts. I repeat, justification by faith is something {44} that each individual must experience for himself. Thousands who lived at Christ's first advent knew nothing of this experience, while thousands who lived long before be came, were actually brought to Christ for pardon, and they received it. Abel was counted righteous through faith; Noah was heir of the righteousness which is by faith; and Abraham actually saw Christ's day, and rejoiced in it, although he died 2,000 years before the first advent. And this most positively proves that the apostle, in the third chapter of Galatians, is speaking of individual experience, and not of dispensational changes. There can be no Christian experience, no faith, no justification, no righteousness, that is not an individual matter. People are saved as individuals, and not as nations.

A word of explanation may be in place right here. The term "under the law," if it be applied to the ceremonial law, cannot have the same meaning that it does when applied to the moral law. When used with reference to the moral law, it means "condemned by the law;" but it cannot have that meaning if it should be applied to the ceremonial law, because

that law condemned nobody. So with the supposition that the expression refers to the ceremonial law, we must conclude that not to be under it means not to be subject to it; but when we refer it to the moral law, we come to no such conclusion, because "under the law" means condemned by the law.

7. The strongest argument against the ceremonial law view is found in verse 24: "Wherefore the law was our ***school-master*** to bring us unto Christ*, that we might be justified by faith*." Now it is an undeniable fact that the possession of faith led to the offering of sacrifices, and not the offering of sacrifices to faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." Now I ask, How could the ceremonial law lead a man to that which he already had! Since it was faith that prompted Abel and all others to offer sacrifices how can it be said that those sacrifices served as a ***school-master*** to lead them to Christ that they might be justified by faith?

I have already noticed your idea that the word "faith" is here synonymous with "Christ;" that the apostle means that {45} before Christ came we were kept under the law; that the law was our ***school-master*** to bring us unto (the first advent of) Christ, that we might he justified by him; and that verse 25 means that after Christ is come we are no longer under a ***school-master***. I believe that this is the position that is usually taken by those who hold the ceremonial law view and it is the only position that can be taken if the ceremonial law is referred to. The only thin that it lacks is proof. There is no warrant whatever for making the term "faith" synonymous with Christ. Besides, if that were true then the text would teach that no man was justified until Christ's first coming, which is preposterous and unscriptural. For this reason we must conclude that the ceremonial law is not under consideration in this verse. {46} …

White, E.G. Be Zealous and Repent.
– Rev and Her., 1890, Dec 23, Vol. 67, No. 50: 1-2

REVIEW AND HERALD.—EXTRA.

VOL. 67, No. 50. BATTLE CREEK, MICH., TUESDAY, DECEMBER 23, 1890. WHOLE No. 1896.

"BE ZEALOUS AND REPENT."

THE Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way." These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.

Is it proof that such men need? Is it evidence that is wanting?—No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof"! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Why is it that men do not believe upon sufficient evidence?—Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see.

I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men."

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief.

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John calls upon the world to "behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld. Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,—represent his character.

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,—the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message.

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid; in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not.

The words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone."

Will the church see where she has fallen? A

Additional Documents

coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,—a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted?

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, "I know thy works." "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their true condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"—Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you.

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,—Christ our righteousness.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: *for in these things I delight*, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it.

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God.

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact,—we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.

MRS. E. G. WHITE.

THE OPENING OF THE WEEK OF PRAYER IN BATTLE CREEK.

THE week of prayer has opened very encouragingly in Battle Creek. All the meetings on the Sabbath were marked by much of the Spirit of God. The morning meetings on first-day have also been very good. Much earnestness of heart is manifested in seeking the Lord. We feel assured that if this good beginning is followed up in the same spirit, we shall have a very profitable season, and shall experience much of the blessing of God as the result. We have felt very anxious that it may be so. We have much need of the reviving influence of the Spirit of God. The importance of our time and work have been faithfully set before us from time to time, and if we now seek the Lord in the way he has appointed, we shall see of the salvation of God, and shall experience just what we so much long for.

We have also been very desirous that there should be liberal contributions to our foreign mission funds. We know that this will be so in proportion to the amount of the blessing of God that we experience. A heart filled with the love of Christ will also contribute liberally to the cause of Christ, and for the salvation of souls for whom he died.

The program for the week of prayer at Battle Creek is as follows:—

5:30 A. M., a meeting especially for ministers and laborers.

10:30 A. M., meeting of the Ministers' School.

2:30 P. M., meetings alternating between the Tabernacle, and the twelve districts into which the church is divided.

11:00 to 12:00 A. M., meeting of employees in the REVIEW Office chapel.

12:00 to 1:00 P. M., meeting of employees and medical missionary class at the Sanitarium.

5:00 P. M., meeting of the students at Battle Creek College.

7:00 P. M., general meeting in the Tabernacle.

O. A. OLSEN.

—He walks in the presence of God, who converses with him in frequent prayer and communion; who runs to him with all his necessities; who asks counsel of him in his doubting; who weeps before him as a Judge; who reverences him as a Lord, and obeys him as a Father.

Brickey, W. Notes on the book of Galatians. No. 3.

– Rev and Her., 1902, Feb 4, Vol. 79, No. 5: 67/3-68/1

"Wherefore the law was **our schoolmaster** *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The words in italics, "*to bring us*," are supplied words, not being in the original. If they were left out, as some do, it would read, "The law was our schoolmaster unto Christ." Jesus said that all the prophets and the law prophesied until John. This seeming discrepancy is easily explained. The transition from the old covenant to the new began with the preaching of John, and ended with the preaching of Christ. When Christ said, "The time is fulfilled" (Mark 1: 15), without doubt He meant the seventy weeks of Dan. 9: 24, - the fullness of the time (Gal. 4: 2-4), - the time of reformation (Heb. 9: 10), - the time when the Seed should come. Gal. 3: 16, 19.

Some good people still believe that this schoolmaster is the Ten Commandments, but they seem to be confused, and divided in opinion, as to what is meant by the. words "under the law." But this law was added till the Seed should come. But the Ten Commandments were never added to anything; for they are as eternal as God. They are truth and righteousness. Ps. 119: 142, 151, 172. They express the character of God, and are eternal and unchangeable. They were never given as a remedy for sin, nor because of transgression; but were given to warn us against transgression, not till the Seed should come, but for all rime and eternity. Ps. 119: 152. Their principles were originally stamped in the very nature of mankind. Rom. 2: 14, 15. This must be so if man was made in the image of God. But those righteous principles have been so far effaced by the power of sin that men cannot understand their errors; therefore to warn us against violating those holy principles they were written and spoken. Ps. 19: 11, 12. "And in keeping of them there is [not a yoke of bondage, nor condemnation, but] great reward."

For us to apply this schoolmaster to the Ten Commandments, and this faith spoken of, to a personal experience, and argue that men had faith in the old dispensation, and seek to prove it by the eleventh of Hebrews, is an error. We have no disposition to deny that sonic men had faith in the old dispensation, and a certain knowledge of Christ, and even prophesied of Him, but they did not fully comprehend His work. 1 Peter 1:11, 12. But with the fullness of the time, a new era of faith began, and a flood of light came in, which is compared to the sun. Rev. 12: 1. This was "the time of reformation," and Paul would be perfectly justified in speaking of such a time as the coming of faith.

It is interesting to notice the circumstances which called out this epistle to the Galatians. Please read Acts 15: 1-10. Then compare Paul's argument in the second chapter of Colossians with the book of Galatians. You will readily see that the zealous Pharisees had been spoiling the disciples through philosophy (Col. 2: 8), bewitching them (Gal. 3: 1), persuading them to observe days, and weeks, and months, and years (Gal. 4: 10; Col. 2: 14, 15), had brought them under the yoke of circumcision (Acts 15: 1-10; Gal. 5: 1, 2; Col. 2: 11), under the rudiments of the world (Col. 2: 8, 20), which is the handwriting of ordinances. Col. 2: 14, 15.

Is it really true that the Ten Commandments are a yoke of bondage? All our enemies, including Satan, say they are. God says they are a law of liberty. James 1: 25 ; 2: 12. I am afraid to call them a yoke of bondage; but I feel perfectly free to say that circumcision is a yoke of bondage; for Paul calls it such. Gal. 5: I, 2. And Peter calls it a yoke (Acts 15: 8-10), and contrasts it with the new faith which was able to purify the hearts of the Gentiles. Was such a faith ever preached in the old dispensation? I do not wish to argue the duties of a schoolmaster, but I am perfectly free to say that I am unable to see how the Ten Commandments can be justly called a yoke of bondage or a schoolmaster. But I can readily see that all the Jewish ceremonies did point to Christ, whether the people fully comprehended it or not. And I can easily see that as they were a shadow of good things to come, they would be like a school. And as Christ said the law and the prophets prophesied until John, He must have meant that they were really teachers, or tutors, or schoolmasters, until the time appointed of the Father. And Paul says, "But after that faith is come we are no longer under a schoolmaster." Gal. 3: 25. Now this means one of two things: it either means under obedience or under condemnation. As I said before, I do not wish to argue the duties of a schoolmaster, nor to argue the meaning of the word in the Greek. But I will venture to say this, I never knew a school board to employ a teacher simply because he could condemn his pupils. It would be a strange expression to say that after faith is come, we are no longer under the condemnation of a schoolmaster; but perfectly natural to say that we are no longer under obedience to a schoolmaster.

Test the matter a little further: "Tell me, ye that desire to be under the law." Chapter 4: 21. Do you really believe the Galatian brethren had a desire for condemnation? or had they been deceived by those zealous Pharisees, and brought under obedience to some of those ceremonies which had been taken out of the way by the cross? Was he not chiding them because they observed days and months and times and years? Gal. 4: to; Col. 2: 14-17. No doubt they desired to be right, but were deceived and brought under obedience to circumcision, thinking it was right till Paul's epistle taught them better.

THE REVIEW AND HERALD

SANCTIFY THEM THROUGH THY TRUTH THY WORD IS TRUTH

BATTLE CREEK, MICH., FEBRUARY 4, 1902.

NOTES ON GALATIANS.— NO. 3 (Concluded).

WM. BRICKEY.
(Kimball, Minn.)

"WHEREFORE the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The words in italics, "to bring us," are supplied words, not being in the original. If they were left out, as some do, it would read, "The law was our schoolmaster unto Christ." Jesus said that all the prophets and the law prophesied until John. This seeming discrepancy is easily explained. The transition from the old covenant to the new began with the preaching of John, and ended with the preaching of Christ. When Christ said, "The time is fulfilled" (Mark 1:15), without doubt He meant the seventy weeks of Dan. 9:24, — the fullness of the time (Gal. 4:2-4),— the time of reformation (Heb. 9:10),— the time when the Seed should come. Gal. 3:16, 19.

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Crosby, Tim. The Law and the Prophet: Ellen Whites struggle to understand the Law in Galatians.
- The Adventist Review, May 8, Vol. 163, No. 19: 12-13

THEOLOGY

THE LAW AND THE PROPHET

Ellen White's struggle to understand the law in Galatians

First of Four Parts



REVIEW FILE PHOTO

One of the most fascinating episodes in the history of the Seventh-day Adventist Church—the 1888 General Conference session held in Minneapolis—remains of interest not only as a historical drama but for the light it sheds on how even an inspired prophet must sometimes struggle with a theological issue before achieving full understanding.

The popular Adventist understanding of what happened in 1888—that a major segment of the church rejected the message of righteousness by faith—oversimplifies the matter. No one at the conference disputed the idea that righteousness is a gift not merited by works. Adventists had always believed this, at least in theory—though they overshadowed it by emphasizing the law. In fact, Ellen White made righteousness by faith the theme of her talks at the 1883 General Conference session, without arousing any controversy.[1]

A dispute arose over the interpretation of Galatians 3:24, "The law was our schoolmaster to bring us unto Christ." Traditionally, Adventists had seen this law as the ceremonial law. When Ellet J. Waggoner and Alonzo T. Jones began teaching that the law in Galatians meant the *moral* law, the Ten Commandments, some Adventist ministers became upset.

Back in 1854 J. H. Waggoner (Ellet's father) had published a volume in which he maintained that the "added law" of Galatians 3:19 and the "schoolmaster" of verse 24 refers to the moral rather than the ceremonial law.[2] He was not the first to teach this; in the early days a majority of the brethren accepted this view.[3] However, the tide of opinion seems to have turned by the mid-1850s, mainly because it proved to be a weak point in the Adventist debate with Sunday-keepers, who tried to capitalize on Galatians to show that the moral law no longer remained in force, that the Sabbath had been changed.

Stephen Pierce, who, like Waggoner, served as a corresponding editor of the *Review and Herald*, spent three days in a meeting refuting Waggoner's position by demonstrating that the law in Galatians meant both the moral and the ceremonial law. According to Uriah Smith, shortly after this Ellen White saw in vision the truth of the matter. She wrote to Waggoner that he was wrong and Pierce was right.[4]

Unfortunately Pierce's "both-and" view was soon forgotten. Since Ellen White had condemned Waggoner's position, the opposite view—that the law in Galatians meant the ceremonial law—came to prevail among Adventists over the next quarter century.[5]

In the mid-1880s E. J. Waggoner revived his father's theory that the law in Galatians refers to the moral law.[6]

Letters of Displeasure

G. I. Butler, president of the General Conference, wrote a series of letters to Ellen White, who then lived in Switzerland, in which he expressed his displeasure that one man would advocate a theological view in print contrary to the established Adventist position, and thus cause dissension. Ellen White did not reply immediately, although she did write an article about that time for the *Review*, stating that individual judgment must submit to the authority of the church.[7]

Lacking a reply from Ellen White, Butler wrote an 85-page pamphlet to prove that the principal subject in Galatians was the ceremonial law,[8] which he distributed to delegates at the 1886 General Conference session in Battle Creek. A theological commit-

BY TIM CROSBY

tee appointed at the session failed to reach a consensus on that point, but passed a resolution that minority doctrinal views not be published in Adventist journals until approved by "the leading brethren of experience." [9]

In February 1887 Ellen White finally wrote from Switzerland to Waggoner and Jones, taking Waggoner to task for teaching and publishing his controversial ideas.[10] In this letter she stated an important principle: the truth or falsity of an idea might not be as important as its divisiveness. She had been shown that some of her husband's views, though correct, should not be publicized, because they would cause disunity. Some truths were "not vital points," and thus not worth fighting over. The church must present to the world a united front.

Waggoner's ideas proved not only divisive but also suspect, by reason of their similarity to his father's teaching on the two laws, which Ellen White had seen to be in error. Evidently Ellen White's memory of the episode was not entirely clear. "The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that in the presenting, it has not only been untimely, but deleterious." [11]

Ellen White's letter dismayed Waggoner but pleased Butler, who had received a copy. He felt happy to have the matter settled, with Ellen White, as he thought, on his side.[12] Butler wrote an article for the *Review* refuting Waggoner's position,[13] and evidently took steps to prevent Waggoner from publishing a lengthy reply he had written in answer to Butler's pamphlet.

Short-lived Satisfaction

But Butler's satisfaction proved short-lived. Two months after writing to Waggoner and Jones, Ellen White sent a letter to the two main contestants on the other side of the controversy, G. I. Butler and Uriah Smith, editor of the *Review*.

"I was pained when I saw your article in the *Review*, and for the last half hour I have been reading the references preceding your pamphlet [i.e., the introduction, in which Waggoner is rebuked for introducing controversy]. Now my brother, many of the things that you have said are all right. The principles that you refer to are right; but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured that I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner." [14]

Regarding the theological issue itself, Ellen White remained uncertain. The early manuscript she had written to J. H. Waggoner, telling him that his position regarding the law was wrong, had become lost. "I am troubled; for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was a great danger of disunion.

Neither Position Perfect

"Now I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong. . . . I have had some impressive dreams that have led me to feel that you are not altogether in the light." [15]

In a letter written to Butler a year and a half later, Ellen White described a dream in which her angel guide "stretched out his arms toward Dr. Waggoner and to you, Elder Butler, and said in substance as follows: Neither have all the light upon the law; neither position is perfect." [16]

She rebuked Butler for the way he had treated Waggoner. "You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people." [17] She was not pleased with what had happened at the 1886 General Conference session, nor with Butler's claim that his present illness resulted from shock because she did not support his stand on the law in Galatians.

Thus Ellen White attempted to maintain a fragile balance between the two sides. Though unable to reach a decision on the doctrinal issue, she hoped to maintain unity without sacrificing fairness. Unfortunately, unity proved elusive. □

To be continued

REFERENCES

[1] The *Review and Herald* published these talks between April 15 and July 8, 1884. *Selected Messages*, book 1, pp. 350-354, and *Selected Messages*, book 3, pp. 148-152, contain relevant excerpts.

[2] J. H. Waggoner, *The Law of God: An Examination of the Testimony of Both Testaments* (Rochester, N.Y.: Adventist Review Office, 1854), pp. 80, 81. Waggoner claimed that "not a single declaration" in Galatians "referred to the ceremonial or Levitical law"; that the book "treats solely of the moral law" (p. 74).

[3] G. I. Butler, *The Law in the Book of Galatians* (Battle Creek, Mich.: Review and Herald Pub. House, 1886), p. 3. J. N. Andrews earlier took this position in "Discourse with Brother [H. E.] Carver," *Review and Herald*, Sept. 16, 1851, and "Watchman, What of the Night?" *Review and Herald*, May 27, 1852, as did James White, in "Justified by the Law," *Review and Herald*, June 10, 1852.

[4] Uriah Smith to W. A. McCutchen, Aug. 8, 1901. Smith published an article by Pierce defending his position in "Answer to Brother Merriam's Question Respecting the Law of Galations 3," *Review and Herald*, Oct. 8, 1857.

[5] See *Review and Herald* articles by R. F. Cottrell, Feb. 16, 1860; *Review and Herald*, F. Krummacher, Jan. 28, 1862; Moses Hull, Apr. 22 to May 13, 1862; R. F. Cottrell, July 17, 1866; J. N. Andrews, Feb. 9, 1869; H. A. St. John, July 9, 1872; H. M. Van Slyke, Aug. 20, 1872; A. Campbell, Sept. 10, 1872; Albert Weeks, Dec. 10, 1872; R. M. Kilgore, Mar. 24, 1874; D. M. Canright, June 10, 1875; Joseph Clarke, Apr. 6, 1876; D. M. Canright, Jan. 31, 1878. See also Uriah Smith, *Both Sides on the Sabbath and the Law: Review of T. M. Preble* (Battle Creek, Mich.: SDA Publishing Assn., 1864).

[6] As early as 1884 Waggoner saw the law in Galatians 3 as the moral law ("Under the Law," *Signs of the Times*, Sept. 11, 1884). But the series of articles published in the *Signs* from July 8 to September 2, 1886, provoked the worst controversy.

[7] Ellen G. White, "Unity of the Church," *Review and Herald*, Jan. 25, 1887. Cf. *Testimonies*, vol. 5, pp. 291-293, written two years earlier.

[8] Butler, *The Law in the Book of Galatians*.

[9] *Review and Herald*, Dec. 14, 1886.

[10] Letter 28, 1887; slightly abbreviated in letter 37, 1887, printed in *Counsels to Writers and Editors*, pp. 75-82.

[11] *Ibid.*

[12] E. J. Waggoner to Ellen White, quoted in David P. McMahon, *Ellet Joseph Waggoner: The Myth and the Man* (Fallbrook, Calif.: Verdict Publications, 1979), p. 89; G. I. Butler to Ellen White, Mar. 31, 1887, quoted in Emmett K. Vandevere, *Rugged Heart: The Story of George I. Butler* (Nashville, Tenn.: Southern Pub. Assn., 1979), p. 86.

[13] Butler, "Laws Which Are 'Contrary to Us,' a 'Yoke of Bondage,' and 'Not Good,'" *Review and Herald*, Mar. 22, 1887.

[14] Letter 13, 1887.

[15] *Ibid.*

[16] Letter 21, 1888, written from Minneapolis during the presession Bible Conference.

[17] *Ibid.*

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Crosby, Tim. Using The Law to No Prophet: Ellen White Pleaded with ministers who argued over the law.
- The Adventist Review, May 15, Vol. 163, No. 20: 12-13.

THEOLOGY

USING THE LAW TO NO PROFIT

Ellen White pleaded with ministers who argued over the law.

Second of Four Parts



REVIEW FILE PHOTO

Some Adventists honestly thought A. T. Jones had denied one of the "old landmarks" of the Adventist faith.

Part one of this series described events leading up to the 1888 Minneapolis General Conference session to illustrate how Ellen White's understanding of the law in Galatians progressed along with that of nearly all Adventists, in spite of the fact that she was an inspired prophet. Though not clear on whether the "schoolmaster" in Galatians 3:24 meant the moral or ceremonial law (having forgotten her previous statement), she was clear that men such as E. J. Waggoner and G. I. Butler ought not to be arguing publicly over the matter.

The Minneapolis General Conference session of 1888 started off on the wrong foot, with a presession Bible conference that featured a debate between A. T. Jones and Uriah Smith over the identity of the 10 horns of Daniel 7.

General Conference president G. I. Butler was absent because of illness (the result, he claimed, of Ellen White's opposition to his position on the law in Galatians), but many of his associates attended the meeting with pointed instruction to "stand by the old landmarks."

E. J. Waggoner presented 11 sermons at the conference on the topic of justification by faith and the righteousness of Christ in relation to the law.[1] The talks generated much prejudice among those who felt that these young upstarts, Waggoner and Jones, were denying one of the fundamentals of the faith in identifying the "schoolmaster" of Galatians 3:24 with the moral law and making the moral law part of the old covenant, although these were merely ancillary to his main point: the law cannot save anyone.

The general objection voiced by Iowa Conference president J. H. Morrison was that Adventists had always believed in justification by faith, but that overemphasis on this topic by Waggoner would result in the law losing its central place in the third angel's message. Even Ellen White's support of Waggoner did not quell the controversy. Opponents questioned her neutrality because she had associated with Jones and Waggoner on the Pacific Coast just before the session.

One morning Ellen White called a few delegates together to read them some material she had written. Someone asked her whether the Lord had any new light for the church. "Most assuredly," she said. Did she wish the present discussion to be halted? "By no means," she replied. "We want all on both sides of the question." But, she continued, the discussion should be carried on in a Christlike spirit, and not in a debating style.

"The remark was made, 'If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith.' I said, 'Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. . . . The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against whenever it may be revealed.'"[2]

Elder R. M. Kilgore objected to the law in Galatians being presented in Butler's absence and moved that discussion on the subject be postponed until he could be present. Ellen White stood up and said, in essence, "Brethren, this is the Lord's work. Does the Lord want His work to wait for Elder Butler? The Lord wants His work to go forward and not wait for any man."[3]

Ellen White's comments on this incident, in manuscript 24, 1888 (omitted from *Selected Messages*, book 3, p. 175), are very revealing, for they pinpoint the exact moment that she began to have doubts on the church's traditional position on the law in Galatians:

BY TIM CROSBY

"I was surprised to hear Elder Kilgore make the kind of speech he did before a large audience of believers and unbelievers—a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder Smith, who made remarks of the same order, before Brother Morrison began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. *And for the first time I began to think it might be we did not hold correct views, after all, upon the law in Galatians,* for the truth required no such spirit to sustain it. . . .

"I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. *Whichever way was in accordance with a 'Thus saith the Lord,' my soul would say, Amen, and Amen.* But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish." (Italics supplied.)

The next day, in her morning talk,[4] Ellen White rebuked Elder Kilgore for attempting to halt the discussion in Butler's absence. Morrison also received censure. It was not right "to fasten ourselves upon the ideas of any one man"; the truth would stand without Elder Butler having to define it for others. They needed not only harmony but an open investigation of "every line of truth." Ellen White did not seem very pleased with the "good brother" who had told her that "everything was settled and our old position was all right."

Replying to rumors that she had changed and come under the influence of Waggoner, she said:

"Well, one says, 'Your prayers and your talk run in the channel with Dr. Waggoner.' I want to tell you, my brethren, that I have not taken any position; I have had no talk with the doctor nor with anyone on this subject, and am not prepared to take a position yet. By their fruits ye shall know them. . . .

"Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but I cannot take my position on either side until I have studied the question."[5]

After reaffirming her neutrality, Ellen White revealed that the loss of an early manuscript to J. H. Waggoner regarding the law, which might have resolved the issue at once, had proved providential. "Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward."[6] (The manuscript apparently never was recovered.)

Doubts About Waggoner's Position

Although Ellen White had most emphatically endorsed Waggoner's teaching on the righteousness of Christ, she still had doubts about his position on the law in Galatians, for in her last sermon at Minneapolis, she publicly stated:

"Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation. . . . Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. . . . Even if the position which we have held on the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take."[7]

On December 9, 1888, five weeks after the Minneapolis conference ended, Ellen White confirmed the fact that her views on the law in Galatians had not changed: "I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying that it was not the Spirit of God. If every idea we have entertained in doctrine is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the spirit from above."[8]

During 1889 Ellen White, Jones, and Waggoner preached at various camp meetings on the righteousness of Christ. They generally encountered much less opposition than at Minneapolis. Ellen White's writings show an increased emphasis on righteousness by faith during this time.[9]

Smith, Butler, and others honestly thought Jones and Waggoner had denied certain of the "old landmarks." But the law in Galatians, wrote Ellen White, was not a landmark:

"The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. . . .

"I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, 'God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been.'"[10] □

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[1] According to Ellen White, manuscript 24, 1888 (*Selected Messages*, book 3, p. 168).

[2] Manuscript 24, 1888. This is one of the best extant eyewitness reports of the Minneapolis conference, written a few weeks after it closed. See *Selected Messages*, book 3, pp. 163-177.

[3] In L. E. Froom, *Movement of Destiny* (Washington, D.C.: Review and Herald Pub. Assn., 1971), p. 246.

[4] Manuscript 9, 1888, in A. V. Olson, *Thirteen Crisis Years* (Washington, D.C.: Review and Herald Pub. Assn., 1981), pp. 300-303.

[5] In Olson, p. 302.

[6] *Ibid.*, p. 302.

[7] From manuscript 15, 1888, in Olson, pp. 303-305.

[8] Letter 7, 1888. Ellen White reaffirmed that she had not changed her position at Minneapolis or since in letter 3, 1889.

[9] The acme of Ellen White's renewed emphasis on righteousness by faith is perhaps expressed in manuscript 36, 1890, published in *Faith and Works*, pp. 15-28.

[10] Manuscript 55, 1890. Cf. the list of the "landmarks" in *Counsels to Writers and Editors*, pp. 30, 31, written about this time.

Tim Crosby is a pastor who writes from Ellijay, Georgia.

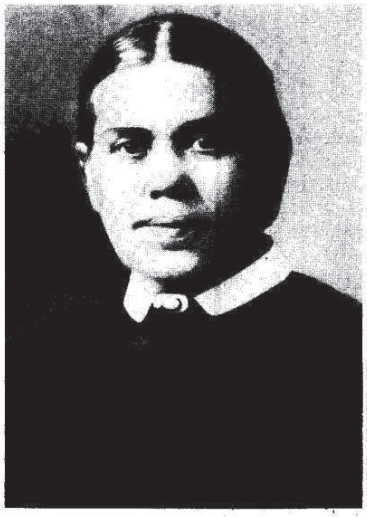
Crosby, Tim. The Law of the Prophet: Ellen White's constant rule: Correct practice is more important than correct theory.
- The Adventist Review, May 22, Vol. 163, No. 21: 12-13

THEOLOGY

THE LAW OF THE PROPHET

Ellen White's constant rule: correct practice is more important than correct theory

Third of Four Parts



REVIEW ART LIBRARY

Ellen G. White

The first two parts of this series described events surrounding the 1888 Minneapolis General Conference session, when leading ministers debated identity of the law referred to in Galatians that was to lead us to Christ. Ellen White encouraged examination of the church's beliefs, but in a Christian spirit. She had not made up her own mind on the subject, but saw it as less important than did some of her brethren.

The prophet was willing to learn. But what about her brethren?

In an 1890 meeting of prominent leaders in Battle Creek, Ellen White hoped for a general confession for the way they had treated the 1888 message and messengers. Instead, "the law in Galatians was their only plea." Some said, "It is Sister White's mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision." The leaders' skepticism and theological quibbles tried Ellen White's patience.

"'Why,' I asked, 'is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians. . . .

"I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. . . . You could not have given a better refutation of your own theories than you have done.

"Now, brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith.[1]

For the next five years Ellen White had little to say about the topic. Not until 1896 did she endorse the position that Galatians 3:24 referred largely to the moral law.

"'The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.' In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones."[2]

This should have settled the matter. But around the turn of the century, the controversy over the law in Galatians enjoyed a brief revival.[3] Again asked to state her position, Ellen White indicated that (as is often the case) the "either-or" controversy had a "both-and" solution. "I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: both the ceremonial and the moral code of ten commandments."[4] Uriah Smith, recently restored to the position of *Review* editor. He published a series of articles advocating the old position.[5] Alarmed, General conference president A. G. Daniels took steps to counteract the revival of a position long since set aside.[6] Ellen White insisted that the matter be dropped.

"Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have

BY TIM CROSBY

been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived." [7]

The law-in-Galatians controversy presents a clear example of an inspired prophet receiving light from a human source, as Ellen White herself recognized.[8] Prophets do not have infallible insight into all theological problems. They must wait upon light from the Lord—light that may come through books and sermons, as well as dreams and visions.

Yet Ellen White did not accept uncritically everything that Jones and Waggoner taught. Shortly after the 1888 Minneapolis session, she publicly condemned a position that Waggoner presented—that Christ was incapable of sinning.[9] In 1893 she rejected some of A. T. Jones's extreme statements on righteousness by faith.[10] And although she came into general agreement with Waggoner's interpretation of the law in Galatians, she never endorsed his position that Galatians 3:24 referred *exclusively* to the moral law,[11] but stated only that it referred *especially* to that law, implying that it also referred to the ceremonial law.

Evolution in Understanding

This 1896 statement did not contradict Ellen White's earlier endorsement of Pierce's position. Indeed, her 1900 statement on the subject—that the law in Galatians 3:24 is both moral and ceremonial—agreed with that position. These statements clearly show an evolution in Ellen White's understanding of the law in Galatians. The evidence indicates that, having forgotten what she was shown earlier, she held no firm opinion on the matter until the early 1890s. Then the light God had sent her through Waggoner's preaching and the animosity she saw displayed by his opponents made her realize that her previous understanding was incomplete. This compelled her to emphasize the moral law aspect of Galatians 3:24 before she finally recovered the mediating position of Stephen Pierce. Clearly, her understanding of this issue developed over time.

Clearly, her understanding of this issue developed over time.

Ellen White maintained one constant theme throughout the controversy: Correct practice is more important than correct theory. "It is not so essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts." [12]

For Ellen White the question was What kind of fruit does the new teaching bear? Does it result in greater love and church unity? If not, then either it is not truth or else *it is not present truth.*

Truths that "are not calculated to unite the flock and sanctify the soul" may not be present truth.[13] In 1858 Ellen White rebuked a man who taught that church members should abstain from swine's flesh, because God would "lead His people no faster than they could receive and act upon the important truths that are communicated to them," [14] and the church was not yet ready for this. Similarly, the early teachings of J. H. Waggoner, though containing much of value, might have split the church in the critical formative stages of its development. Hence she cautioned him "not to make his ideas prominent at that time, for there was great danger of disunion." [15]

It soon became apparent, however, that controversy was inevitable. This being the case, Ellen White endorsed Waggoner's message after hearing him preach, for she realized that it could bring revival to the church. "That which God gives His servants to speak today would not perhaps have been present truth twenty years ago," she said in one of her Minneapolis sermons, "but it is God's message for this time." [16] □

To be concluded

REFERENCES

[1] Letter 83, Mar. 13, 1890.

[2] From letter 96, 1896, printed in *Selected Messages*, book 1, p. 234. Over the next four years Ellen White made several other statements identifying Galatians 3:24 with the moral law. See *Selected Messages*, book 1, pp. 213, 341; *The Desire of Ages*, p. 308.

[3] E. J. Waggoner published a series of articles on Galatians in *Signs of the Times*, Nov. 24, 1898, through May 17, 1899; followed by an even longer series by A. T. Jones in the *Review and Herald*, July 25, 1899, through Nov. 13, 1900; and Waggoner published two books: *The Glad Tidings* (Oakland, Calif.: Pacific Press Pub. Co., 1900) and *The Everlasting Covenant* (London: International Tract Society, 1900).

[4] Manuscript 87, 1900 (*Selected Messages*, book 1, p. 233). Cf. A. T. Jones, *Review and Herald*, August 8, 1899, p. 508.

[5] William Brickey, "Notes on the Book of Galatians," *Review and Herald*, Jan. 21 through Feb. 4, 1902.

[6] A. G. Daniels to G. I. Butler, Apr. 11, 1902; and Daniels to W. C. White, Apr. 14, 1902.

[7] Letter 179, Nov. 19, 1902.

[8] "The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants" (manuscript 15, 1888, a transcript of Ellen White's last sermon at Minneapolis, in A. V. Olson, *Thirteen Crisis Years* [Washington, D.C.: Review and Herald Pub. Assn., 1981], pp. 303-311). "There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies" (letter 11, 1890, in *Selected Messages*, book 2, p. 81).

[9] An eyewitness account appears in Lauretta Eby Kress and Daniel Hartman Kress, *Under the Guiding Hand* (Washington, D.C.: College Press, 1932), pp. 113, 114. Ellen White's statements rejecting the position that Christ could not sin date from this incident. (See *The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1128; *The Desire of Ages*, p. 117.)

[10] Letter 44, 1893, in *Selected Messages*, book 1, pp. 377-379.

[11] E. J. Waggoner, *The Gospel in the Book of Galatians* (Oakland: Pacific Press Pub. Co., 1888), p. 43; cf. pp. 17, 21, 22.

[12] Letter 165, 1901, in *The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1110.

[13] *Early Writings*, p. 63. See also *Christ's Object Lessons*, pp. 127, 128; *The Great Controversy*, p. 609; *Testimonies*, vol. 2, pp. 692, 693; *Counsels to Writers and Editors*, p. 77.

[14] *Testimonies*, vol. 1, p. 207.

[15] Letter 13, 1887.

[16] Manuscript 8a, 1888, in Olson, pp. 272-285.

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Crosby, Tim. A Law without Prophet:
Ellen White opposed a church creed as harmful to growth and unity.
- The Adventist Review, May 29, Vol. 163, No. 22: 9-10.

A LAW WITHOUT PROFIT

Ellen White opposed a church creed as harmful to growth and unity.



REVIEW ART LIBRARY

E. J. Waggoner

Fourth of Four Parts

The first three parts of the series employed the debate over the law in Galatians surrounding the 1888 Minneapolis General Conference session to illustrate that even a prophet's understanding of theology may develop over a period of time. Not until 1900 did Ellen White take a stand on the matter, having forgotten what she wrote earlier. Her understanding came from human as well as divine sources. She pleaded with ministers to cease arguing over the subject, which was not as important as they deemed it.

A Seventh-day Adventist creed? Don't think it was never attempted! An unsuccessful attempt on the part of "half a dozen influential ministers" to force a creed on the church in order to quell its controversy appears as one fascinating but little-known facet of the 1888 Minneapolis General Conference session.[1] This incident and its aftermath have important implications for the church today.

During the conference a committee of administrators proposed that "nothing be taught in our school at Battle Creek contrary to what has been taught in the past, or as approved by the General Conference Committee."[2] They aimed this proposal at A. T. Jones, who would teach Bible the next year at the college.

Ellen White voiced her opposition to the proposal, "declaring that God had revealed to her that such a resolution was wrong and dangerous. . . . 'I admonish you to refrain from voting it.' "[3]

That motion was defeated, but another passed recommending "that persons holding views different from those commonly taught by us as a denomination" submit them to their local conference committee, which if it saw light in them would present them to the State Institute, which might then present them to the General Conference Institute.[4]

Before the conference ended, Ellen White stated her position in a sermon: "Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men's measurement. . . . That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time."[5]

No statement of faith, however perfect, can ever stand as a final one.

Soon afterward she wrote, "When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing."[6] Such a resolution would perpetuate errors that had been taught at the college, such as the recent mistaken ideas on inspiration.[7]

Another reason for Ellen White's opposition: "There was to be special light for God's people as they neared the closing scenes of this earth's history. . . . It would be impossible for us to state just how this additional light would come. . . . Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light?"[8]

Besides the fact that creedal resolutions serve to perpetuate old error and shut out new truth, they are incapable of producing true unity: "We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light.

BY TIM CROSBY

The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord; but they cannot quench it, and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance." [9]

The resolution passed by the brethren provided the impetus for a series of statements by Ellen White over the next 12 years opposing a church creed. In an 1889 sermon she said, "It is not how many years have I believed that makes it the truth. You must bring your creed to the Bible and let the light of the Bible define your creed." [10]

Creeds present a presumption of infallibility that puts a stop to the continual unfolding of new truth. No statement of faith, however perfect, can ever stand as a final one.

Varieties of Fruit

Disillusionment over the un-Christlike behavior of church leaders became the dominant theme of Ellen White's post-1888 statements on the law-in-Galatians controversy. "To the law and to the testimony" seemed not as helpful as "by their fruits ye shall know them." While the message of Jones and Waggoner produced the fruits of repentance in many, some in church leadership bore a different variety of fruit. The issue of how Christians should relate to doctrinal controversy overshadowed for a time the question of which side was actually correct.

The way the brethren treated Jones and Waggoner reminded Ellen White of the way the Methodist church had treated her family in Portland, Maine, when expelling them for becoming Millerites. "Shall there be with the people of God . . . the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points—not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists—the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them?" [11]

"Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding." [12]

The overbearing attitude of the church leaders during this time provoked some unusually strong statements from the pen of Ellen White regarding their attempt to suppress what they considered to be false teaching. Commenting on "the spirit which ran riot at Minneapolis," she wrote: "Men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrine. There are many today who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. . . . But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines." [13]

Creeds present a presumption of infallibility that puts a stop to the continual unfolding of new truth.

While complete doctrinal unity seems ideal, lack of doctrinal controversy does not necessarily constitute a good sign. Doctrinal agitation is preferable to an attitude of smug satisfaction with the present teaching of the church.[14] "We may discover errors in our interpretation of Scripture." [15] "As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." [16] The wisdom of this counsel has been proven several times, as the church has modified its stand on issues such as the Trinity and the battle of Armageddon.

It must be remembered that the issue here was not a vital point. When the church's teaching on the fundamentals of the faith was challenged, Ellen White sided with the traditional position, stressing the inviolability of these teachings and emphasizing that no teacher or minister should be employed who questioned them.[17]

However, even between 1903 and 1908, when the church faced serious defections over heresy, Ellen White never suggested a creed. "The best way to deal with error," she wrote in 1892, "is to present the truth." [18] She had strong confidence that, given a fair hearing, truth would prevail. □

Concluded

REFERENCES

[1] W. C. White to L. E. Froom, Dec. 12, 1930.
[2] LeRoy Edwin Froom, *Movement of Destiny* (Washington, D.C.: Review and Herald Pub. Assn., 1971), p. 253.
[3] *Ibid.*, p. 254.
[4] *Review and Herald*, Nov. 13, 1888.
[5] Manuscript 8a, 1888, quoted in Froom, p. 225.
[6] Manuscript 16, 1889.
[7] See Ellen G. White letter 22, 1889, and *Selected Messages*, book 1, p. 23.
[8] Letter 22, 1889.
[9] Manuscript 24, 1892.
[10] *Faith and Works*, p. 77.
[11] Manuscript 30, 1889.
[12] *Signs of the Times*, May 26, 1890.
[13] See entire context in *Testimonies to Ministers*, pp. 69-77. Other statements of hers occur in *Testimonies to Ministers*, pp. 105-111; Review and Herald, Aug. 27, 1889; July 26, 1892; Aug. 7, 1894; and *Selected Messages*, book 1, pp. 411-416.
[14] *Testimonies*, vol. 5, pp. 707, 708.
[15] *Review and Herald*, July 12, 1898.
[16] *Selected Messages*, book 1, p. 37. See also *Counsels to Writers and Editors*, pp. 28-54.
[17] "Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher" (manuscript 125, 1907). "Those who would tear down the foundation that God has laid are not to be accepted as the teachers and leaders of His people" (*Special Testimonies*, Series B, No. 7 [October 1903], p. 41). Cf. *Testimonies*, vol. 1, pp. 326, 327.
[18] *Testimonies to Ministers*, p. 165.

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Olson, R. W. 1888- Issues, Outcome, Lessons.
- Ministry, 1988, Feb, Vol. 61, No. 2: 4-10

1888--issues, outcomes, lessons

Robert W. Olson

Did the 1888 session yield good for the church or bad? How can we benefit from Ellen White's reaction and counsel?



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The General Conference session held at Minneapolis, Minnesota, in 1888 proved to be a major turning point in the history of the Seventh-day Adventist Church. The change in our course was made slowly during the three years following the conference. During that time the unflagging efforts of Ellen White, A. T. Jones, and E. J. Waggoner helped move the church away from the debating spirit and legalism of former years to an emphasis on justification by faith in the righteousness of Jesus Christ.

But this change in direction was not a natural outgrowth of the Minnesota conference. In many ways the Minneapolis meeting was a disaster. The church hit bottom spiritually at that session. Ellen White called it "the saddest experience of my life" [1] and "the most grievous trial of my life." [2] It is the only General Conference session in Adventist history that was marked by open rebellion against Ellen White on the part of a large number of our ministers. She even wondered at one point whether God might have to call out yet another movement. Concerning many of the delegates, she declared: "As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out." [3]

Nevertheless, in spite of her deep anguish over the unbelieving spirit manifested by so many, Ellen White confidently anticipated that the Lord would somehow overrule and that much good would come from the meeting. On the last day of the conference, she wrote to her daughter-in-law: "I have spoken nearly 20 times with great freedom, and we believe that this meeting will result in great good. We know not the future, but we feel that Jesus stands at the helm and we shall not be shipwrecked." [4]

There were others who saw a positive as well as a negative side to the session. Three weeks after its close W. C. White wrote the newly elected president of the General Conference, who was still in Europe: "The delegates at the close of the meeting carried away very different impressions. Many felt that it was one of the most profitable meetings that they ever attended; others, that it was the most unfortunate conference ever held." [5]

Clearly, that session prompted differing reactions. Some felt that the session was bad—very bad. Others, that it was good—very good. What made that meeting so bad? And what made it so good?

The negative side

For several years before the session began, personal differences and animosities had been developing between two groups of church leaders. The Battle Creek brethren were led by George I. Butler, president of the General Conference, and Uriah Smith, editor of the *Review and Herald.* Associated with these men in their sympathies were several local conference presidents, in particular Elders R. M. Kilgore of Illinois, J. H. Morrison of Iowa, R. A. Underwood of Ohio, and I. D. Van Horn of Michigan, as well as a number of lesser lights.

The other group was led by E. J. Wag-

goner and A. T. Jones, who served as coeditors of the *Signs of the Times* and also as Bible teachers at Healdsburg College. Among their friends were W. C. White, S. N. Haskell, and C. H. Jones.

Initially, the differences between these two groups centered on their interpretation of two passages of Scripture. The eastern brethren believed that the Huns were one of the 10 kingdoms of Daniel 7, and that the "added" law of Galatians 3:19-25 was the Jewish ceremonial system. The western brethren, on the other hand, favored the Alemanni instead of the Huns, and held that the added law was the moral law.

The fact that Waggoner and Jones were comparatively young men—in their 30s—while Butler and Smith were in their 50s tended to exacerbate the situation. Butler found it difficult to believe that two editorial fledglings could possibly understand the Bible better than he did.[6]

Seeds of conflict

The estrangement between the two sides began when Waggoner published his views on Galatians 3 in the *Signs of the Times* of September 11, 1884. His explanation that the added law was the moral code flatly contradicted the interpretation accepted by Butler and Smith and probably by most contemporary Adventists as well. It so happened that E. J. Waggoner's father, J. H. Waggoner, had taken a similar position 30 years earlier. The elder Waggoner had maintained in 1854 that "not a single declaration" in Galatians "referred to the ceremonial or Levitical law." The epistle, he wrote, "treats solely of the moral law." [7]

Ellen White apparently settled the earlier controversy by stating that Waggoner's interpretation was wrong.[8] For the next three decades the question of the law in Galatians did not receive much attention; at least the issue did not provoke further controversy. Smith, Butler, and others felt sure that Galatians 3:19 referred to the ceremonial system. They also believed that Ellen White supported this view, since she had rejected J. H. Waggoner's position.[9]

Now the younger Waggoner, in a sense, had thrown down the gauntlet and deliberately revived the controversy. He outlined his position in a series of nine articles published in the *Signs* from July 8 to September 2, 1886. Butler was incensed. He considered the articles an affront to his leadership. He decided to settle the question once and for all at the 1886 General Conference session. Hurriedly he produced an 85-page pamphlet and distributed it to the delegates gathered at Battle Creek for the General Conference session in November of that year. In this tract Butler stated: "The writer acknowledges considerable surprise that during the last year or two the subject [of the law in Galatians] has been made quite prominent in the instructions given to those at Healdsburg College preparing to labor in the cause; also in the lessons passing through the *Instructor*, designed for our Sabbath schools all over the land, and in numerous argumentative articles in the *Signs of the Times*, our pioneer missionary paper, thus throwing these views largely before the reading public not acquainted with our faith. Thus, strong and repeated efforts have been made to sustain the view that the moral law is the subject of the apostle's discourse in the most prominent texts under discussion in the letter to the Galatians. . . .

"We decidedly protest against the bringing out of controverted views in the manner indicated, concerning matters upon which our people are not agreed." [10]

At the 1886 General Conference session a theological committee of nine members was appointed to study the point at issue, which they did immediately. Something of the tension developing between the two groups of church leaders can be felt in Butler's letter to Ellen White, written shortly after the close of the meeting. "Brother E. J. Waggoner came on . . . loaded for the conflict," he wrote. "The theological committee was ordered. . . . It stood, four—Haskell, Whitney, Wilcox, and Waggoner, in favor of the *Signs* position—five, Smith, Canright, Covert, J. H. Morrison, and self, opposed. We had an argument of several hours, but neither side was convinced. The question was whether we should take this into the conference and have a big public fight over it or not. I could not advise it, for I thought it would be most unhappy and result only in heat and debate." [11]

Public confrontation at that meeting was not avoided altogether; one resolution aimed at Waggoner was passed, while another was defeated. The conference voted to ask Adventist editors "not to permit doctrinal views not held by a fair majority of our people . . . to be published in our denominational papers, as if they were the established doctrines of this people, before they are examined and approved by the leading brethren of experience." [12]

However, Butler's resolution that called for a censure of the *Signs* for publishing the nine articles on Galatians earlier that year was voted down. Butler lamented: "I think, in justice, it ought to have been passed. But this was very distasteful to Brother Haskell and some others, that even a word should be said implying that the *Signs* had made a mistake." [13]

Ellen White's role

In an endeavor to bring about unity and a measure of peace, Ellen White, who was in Europe, wrote the disputants on both sides and pointed out their faults. She took Waggoner and Jones to task for advancing their ideas before the students at Healdsburg College and for publishing them before the world.[14] Then, six weeks later, after reading the first few pages of Butler's pamphlet on Galatians, Ellen White admonished him, "I think you are too sharp." [15]

As a courtesy to Ellen White, the 1887 General Conference session was held in Oakland, California, only about 60 miles from her home in Healdsburg. Public discussion of the Galatians question was avoided, but, according to Elder Butler, there were some serious private discussions of the subject. He later informed Ellen White: "At the Oakland General Conference last year he [Waggoner] took some of our ministers in private conference over this subject and read them a long review he had prepared of my pamphlet, and did every way his ingenuity could invent to impress his view of the subject. . . . I have no evidence that Elder E. J. Waggoner or those backing him ever have any idea of letting up, but think they still propose to fight this to the bitter end." [16]

Public discussion of the Galatians issue and other controverted points now became impossible to avoid. In fact, early in 1887 Ellen White had already recognized it as inevitable. She told Butler at that time: "The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. . . . You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But brethren, we must have no unfairness." [17]

In early summer of 1888, in preparation for the Minneapolis conference, Waggoner, Jones, W. C. White, and a few other California ministers met for several days in a mountain retreat. W. C. White states: "We spent two days tracing down the history of the different kingdoms that acted a part in the dismemberment of Rome, and one day in the examination of Elder Butler's *Law in Galatians,* and other topics bearing on that question, at the close of which Elder Waggoner read some manuscripts which he had prepared in answer to Elder Butler's pamphlet. . . . At the close of our study, Elder Waggoner asked us if it would be right for him to publish his manuscripts and at the next General Conference place them in the hands of the delegates, as Elder Butler had his. We thought this would be right, and encouraged him to have 500 copies printed." [18]

Waggoner published his book *The Gospel in the Book of Galatians* and took a good supply with him when he went to Minneapolis.

Practical righteousness

Nine weeks before the conference began, Ellen White pleaded with her brethren to remember their Christianity at the forthcoming meeting. To the "brethren who shall assemble in General Conference" she wrote: "Let every soul now be divested of envy, of jealousy, of evil surmising, and bring their hearts into close connection with God. If all do this, they will have that love burning upon the altar of their hearts which Christ evinced for them. All parties will have Christian kindness and Christian tenderness. There will be no strife; for the servants of God must not strive. . . .

"The correct interpretation of the Scriptures is not all that God requires. He enjoins upon us that we should not only know the truth. . . . We are to bring into our practice, in our association with our fellowmen, the spirit of Him who gave us the truth." [19]

Somehow a misunderstanding developed as to the topics to be presented at the institute preceding the General Conference. According to W. C. White, Butler had written him a letter in which "he gave a list of the subjects which he said he supposed would come up for consideration. Among these he named prominently the 10 kingdoms, and the law in Galatians. . . . Elder Butler has forgotten it, and does not admit that he ever wrote such a letter." [20]

Waggoner and Jones came fully prepared with their theological and historical ammunition, but, for whatever reason, Uriah Smith and his friends had made no special preparations. They did, however, bring several hundred copies of Butler's pamphlet on Galatians, which they distributed to the delegates. [21]

Unfortunately, Ellen White's appeal for kindness and tenderness was largely ignored when the ministerial institute convened on Wednesday, October 10, one week before the opening of the General Conference session. A. T. Jones's lectures on the 10 kingdoms, presented on the second day of the institute, resulted in discussion that at times became acrimonious. Still, Sister White was hopeful that a good spirit could somehow prevail. On Sabbath afternoon, October 13, she preached on the love of God and then called for testimonies. "Many bore testimony," she wrote, "that this day was the happiest of their lives. . . . This was a season of refreshing to many souls, but it did not abide upon some." [22]

Ellen White blamed both Elder Butler and Elder Smith for blocking the way so that truth and light were treated as unwelcome guests. At 2:30 in the morning of October 15 she wrote to Butler, "I have not the least hesitancy in saying that a spirit has been brought into this meeting, not of seeking to obtain light, but to stand barricading the way, lest a ray should come into the hearts and minds of the people through some other channel than that which you had decided to be the proper one." [23]

As the ministerial institute merged into the General Conference session, the presentations included earnest messages by Waggoner on righteousness by faith in Christ, but these were looked upon with suspicion by the Butler-Smith party. Smith no doubt expressed the feelings of many when he declared, "Brother Waggoner's six preliminary discourses on righteousness we could all agree to; and I should have enjoyed them first rate had I not known all the while that he designed them to pave the way for his position on Galatians." [24]

The discussion on the law in Galatians left the eastern and western brethren further apart than ever. Existing aggravations were only worsened when the two sides confronted each other with their opposing views. One of the most regrettable consequences of the bitter spirit manifested by Butler, Smith, and company toward Waggoner and Jones was that these animosities were directed against Ellen White as well. With this development, a much more important issue than the 10 kingdoms or the law in Galatians was at stake: acceptance or rejection of Ellen White as a special spokesperson for the Lord.

Actually, the Butler-Smith people were suspicious of Sister White even before the session began because of the friendship between her son and Waggoner and Jones. They were sure that she was part of the "conspiracy" from California. Concerning this change in their attitude toward her, Ellen White wrote: "It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them." [25]

Sister White characterized the attitude of the Butler-Smith party as rebellion. She declared: "The position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God." [26]

"My brethren have trifled and caviled and criticized and commented and demerited, and picked and chosen a little and refused much until the testimonies mean nothing to them." [27]

The rejection of Ellen White was accompanied by a rejection of everything she stood for, including Waggoner's presentations on righteousness by faith. She wrote Butler, "The spirit and influence of the ministers generally who have come to this meeting is to discard light." [28] It appears that most of the 96 delegates were caught up in this spirit of cynicism and unbelief. Note the terms just quoted: "nearly all" had rejected the prophet's authority; "the ministers generally" were opposed to new light. Tragically, the prophet was led to pen these almost unbelievable lines: "In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ." [29]

"Had Christ been before them, they would have treated Him in a manner similar to that in which the Jews treated Christ." [30]

The implications of this unholy attitude are staggering to contemplate. Ellen White held our spiritual ancestors responsible, to some degree at least, for prolonging our world's long night of mis-

ery. She declared: Satan "prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world." [31]

The positive side

E. J. Waggoner's sermons on salvation through faith in Christ's righteousness struck a note that had long been missing from Adventist sermons. Most Adventist converts had come from other Christian churches, and their acceptance of Christ was taken for granted. Adventist ministers preached much more about the law and the Sabbath than about Christ. They became skilled debaters who prided themselves on their ability to outargue their Sundaykeeping counterparts. Waggoner's sermons were different. He concentrated on Christ—His deity, His humanity, and His righteousness, which He offers to us as a gift. In this new emphasis Waggoner had the total support of Ellen White. She told the delegates: "I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us. . . . That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience." [32]

"In Minneapolis," she said later, "God gave precious gems of truth to His people in new settings." [33] "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones." [34]

These messages were as living water to many thirsty souls who were present. W. C. White called Waggoner's sermons the turning point in his life.[35] Seven years after the conference A. O. Tait was still feeling the glow. He reminisced: "There are quite a number of men in Battle Creek yet who do not see light in this blessed truth in regard to the righteousness of Christ that has been coming to us as a flood of blessing ever since the Minneapolis General Conference. I found that doctrine just the food that my poor soul needed, there at Minneapolis, and I was converted at that meeting, and have been rejoicing in the light of it ever since." [36]

Nearly half a century later Elder C. C. McReynolds still looked back to the Minneapolis session as a truly memorable and blessed experience. He recalled: "At the close of Elder Waggoner's fourth or fifth lesson I was a subdued, repenting sinner. I felt that I must get away alone with the Lord. I went out of the city away into the woods; I did not want dinner; I spent the afternoon there on my knees and on my face before the Lord with my Bible. I had come to the point that I *did* believe the promises of God in His Word for forgiveness of my sins, and that it *did* mean *me* as well as any other sinner. His promise in 1 John 1:9; Isaiah 1:18; Galatians 1:4; and Titus 2:14 and many of the promises were reviewed. There I saw Him as my own personal Saviour and there I was converted anew. All doubts that my sins were really forgiven were taken away, and from then till now, I have never doubted my acceptance as a pardoned child of God." [37]

This kind of divine encounter must have been experienced by more than a few, for Ellen White stated, "Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present." [38]

In order not to lose the benefits of this new emphasis on Christ and His righteousness, Ellen White, Jones, and Waggoner spent the next three years conducting revivals at camp meetings and in our larger churches across the country. There was still much opposition, especially in Battle Creek, but there were many victories. Concerning two of these revivals Ellen White recollected: "We worked—and some know how hard we worked. I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. . . .

"They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ and bringing it into their life, and into their character. . . . It was after one week had passed away before there was a break, and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world.

"And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory, and every student in the college was brought to the door there in confession, and the movings of the Spirit of God were there. And thus from place to place. Everywhere we went we saw the movings of the Spirit of God." [39]

As time passed, many—probably most—of those who had sinned so brazenly at Minneapolis confessed their guilt and asked the Lord for forgiveness. This included not only Elders Butler and Smith but their leading supporters as well. Typical was the attitude expressed by Elder I. D. Van Horn when he wrote to Ellen White in 1893: "I am now heartily ashamed of the part I took in the 'merriment,' the 'satire,' 'sarcasm' and 'wit' that was so much indulged in by myself and others in the same room at that Minneapolis meeting. It was very wrong—all wrong—and must have been displeasing to the Lord who witnessed it all. I wish it all could be blotted from my memory." [40]

In addition to these revivals, between 1889 and 1891 three institutes or Bible schools, totaling 46 weeks in time, were held in Battle Creek for our ministers. These institutes also gave special emphasis to the theme of justification by faith. A. T. Jones and E. J. Waggoner were among the instructors in these institutes, and they were also the key speakers in most of the General Conference sessions throughout the 1890s. Ellen White's books *Steps to Christ, Thoughts From the Mount of Blessing, The Desire of Ages,* and *Christ's Object Lessons,* with their concentration on Christ's ministry, His teachings, and His character, were all published between 1892 and 1900. We can thank the Lord that beginning with the Minneapolis conference the subject of justification by faith in Christ's righteousness has come to have a larger place in the thinking and in the experience of Seventh-day Adventists.

Seven lessons for our day

We must not end with a narration of the evils and the virtues of the Minneapolis meeting. We need to learn important lessons from the experience of our forefathers. These lessons need to be pointed out, meditated upon, and acted upon, or we will be in danger of repeating the mistakes they made a century ago.

First, "we must individually humble our souls before God and put away our idols." [41] Some have wondered whether the Seventh-day Adventist Church today should, in a General Conference action, make a formal apology to the Lord for the sins of our brethren at Minneapo-

Discussion questions:

1. If the Minneapolis conference was a turning point, was the turn for the better or for the worse?
2. What law or laws is Paul referring to in Galatians 3:19-24? (See *The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, pp. 1109, 1110.)
3. If all parties at the Minneapolis conference had heeded Ellen White's plea for Christian kindness and tenderness, how would the conference have been different?
4. Did Ellen White's approval of Waggoner's Minneapolis messages give a carte blanche endorsement to everything he taught?
5. How would you have behaved if you had been a delegate at the 1888 General Conference session?

lis. Ellen White recognized the responsibility of leadership in correcting evils and in setting the proper spiritual tone in the church. But in the 27 years she lived following the Minneapolis meeting she never once suggested that we should pass an official action in which we would formally dissociate ourselves from the un-Christlike attitude manifested by so many at Minneapolis. She did, however, urge the individuals involved to confess their own sins. She warned, "The words and actions of [all] who took part in this work will stand registered against them until they make confession of their wrong." [42] "Repentance," she said, "is the first step that must be taken by all who would return to God." And "no one can do this work for another. We must individually humble our souls before God and put away our idols." [43]

Second, we should "pray without ceasing" (1 Thess. 5:17). We cannot afford to neglect our prayer life, even for a day. Elder C. C. McReynolds described the prayerless spirit at Minneapolis: "In our lodging house we were hearing a good many remarks about Sister White favoring Elder Waggoner, that he was one of her pets. The spirit of controversy was up, and when the delegates came in from the last meeting of the day there was simply babble, with much laughter and joking and some very disgusting comments were being made, no spirit of solemnity prevailing. A few did not engage in the hilarity. No worship hour was kept, and anything but the solemnity that should have been felt and manifested on such an occasion was present." [44]

Because many delegates did not maintain constant connection with God, the door was opened for Satan to control their thinking for a time. We must not allow such a sad chapter to be repeated.

Third, we should learn to love all our brethren, including those who do not share our individual interpretations of Scripture. Referring to Minneapolis, Ellen White lamented: "A difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit." [45]

She admonished the brethren: "A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions. . . . But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another." [46]

The law in Galatians and the 10 kingdoms of Daniel 7 were not "vital questions"—nonnegotiables, such as the Sabbath and the investigative judgment doctrines. They were in that class of biblical interpretations where some latitude of belief must be tolerated. On issues that all agree are not vital, is it right to be cool toward our brethren and sisters whose views are not identical with our own? To manifest an un-Christlike spirit toward those in the church who differ with us on these or similar issues is to repeat the spirit of Minneapolis. Just before the Minneapolis meeting Ellen White exhorted the brethren: "Heaven's enlightenment is what is needed, so that when we look upon the faces of our brethren, we may consider: These are they that have been purchased by the price of the blood of Christ. They are precious in His sight. I must love them as Christ has loved me." [47]

Surely this is good counsel for us today.

Fourth, we should search the Scriptures for ourselves and not allow others to do our thinking for us. At Minneapolis Ellen White could see that many of our ministers were simply following the lead of Elders Butler and Smith in their understanding of Scripture. They were not doing their own thinking. Loyalty to leadership—a commendable virtue—became a serious weakness when it led to following leadership blindly .

On October 19 Ellen White cautioned the delegates: "Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves." [48]

Again, on October 24, she entreated: "I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves." [49]

And on November 3, the last Sabbath of the conference, she once more appealed to the brethren: "We should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of Scripture." [50]

The following day, November 4, Ellen White wrote her daughter-in-law: "The ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. . . . [Elder Butler] thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter." [51] Let us not fall into the trap of putting any man where God alone should be.

Fifth, we should emphasize righteousness by faith in our preaching, we should make the subject as clear as crystal to our people, and we should be sure that we ourselves enjoy a saving relationship with Jesus Christ. Ellen White urged: "Faith in Jesus Christ's righteousness in the behalf of every individual soul should be held before the people for their study and for them to contemplate thoroughly. This theme cannot be dwelt upon too often and too earnestly." [52]

Probably all the delegates at Minneapolis would have insisted that they believed in the doctrine of righteousness by faith in Christ. However, many did not act or sound that way, either at the 1888 conference or in the months following. In addressing the 1889 General Conference session, Ellen White stated: "The true religion, the only religion of the Bible, that teaches forgiveness through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed. It has been denounced as leading to enthusiasm and fanaticism." [53]

Even Uriah Smith's thinking on the

subject appeared to have been fuzzy at times. For example, he editorialized in the June 11, 1889, *Review:* "The law is spiritual, holy, just, and good, the divine standard of righteousness. Perfect obedience to it will develop perfect righteousness, and that is the only way anyone can attain to righteousness. . . .

"There is a righteousness we must have, in order to see the kingdom of heaven, which is called 'our righteousness,' and this righteousness comes from being in harmony with the law of God. In Deuteronomy 6:24, 25, we read: 'And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.' The Lord would not command them to do what He had not made adequate provision for them to do; and if they did do it, it would be their righteousness." [54]

A week after this editorial was published someone asked Ellen White, "What does Brother Smith's piece in the *Review* mean?" She responded publicly, "He doesn't know what he is talking about; he sees trees as men walking. . . . It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ." [55]

In a manuscript "Looking Back at Minneapolis," written a few weeks after the conference closed, Ellen White stated: "I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. . . .

"It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God—that man shall be like Him, that, because of the righteousness of Christ given to man, God will love man, fallen but redeemed, even as He loved His Son. . . .

"This is the mystery of godliness. This picture is of the highest value. It is to be meditated upon, placed in every discourse, hung in memory's hall, uttered by human lips, and traced by human beings who have tasted and known that the Lord is good. It is to be the groundwork of every discourse." [56]

Sister White could hardly have expressed herself more plainly and more decidedly than when she said: "The point which has been urged upon my mind for years is the imputed righteousness of Christ. . . .

"There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone." [57]

Sixth, we should "despise not prophesyings" (1 Thess. 5:20). If Uriah Smith had only heeded this admonition at Minneapolis he would have saved himself and many others much heartache. But the devil convinced Smith that Ellen White had contradicted herself. She had told J. H. Waggoner in the 1850s that his view of Galatians 3 was wrong. Now in 1888 she appeared to support the younger Waggoner, who had essentially the same view as his father.

Actually, Ellen White did not take a position on Galatians 3 at the Minneapolis conference. She carefully avoided taking sides on this issue. She pointed out, in fact, that her understanding of this passage was different in some respects from that of Dr. Waggoner.[58]

But Smith was not listening. He allowed himself to brood over what he thought were Ellen White's mistakes. His coolness toward God's prophet continued for more than two years. Finally, on January 7, 1891, he made a full confession. Of this Ellen White wrote: "[Brother Smith] took my hand as he left the room, and said, 'If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands.'. . . It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it." [59]

This temporary rejection of the prophetic voice was harmful not only to Uriah Smith's Christian experience but to the confidence of others as well. Ellen White reminded him that he could not recall the ever-extending consequences of his influence. She appealed, "After your course of action has unsettled the minds and faith in the testimonies, what have you gained? If you should recover your faith, how can you remove the impressions of unbelief you have sown in other minds?" [60] How much better for us to be immovable in our acceptance of the evidence God has given that Ellen White was His prophet.

Seventh, let us maintain our confidence in the Seventh-day Adventist Church. This is the church organization referred to in Revelation 12:17. There is no other. Even though Ellen White entertained doubts about this fact at Minneapolis, she did not entertain those doubts for long. Before she left that city she wrote her daughter-in-law: "I tremble to think what would have been in this meeting if we had not been here. . . . God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power. . . . But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it." [61]

Throughout the rest of her life Ellen White continued to sound this same note of confidence in the Advent movement. In the 1890s "kingly power" in our General Conference administration drew from her the scathing words "The voice from Battle Creek . . . is no longer the voice of God." [62] "The church is in the Laodicean state. The presence of God is not in her midst." [63] Yet at the same time she was able to say: "God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port." [64]

"The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated." [65]

"I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end." [66] ■

[1] E. G. White manuscript 21, 1888. All quotations from E. G. White manuscripts and letters in this article are drawn from the four-volume *Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987) unless otherwise noted.

[2] E. G. White manuscript 30, 1889.

[3] *Ibid.*

[4] E. G. White, *Selected Messages* (Washington, D. C.: Review and Herald Pub. Assn., 1980), book 3, pp. 177, 178.

[5] W. C. White to O. A. Olsen, Nov. 27, 1888. Quotations from non-E. G. White letters in this article are drawn from the two-volume *Manuscripts and Memories From Minneapolis* (Washington, D.C.: Ellen G. White Estate, 1988).

[6] G. I. Butler to E. G. White, Oct. 1, 1888, p. 23.

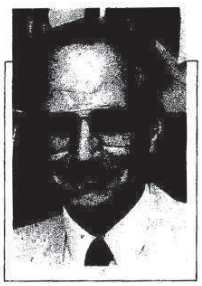
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[7] J. H. Waggoner, *The Law of God* (Rochester, N.Y.: Review and Herald, 1855), p. 74.
[8] Uriah Smith to Ellen G. White, Feb. 17, 1890.
[9] Ellen White did not clarify her position on the law in Galatians until several years later. She did not see it as an either-or question, but believed the added law included both the ceremonial and moral law. See *The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, pp. 1109, 1110.
[10] George I. Butler, *The Law in the Book of Galatians* (Battle Creek, Mich.: Review and Herald Pub. Assn., 1886), p. 4.
[11] G. I. Butler to Ellen G. White, Dec. 16, 1886.
[12] *Advent Review and Sabbath Herald*, Dec. 14, 1886, p. 779.
[13] G. I. Butler to Ellen G. White, Dec. 16, 1886.
[14] E. G. White letter 37, 1887.
[15] E. G. White letter 13, 1887.
[16] G. I. Butler to Ellen G. White, Oct. 1, 1888.
[17] E. G. White letter 13, 1887.
[18] W. C. White to Dan T. Jones, Apr. 8, 1890.
[19] E. G. White letter 20, 1888.
[20] W. C. White to Dan T. Jones, Apr. 8, 1890.
[21] *Ibid.*
[22] E. G. White, *Selected Messages*, book 3, p. 164.
[23] E. G. White letter 21a, 1888.
[24] Uriah Smith to Ellen G. White, Feb. 17, 1890.
[25] E. G. White manuscript 24, 1888.
[26] E. G. White letter 14, 1889.
[27] E. G. White letter 40, 1890.
[28] E. G. White letter 21, 1888.
[29] E. G. White manuscript 13, 1889.
[30] E. G. White letter 6, 1896.
[31] E. G. White, *Selected Messages*, book 1, p. 235.
[32] E. G. White manuscript 15, 1888.
[33] E. G. White manuscript 13, 1889.
[34] E. G. White letter 57, 1895.
[35] W. C. White to G. C. Tenney, May 5, 1893.
[36] A. O. Tait to W. C. White, Oct. 7, 1895.
[37] C. C. McReynolds, "Experiences While at the General Conference in Minneapolis, Minnesota, in 1888," written in 1931.
[38] E. G. White letter 51a, 1895.
[39] E. G. White manuscript 9, 1890.
[40] I. D. Van Horn to Ellen G. White, Mar. 9, 1893 (written in Battle Creek).
[41] E. G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1958) p. 590.
[42] E. G. White letter 24, 1892.
[43] E. G. White, *Patriarchs and Prophets*, p. 590.
[44] McReynolds.
[45] E. G. White manuscript 30, 1889.
[46] E. G. White letter 7, 1888.
[47] E. G. White letter 20, 1888.
[48] E. G. White, in *Signs of the Times*, Nov. 11, 1889.
[49] E. G. White manuscript 9, 1888.
[50] E. G. White manuscript 15, 1888.
[51] E. G. White letter 82, 1888.
[52] E. G. White letter 85, 1889 (April 1889).
[53] E. G. White letter 24, 1889.
[54] E. G. White in *Review and Herald*, June 11, 1889, p. 376.
[55] E. G. White manuscript 5, 1889.
[56] E. G. White manuscript 24, 1888.
[57] E. G. White manuscript 36, 1890.
[58] E. G. White manuscript 15, 1888.
[59] E. G. White letter 32, 1891.
[60] E. G. White letter 59, 1890.
[61] E. G. White letter 82, 1888.
[62] E. G. White letter 4, 1896.
[63] E. G. White manuscript 156, 1898 (not published in *Ellen G. White 1888 Materials*).
[64] E. G. White, in *Review and Herald*, Sept. 20, 1892, p. 594.
[65] E. G. White, *Testimonies to Ministers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1923), p. 410.
[66] _____, *Life Sketches* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), pp. 437, 438.

The men of Minneapolis

George R. Knight

How much of the conflict at Minneapolis in 1888 could be attributed to theological differences and how much to personality clashes?



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Personality conflict was a central element in the struggle that took place at the 1888 General Conference meetings. The champions of "old guard" orthodoxy were George I. Butler (1834-1918), president of the General Conference, 1871-1874 and 1880-1888, and Uriah Smith (1832-1903), editor of the *Review and Herald* and the church's acknowledged authority on prophetic interpretation.

The "opposition forces" from the West Coast were represented by Alonzo T. Jones (1850-1923) and Ellet J. Waggoner (1855-1916), coeditors of the *Signs of the Times* and the *American Sentinel*. Their theological emphases were perceived by the old guard as a threat to some aspects of Adventist doctrine and traditional scriptural interpretation. Smith and Butler did not take such threats lightly.

George I. Butler

Butler had a lofty view of the role of the General Conference president. Never, he wrote in 1873 in reference to James and Ellen White, was there a "great movement in this world without a leader; and in the nature of things there cannot be. As nature bestows upon men a variety of gifts, it follows that some have clearer views than others of what best advances the cause. And the best good of all interested in any given object will be attained by intelligently following the counsels of those best qualified to guide." [1]

Butler, who had a draft of leadership blood in his veins (his grandfather was

governor of Vermont from 1826 to 1828), adopted this high view of leadership for himself. He saw himself not only as a strong leader who should rule from the top, but also as a theological watchdog for the denomination. After all, he wrote to Ellen White just prior to the convening of the 1888 session, did not he hold "the highest position that our people could impose"?[2]

Mrs. White indicated that she was not nearly as impressed as Butler with his lofty view of the denomination's presidency. "I fail," she wrote, "to discover in your letter the right ring. . . . You must not think that the Lord has placed you [and Elder Smith] in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people." She further chided Butler for having mingled his own "natural traits of character" with his work, for possessing false ideas of his position in the denomination, for turning his mind into "wrong channels," and for referring to Jones and Waggoner as editorial fledglings.[3]

Such counsel, unfortunately, did not turn the mentally exhausted president from his course. Near the end of the 1888 General Conference session Mrs. White wrote that "Elder Butler . . . has been in office three years too long and now all humility and lowliness of mind has departed from him. He thinks his position gives him such power that his voice is infallible." [4] Given this early run-in with administrative "kingly power," it is perhaps not surprising that both Jones and Waggoner later turned against the concept of denominational organization and especially the presidential system.[5]



A. T. Jones

Uriah Smith

Uriah Smith was of much the same mind as Butler. Having been with the *Review* since the early 1850s, he had by 1888 served as its editor for nearly 25 years. In many ways he saw himself more as the journal's proprietor than its editor. Like Butler, Smith viewed himself as a guardian of theological orthodoxy. Smith succinctly stated his editorial policy in regard to Jones in 1892: "Having by long study, and years of observation in the work, become settled on certain principles, I am not prepared to flop over at the suggestion of every novice." [6] From all indications it is safe to surmise that he held the same position in regard to Jones and Waggoner in 1888. Neither he nor Butler had the slightest inclination to "flop over" in the face of the younger men from California.

The attitude exhibited by the younger men did not help matters much. As Ellen White put it in 1887, Waggoner lacked "humility" and "meekness," while Jones needed to cultivate "practical godliness." [7] Jones's personality was particularly calibrated against winning friends and gaining the sympathy of his enemies. Mrs. White repeatedly warned him against his harsh speech toward others, but Jones found it almost impossible to distinguish between frankness and harshness. This was particularly damaging because he considered frankness a virtue.

Alonzo T. Jones

Formerly a frontier Army sergeant, Jones maintained an authoritarian demeanor. That personality trait, coupled with his cocksure belief that he was always right, did much to set a negative tone at the Minneapolis meetings. At one point Jones blurted out to the delegates that he should not be held responsible for Smith's ignorance of certain historical details related to Daniel 7.[8]

His manner did not mollify the "non-flopping" Smith, but caused him and his friends to become more defensive against the "new" ideas.

Ellet J. Waggoner

At 33 Waggoner was the youngest of the major contestants at Minneapolis. He earned an M.D. degree in New York City in 1878, but became dissatisfied with medical practice and entered the ministry. In 1884 he was called to assist his father, J. H. Waggoner, who was editor of the *Signs of the Times*.

The major theological turning point in young Waggoner's life took place at a campmeeting at Healdsburg, California, in October 1882. During a discourse he experienced a vision-like encounter. "Suddenly," he reported, "a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved *me*, and that Christ gave Himself for me personally." As a result of this experience, Waggoner dedicated his life to discovering "God's love for individual sinners" in the Bible, and to preaching that message.[9]

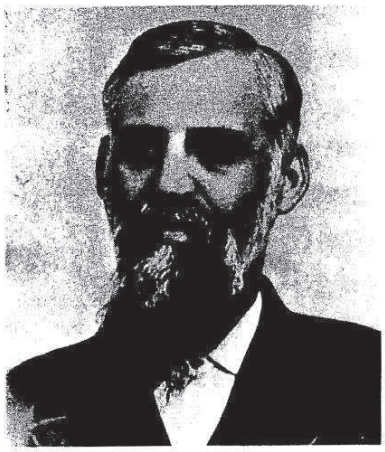
Jones's personality was particularly calibrated against winning friends and gaining the sympathy of his enemies.

It was that "vision" that eventually led Waggoner into an in-depth study of the book of Galatians, a study that would bring him into direct confrontation with the Smith-Butler forces at the 1888 General Conference session. True to his 1882 experience, Waggoner discovered the gospel in the book of Galatians. According to Waggoner the law in Galatians was the Ten Commandments. Thus, as he summed up his position, the ten-commandment/schoolmaster law brings us " 'unto Christ, *that we might be justified by faith.*' " [10]

Issues developed before 1888

That position, which Waggoner began to publish in the *Signs* and to teach at Healdsburg College between 1884 and 1886, flew in the face of 30 years of Adventist theology. Ever since the mid-1850s the denomination's leading ministers had taught that the law in Galatians was the ceremonial law. Butler and Smith viewed Waggoner's position as undermining the denomination's theology of the Sabbath at a time when the United States was facing strong pressure for national Sunday legislation.

Jones, meanwhile, was stirring up



G. I. Butler

theological innovations in another area, publishing them in the *Signs*, and teaching them at Healdsburg. His special area of irritation to the "leading brethren" concerned the identification of the 10 kingdoms of Daniel 7. An untiring student of history and prophecy, Jones concluded that the historic Adventist position on the kingdoms had been wrong. Such a conclusion put him crosswise with Uriah Smith, author of *Thoughts on Daniel and the Revelation* and the heretofore-unchallenged interpreter of prophecy in Adventist circles. Jones's conclusion, thundered Butler, proved him to be a troublemaker, since he advocated an interpretation "contrary to the long-established faith of our people taken 40 years ago." He bitterly complained that "a crop of young men are rising who venture to publish their pet opinions broadcast to the world, which are essentially different and contrary to the long-established position held among us." [11]

The Smith-Butler coalition sought to crush the new teachings in a behind-the-scenes battle at the 1886 General Conference session, but after struggling for several hours the investigating committee split in a four to five vote. "The question," wrote Butler, "was whether we should take this into the Conference and have a big public fight over it." [12] Not willing to risk an open confrontation on such a divisive issue, Butler settled for presenting a compromise position before a business session of the delegates. As a result, the business session approved a resolution that "doctrinal views not held by a fair majority of our people" were not to be made a part of the instruction in Adventist schools or published in denominational papers "as if they were the established doctrines of this people, before they are examined and approved by the leading brethren of experience." [13]

That resolution, however, did little to solve the issues. They continued to smolder until the 1888 General Conference meetings, when they became major agenda items. Their inclusion on the agenda infuriated the General Conference president. "My only regret," he penned on the eve of the meetings, was "that Elder Smith and I did not just wade into them [the new teachings] and show them up in the widest channels possible" when they were first put in print. [14]

Butler, who was ill, could not attend the 1888 meetings. He did, however, send a telegram to his followers to "stand by the old landmarks." As a result, his followers dug in for battle. They would not let down their stricken leader or deny traditional Adventist orthodoxy. Ellen White, on the other hand, counseled the delegates to disregard the messages Butler was sending from Battle Creek. [15]

During the 1888 meetings, Smith wrangled with Jones over the identity of the 10 kingdoms of Daniel 7, and Waggoner and J. H. Morrison (president of the Iowa Conference and a skilled debater) presented opposing positions on the law in Galatians. Ellen White, meanwhile, sought to mediate between the sides and called for openness, Christian courtesy, and honest Bible study. She did not assume the role of a theological authority, nor did she seek to settle the arguments by using her own writings—even though the old guard had placed her interpretation of the law in Galatians at the center of their rationale for maintaining the traditional position.

The continuing controversy

The conference settled none of the theological differences. Jones and Smith continued to oppose each other on prophetic interpretation throughout the 1890s. More important, however, was the continuing bitterness over the problem in Galatians.

While it was the dispute about the law in Galatians that caused the furor at the 1888 meetings, that issue was not central to the minds of Jones and Waggoner after the session. Waggoner had preached righteousness by faith in Christ in the Galatians context, and it was that salvific emphasis that he and Jones, along with Ellen White, continued to preach during the next few years as they took the message of Minneapolis to the people. Between 1888 and 1891 they spoke at Adventist gatherings across the nation as they uplifted Christ, His love, and His righteousness. The title of Waggoner's 1890 book, *Christ and His Righteousness*, sums up their emphasis. Their united work, however, was broken up in 1891 by Ellen White's departure for Australia and Waggoner's assignment as editor of *Present Truth* in Great Britain—a position he held until 1902. Jones, meanwhile, remained in the United States. Along with championing the message of righteousness by faith, he served as the denomination's foremost leader in the cause of religious liberty. In 1897 he replaced Smith as editor of the *Review and Herald*.

The Smith-Butler forces did not fare so well in the post-Minneapolis period. They continued to harbor strong feelings over the Galatians issue and the challenge to their authority. Their emotional reaction to the problem and to the personalities of Jones and Waggoner colored their reaction to the message of righteousness by faith, which Butler had uplifted in the *Review* in 1884 and Smith repeatedly claimed to believe. [16] They seemed unable to disentangle that message from their stand on Galatians at the 1888 General Conference session.

Soon after the 1888 meetings, Butler retired to Florida in broken health. Although he recovered after a short period, his wife became an invalid the next year. As a result, he was out of denominational employment for 12 years, supporting himself by growing oranges.

Smith remained as editor of the *Review* until 1897, sparring with Jones over prophetic interpretation and other issues. His editorship during those years, however, was a downhill battle in the face of the popularity of the charismatic Jones, who, by late 1892, had become the most listened to ministerial voice in American Adventism. In 1897 Smith received his ultimate defeat when Jones was appointed editor and he was made Jones's assistant editor on the *Review* staff.

During the early 1890s the Smith-Butler forces began to come out of the fog regarding the doctrine of righteousness by faith as it related to the 1888 controversy. The first major turning point took place at the ministers' school held in Battle Creek during the spring of 1890. During those meetings many of the old-guard ministers began to see that

the law in Galatians had not been the real issue at Minneapolis. That insight brought several confessions; others followed later.[17]

Confession

All three of the ring leaders against the White-Waggoner-Jones team at Minneapolis eventually confessed their error on righteousness by faith. Smith was the first to topple. In January 1891, following a Week of Prayer reading penned by Ellen White that emphasized repentance in relation to righteousness by faith, he called for a meeting with her and several leading ministers, and there confessed many of the errors he had made at Minneapolis. Ellen White wrote that Smith "had fallen on the Rock and was broken." Taking Smith by the hand, she "told him that he had said in his confession all that he could have said." The whole experience, reported by General Conference president O. A. Olsen, created "quite a sensation in Battle Creek, and the Lord is working for us in a special manner, and the way is opening up for others to clear themselves."[18] Smith's confession was followed in the summer of 1892 by that of J. H. Morrison, who had represented Butler as the chief spokesman for the traditionalists on the Galatians issue at Minneapolis.[19]

Butler was the last of the old guard Minneapolis leaders to confess his error on righteousness by faith. "I fully believe," he penned in June 1893, "that God has blessed greatly to the good of His people and the cause the greater agitation of the doctrines of justification by faith, [and] the necessity of appropriating Christ's righteousness by faith." Butler claimed that he had never believed that he could be saved by his good works, but now was "well satisfied that additional light of great importance has been shining upon these subjects." He noted that he "freely endorsed" what he had previously resisted.[20]



E. J. Waggoner

Perhaps the most revealing episode in regard to the unity of the denominational leadership on both sides of the righteousness by faith issue was a meeting called by Jones, Smith, and Dr. J. H. Kellogg at the latter's home during the 1893 General Conference session. Those present were O. A. Olsen, Dan T. Jones, Smith, W. W. Prescott, A. T. Jones, and Kellogg—certainly a strong-minded group that represented the various strands of the struggle. The participants unanimously voted the following resolution: "That, in view of the facts and explanations elicited by this conference, *there is no ground whatever for controversy or disagreement respecting the doctrine of righteousness by faith or concerning the relation of faith and works.*"[21] Their unanimity on those points, however, did not mean that they agreed on the law in Galatians. Smith and Butler, as we shall see, had difficulties on that point until their deaths.

Apostasy

If Butler and Smith tended to come further into the light on righteousness by faith during the 1890s, one of the great tragedies in Adventism during the same period was that Jones and Waggoner tended, as the decade progressed, toward a darkness created through pushing too far points related to the indwelling Christ. As a result, by 1891 they had gone to extremes in faith healing along holiness lines and were rebuked by Ellen White.[22] By 1894 they had slipped off the track in their teaching about organization. In the following years they taught that all human organization was wrong—that the only correct church organization was where each individual was directly ruled by the Holy Spirit.[23] By the spring of 1889 Jones was teaching concepts of "translation faith" that the Holy Flesh movement would build upon. In 1898 he wrote in an editorial that "Perfect holiness embraces the flesh as well as the spirit."[24] By 1897 Waggoner had moved into pantheism—a logical extension if the doctrine of the indwelling Christ is taken too far. All of these problems and tendencies can be viewed as perversions of the doctrine of righteousness by faith.[25]

Discussion questions:

1. How should the church handle those who claim to have new light on questions on which the church has had a consistent historical teaching? Would you answer differently for "peripheral" issues than for those that are central to our faith?
2. What was wrong with George Butler's high esteem for the General Conference presidency?
3. Why do you think such a small issue as which kingdoms made up the 10 horns became such a hotly debated issue in the church?
4. Would you have voted in favor of the 1886 resolution about teaching doctrinal views not held by the majority?
5. Why, in your opinion, did Ellen White refuse to take the role of theological authority and settle the debate?
6. How would you describe the role that Ellen White took during the 1888 General Conference session?
7. Uriah Smith's 1891 confession was fully adequate, yet he did not change his views on the law in Galatians. What do you suppose his confession involved?
8. Does the apostasy of Jones and Waggoner prove that their teaching about righteousness by faith was erroneous?

Along with his overemphasis on holiness, by 1891 Jones was teaching extremes on church and state relationships that Ellen White and other church leaders repeatedly rebuked. By 1894 he was sponsoring Anna Rice as a second Adventist prophet, claiming that there were more to come.[26] Despite these difficulties, Ellen White stood firmly behind Jones and Waggoner and their 1888 message of righteousness by faith. Up through at least 1896 she repeatedly asserted that they were God's messengers in uplifting Christ. On the other hand, it goes beyond the facts to infer that she approved all their extensions of the basic message of righteousness by faith. In fact, she did not even agree with all their theology or scriptural interpretations related to the issue at the 1888 meetings.[27]

It can be conjectured that despite her many pointed private rebukes to them during that period, her repeated public



Uriah Smith

endorsement of Jones and Waggoner as God's messengers exacerbated their natural lack of humility. Her support did not have to have that effect, but such hearty public endorsements could be kept in balance only if Waggoner and Jones constantly applied their message of surrender to the Holy Spirit in their own lives. Evidently, however, that was the point where they fell short.

Jones, having largely failed as editor of the *Review,* was put out to pasture in 1901. He was replaced by Uriah Smith, who was delighted by the reversal. Unfortunately, however, Smith could not resist responding to the editorials Jones had published on the gospel in Galatians. In 1902 the "new" editor sponsored a series by William Brickey that uplifted the pre-1888 position on the law in Galatians. While Smith still claimed that he believed in justification by faith, his revival of the Minneapolis controversy so upset the General Conference administration that it again removed him from the editorship. His replacement was W. W. Prescott, who had aligned himself with Jones and Waggoner in the early 1890s. These new defeats spelled the end for the aged warrior. The *Review* that announced the change also noted that Smith was seriously ill.[28] Never fully recovering from the shock, he passed to his rest in March 1903, at the age of 70.

Butler, meanwhile, came out of retirement after the death of his wife. In 1901, at age 67, he became president of the Florida Conference. From 1902 to 1907 he served as president of the Southern Union Conference. He remained surprisingly active in the work of the church until his death in 1918. He apparently never did alter his views on the law in Galatians, and the apostasy of Jones and Waggoner in the early years of the new century merely emboldened him in his position.[29]

Paradoxically, it was the victors at 1888 rather than the losers who eventually left the denomination. Waggoner's most serious problems began in England. Not only did he espouse pantheism, but he began advocating the concept of "spiritual affinity"—the view that a person not rightfully a marriage partner in this life might be one in the life to come. His entanglement with Miss Edith Adams, a British nurse, led his wife to divorce him in 1905. The next year he married Miss Adams.

Though Waggoner separated from denominational employment during the Kellogg schism of 1903, he never became aggressive in his opposition to the church or its teachings. But while he retained his belief in righteousness by faith, by the time of his death in 1916, Waggoner had given up many of his distinctive Adventist beliefs. Shortly before his death he claimed, in what appears to be a carefully written document, that his rejection of such beliefs as the Adventist view on the sanctuary service had begun as early as 1891.[30]

Jones, who called Waggoner his "*blood-brother* in 'the blood of the everlasting covenant, preached Waggoner's funeral sermon.' "[31] Like Waggoner, he had sided with Kellogg in the Battle Creek schism in 1903, becoming president of the doctor's new Battle Creek College.

Having been rejected in his bid for denominational leadership in the late 1890s and the early years of the twentieth century, Jones, unlike Waggoner, became the foremost public assailant of the Seventh-day Adventist denomination and of Ellen White. In a series of tracts and small books he attacked church organization, the concept of a denominational president, and the person and work of Ellen White.[32]

His denominational credentials were removed in 1907 and his church membership in 1909. After 1915 he edited *The American Sentinel of Religious Liberty,* a private publication that took regular potshots at Adventists. His church affiliations were erratic during this period, his last fellowship being with a group of tongues-speaking Sabbathkeeping Pentecostals. Unfortunately for Jones, that group decided to organize into what was to him the abomination of abominations—a denomination—and Jones had to forsake them.[33] Soon thereafter, Jones's health broke down. After a lingering illness, he passed to his rest in May 1923. ■

[1] G. I. Butler, *Leadership* (Battle Creek, Mich.: 1873), p. 1.
[2] G. I. Butler to E. G. White, Oct. 1, 1888.
[3] E. G. White to G. I. Butler, Oct. 14, 1888.
[4] E. G. White to Mary White, Nov. 4, 1888.
[5] See G. R. Knight, *From 1888 to Apostasy: The Case of A. T. Jones* (Hasgerstown, Md.: Review and Herald Pub. Assn., 1987), pp. 33, 178-193.
[6] Uriah Smith to A. T. Robinson, Sept. 21, 1892.
[7] E. G. White to E. J. Waggoner and A. T. Jones, Feb. 18, 1887.
[8] A. T. Robinson, "Did the Seventh-day Adventist Denomination Reject the Doctrine of Righteousness by Faith?" (unpublished manuscript, Jan. 30, 1931).
[9] E. J. Waggoner, *The Everlasting Covenant* (London: International Tract Society, 1900), p. v.
[10] _____, *The Gospel in the Book of Galatians* (Oakland, Calif.: Pacific Press Pub. Assn., 1888), p. 45.
[11] G. I. Butler to E. G. White, Oct. 1, 1888.
[12] G. I. Butler to E. G. White, Dec. 16, 1886.
[13] "General Conference Proceedings," *Review and Herald,* Dec. 14, 1886, p. 779.
[14] G. I. Butler to E. G. White, Oct. 1, 1888.
[15] E. G. White to W. H. Healey, Dec. 9, 1888; E. G. White manuscript 15, 1888; E. G. White manuscript 13, 1889.
[16] See, e.g., Uriah Smith to Ellen G. White, Feb. 17, 1890; *Review and Herald,* Sept. 23, 1884, pp. 616, 617.
[17] D. T. Jones to J. D. Pegg, Mar. 17, 1890; D. T. Jones to W. C. White, Mar. 18, 1890; O. A. Olsen to G. C. Tenney, Mar. 20, 1890.
[18] E. G. White, in *Review and Herald Extra,* Dec. 23, 1890, pp. 1, 2; E. G. White manuscript 3, 1891; D. T. Jones to R. M. Kilgore, Jan. 9, 1891; O. A. Olsen to R. A. Underwood, Jan. 16, 1891.
[19] O. A. Olsen to J. H. Morrison, July 10, 1892; O. A. Olsen to E. J. Waggoner, July 27, 1892.
[20] G. I. Butler, in *Review and Herald,* June 13, 1893, p. 377.
[21] "Report of Conference for the Consideration of the Subjects of Righteousness by Faith and the Relation of Faith and Works, Held in Dr. Kellogg's Parlor on the Evening After the Sabbath, Feb. 18, 1893" (unpublished manuscript). (Italics supplied.)
[22] S. N. Haskell to E. G. White, Oct. 3, 1899; E. G. White manuscript 26a, 1892; J. H. Kellogg to W. C. White, Oct. 2, 21, 1891; Sept. 9, 1892.
[23] See Knight, pp. 178-193.
[24] "Saving Health," *Review and Herald,* Nov. 22, 1898, p. 752. See also Knight, pp. 56-60, 167-171.
[25] *General Conference Bulletin,* 1897, pp. 70, 71, 84-89.
[26] See Knight, pp. 83, 84, 104-131.
[27] E. G. White manuscript 15, 1888.
[28] Eugene F. Durand, *Yours in the Blessed Hope* (Washington, D.C.: Review and Herald Pub. Assn., 1980), pp. 266-268; Uriah Smith to L. F. Trubey, Feb. 11, 1902; "Notice to Readers of the Review," *Review and Herald,* Feb. 25, 1902, p. 128.
[29] A. G. Daniells to W. C. White, Jan. 21, 1910.
[30] E. J. Waggoner, *The "Confession of Faith" of Dr. E. J. Waggoner,* p. 14.
[31] *The Gathering Call,* November 1916, p. 6.
[32] See Knight, pp. 226-256.
[33] *The American Sentinel,* September 1922, pp. 7, 8; October 1922, pp. 3, 4.

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- Ministry, 1988, Feb, Vol. 61, No. 2: 15-18.

What is the 1888 Message?

C. Mervyn Maxwell

While we do not have transcripts of Jones's and Waggoner's talks at that fateful session, we have an impeccable source for the message of righteousness by faith they were to deliver.



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At the editor's friendly insistence, you and I have been assigned to talk about the "1888 Message," a topic that a lot of people are talking about this year. We're going to take for granted that we all use the term to refer to the *special* righteousness by faith message, whatever it was, that was presented at the 1888 Minneapolis General Conference session. We're also assuming that it refers to the form of that message that we ought to be preaching today. This is why the title asks what *is* rather than what *was* the 1888 Message.

Trying to determine the precise historical content of the 1888 Message is a challenge. We have books and articles that E. J. Waggoner and A. T. Jones wrote just before and after the 1888 Minneapolis meeting, three brief items in the *General Conference Daily Bulletin* reporting on Waggoner's presentations, numerous comments by Ellen White, and some reminiscences written years after by persons who were there. But when all is said and done, the simple truth is that no one knows precisely what Waggoner and Jones actually said in Minneapolis in 1888. Attempts to discover transcripts of their messages have not yet been successful, and claims that such transcripts have been located have not been validated.

The most recent attempt to discover such documentation was made by my colleague, Dr. George Knight, an indefatigable researcher, for his book *From 1888 to Apostasy*.

The custom of transcribing every address at General Conference sessions was not instituted until 1891. But we do have transcripts of many of the talks Ellen White delivered at Minneapolis. Inasmuch as Providence could have overruled to supply transcripts for Waggoner and Jones too, perhaps we really don't need to know precisely what they said.

Ellen White's understanding

One reason we don't need to know precisely what they said is that we have a copious recording of Ellen White's perception of it.

It was Ellen White who told us that 1888 was important. It was she who said that at Minneapolis God gave "a most precious message" through His servants, "Elders Waggoner and Jones." [1] It was she who characterized the 1888 message as the "matchless charms of Christ," [2] as "the third angel's message," [3] and even as "the third angel's message in verity." [4] It was she who spoke of it as marking the beginning of the loud cry. [5]

In contrast to Ellen White, many of the leading brethren who heard the sermons delivered by Waggoner and Jones in Minneapolis were irritated by them. They were alarmed by Waggoner's interpretation of the "schoolmaster law" in Galatians 3:24, 25 as the moral law. During the presession they had been equally alarmed by Jones's substitution of the Alemanni for the Huns in the generally accepted list of the 10 horns of Daniel 7:24. As for the righteousness by faith emphasis, they couldn't see how it differed from what they all had been preaching for years. When they heard their prophetess repeatedly endorse Waggoner and Jones, they wrote home that Sister

Some ministers were so deeply moved that they asked to be rebaptized.

White had "changed" and that the California fellows had duped her.

Waggoner is the speaker we are most concerned about when we speak of the 1888 Message in Minneapolis, for it was in connection with his interpretation of the schoolmaster law that he made the major presentations on righteousness by faith on that occasion. Jones made his principal contributions to the Adventist understanding of righteousness by faith after the 1888 General Conference session was completed. Incidentally, E. J. Waggoner was a physician as well as a minister, so he was referred to at Minneapolis as Dr. Waggoner.

Like many of her brethren, Ellen White didn't like everything she heard Dr. Waggoner say. A year earlier she had written to him expressing God's displeasure over his having published his controversial views on the schoolmaster law in *Signs of the Times*. Early on at the Minneapolis meetings she said she didn't see that he was presenting any new light—though she added that she hadn't made up her mind on the matter, that she wasn't prepared to take a position yet.[6] Even at the close of the meetings she said, "Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct." [7] As for the debate between Waggoner and the brethren about the schoolmaster law, she saw both sides as partly wrong.[8] In fact, she considered the whole schoolmaster issue as a "mere mote." [9]

Nonetheless, it is highly important in our quest to realize that in between the things she didn't like, Ellen White heard something else that she liked very well. As the days went by, her heart beat ever faster to hear this glorious other something. "I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us." [10] This part of his message, she added "harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience." [11] She appealed to the ministers on the final Thursday of the session to accept this message—which, she said, they needed to accept—of "the righteousness of Christ in connection with the law." [12] Shortly after the Minneapolis meetings, she said it was not new light, but rather was "old light placed where it should be in the third angel's message." [13] As she heard it joyfully and gratefully, she said, "Every fiber of my heart said amen." [14]

Some other people present also discerned this 1888 Message in spite of the controversy over the schoolmaster law. Some ministers were so deeply moved to repentance and to new faith in Jesus that they actually asked to be rebaptized.

So what *was* this underlying something that Ellen White perceived to be so grand, the presentation that we sometimes call the 1888 Message? We'd like to preach it too.

In *From 1888 to Apostasy*, George Knight has done some fine thinking and made some helpful comments. He distinguishes between a doctrine and an experience and suggests that what Ellen White desired above all was that we *experience* righteousness by faith rather than define it minutely.

Taking off from there, can we remind ourselves that many doctrines need to be experienced? Sabbathkeeping and tithe paying obviously have dimensions that have to be experienced as well as defined. Even the doctrine of the Second Coming ought to affect all our daily decisions, or believing it isn't worth much.

The fact that a doctrine should be experienced implies of course that we must arrive at an adequate definition of it, or the experience is not likely to be adequate. For example, people who think that Sabbath is Sunday or that it's a holiday rather than a holy day aren't likely to experience the day in the way God intends.

If Adventists today are to have a genuine experience in the 1888 Message kind of righteousness by faith, we need to know the genuine doctrine. We've seen that at its core it was righteousness of Christ in connection with the law. And that it was righteousness of Christ *in the setting of* the third angel's message.

Both a legalistic belief that we must earn salvation, and a superficial belief that our sins are forgiven without true repentance and without our offering forgiveness to our neighbors, will result in an inadequate experience. When Jesus made *His* "gospel presentation," He promised immediate acceptance to all who came to Him (John 6). And He promised forgiveness full and free; He didn't promise it, as some people believe, in return for a momentary happy belief in God's kindness. In connection with the Lord's Prayer, He said, "If you forgive men their trespasses, your heavenly Father also will forgive you." Praise His name! Then He added, "but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15, RSV). No legalism here, nor flippant grace.

So we must *experience* the 1888 Message; and in order to do so, we need to know its *content*. But not necessarily in itsprecise Waggoner-and-Jones details-,God not having seen fit to preserve that for us.

So what shall we do? I think we should do what Knight suggests in his book. (As a matter of fact, we talked it over while he was writing.)

Inasmuch as the 1888 Message is something that Ellen White perceived through a process of filtering out what wasn't good and recognizing what harmonized with God's revelation to her; and inasmuch as we really have to depend on her perception to know what it really was, I think we should saturate ourselves in the Bible (of course) and also in the writings of Ellen White—especially in the gloriously Christ-centered, practical books and articles that she wrote immediately before and during the 1890s.

For our purposes just now we'll omit unpublished testimonies and concentrate instead on the books most of us have in our libraries, *Steps to Christ*, *The Desire of Ages*, *Christ's Object Lessons*, and *Testimonies to Ministers*, and on another book I think we would all find very helpful, *Through Crisis to Victory*, by A. V. Olson, recently republished as *Thirteen Crisis Years*. The extant talks Ellen

Discussion questions:

1. Do you agree with the author that our best understanding of the 1888 Message should come from Ellen White's perception of it?
2. What is the meaning of the statement that "many doctrines need to be experienced"?
3. How is the 1888 Message distinctly Adventist?
4. What part does repentance play in our acceptance of the 1888 Message?

White presented in Minneapolis are included in the appendix of this book and are among our best evidence for what she saw as the 1888 Message.

Having thus saturated ourselves in the Bible and in appropriate Ellen White publications, I think we should compose sermons that meet the *criteria* of the 1888 message. In the space available here I can only make suggestions as to how we might meet these criteria. You will make additional discoveries as you study. But for what it's worth, let me suggest that any sermon that represents the 1888 Message would do well to meet these basic criteria—

1. It should focus attention firmly and permanently on Jesus Christ.

When discussing the 1888 Message in the classic passage in *Testimonies to Ministers,* pages 89 through 98, Ellen White said, "This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. . . . Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family." [15]

On the next page she added that "unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus." [16]

At the Minneapolis meeting itself Ellen White preached a beautiful message based on "Behold what manner of love the Father hath bestowed upon us" (1 John 3:1), with her emphasis on the verb "*Behold.*" [17] When summarizing the 1888 Message in response to an inquirer at a camp meeting in 1889, she said that it was the same message "I have been presenting . . . to you for the last 45 years [since 1844]—*the matchless charms of Christ.*" [18]

From time to time Pauline, my wife, says to me, "Let's talk about the matchless charms of Christ." It does us good. You might like to make a list of His charms and preach a sermon on every one of them. Meanwhile we're reminded in *Steps to Christ,* that "Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness." [19]

2. It should lead to Christ-centered confidence in forgiveness and to Christ-centered consistency in obedience to all the commandments of God, including the fourth.

The classic passage in *Testimonies to Ministers* from which we previously quoted says also, "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. . . . It presented *justification through faith in the Surety;* it invited the people to receive the *righteousness of Christ,* which is made manifest in *obedience to all the commandments of God.*" [20]

The passage further states that "all power is given into His [Christ's] hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is *the third angel's message,* which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." [21]

A couple of pages later we find, "This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole." [22]

In the 1880s many Adventist sermons stressed obedience at the expense of assurance. Today, one failure of many sermons on righteousness by faith is that they say too little about obedience. They invite sinners to come to a God who not only accepts them just as they are (thank God for that!), but who, after accepting them, has little interest in changing them. This sort of invitation Ellen White could never have called the third angel's message. That message closes with the ringing affirmation, "Here are they that *keep the commandments of God,* and the faith of Jesus" (Rev. 14:12).

In Minneapolis, Ellen White saw the character of Christ revealed in the law; conversely, she saw the law of God confirmed at the cross. Righteousness by faith sermons today should draw sinners to accept Christ's power to obey as well as His amazing grace to accept and forgive .

3. It should be distinctly Adventist.

We mustn't forget that in the early days of our movement *third angel's message* implied obedience to the holy Sabbath, and was characteristically related to the sanctuary doctrine of the first angel's message and the call to leave Babylon inherent in the second angel's message. In fact, in the 1888 era, *third angel's message* was shorthand for the characteristic system of Seventh-day Adventist beliefs.

"Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love."

For a jewel to be part of a crown it must be set firmly into the crown. One aspect Ellen White greatly appreciated in Waggoner's righteousness of Christ emphasis was that it was "*placed where it should be* in the third angel's message." [23] We noticed this a few minutes ago, but it seems important enough to be repeated.

Luther's justification by faith was set in his doctrine of the "bondage of the will" and his hostility to the Sabbath. Calvin's justification by faith was set in his doctrine of the sovereignty of God along with predestination and irresistible grace. By contrast, the 1888 Message puts Christ's righteousness in the setting of the third angel, which in turn links it to the other two angels of Revelation 14:6-12. This means that Ellen White perceived it as set firmly in the judgment-hour message of 1844, and in the sanctuary doctrine, and in the Sabbath.

At Minneapolis she frequently made use of sanctuary theology, as, for example, on Sabbath, October 20: "Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. . . . Come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary." [24]

4. It should teach us to love one another as well as to love Jesus, and thus also:

5. It should call us fearlessly and effectively to repent of our respectable sins.

In many ways the 1890s, the decade after 1888, was a remarkably good one for Adventists. Our first mission stations for non-Christians were established, for ex-

ample, and our annual growth rate was the second-highest it has been in any decade.

One would like to assume that such success attested the blessing of God on a people who had accepted and appropriated the wonderful 1888 Message.

Tragically, however, the decade was also marked by the need for the constant stream of communications that ultimately appeared in *Testimonies to Ministers*. These messages reveal to us a different picture. You will remember *Testimonies to Ministers* as the book that says that "enfeebled and defective" as the church may be, it is still "the object on earth on which He bestows His supreme regard." [25]

Repeatedly in this book, in passages that we can easily associate with the 1888 Message, Ellen White presents the sublime beauty of Jesus Christ. In stark contrast appears evidence upon evidence that leadership, laity, institutions, conferences, mission fields, and the church as a whole were desperately in need of reformation in harmony with this sublime beauty of Christ. Over and over we get the picture that "not a few, but *many*" had been losing their spiritual zeal and turning away from the light. [26]

There had been an "astonishing backsliding" among God's people. The church was "frigid," its first love frozen up. [27]

Like the worshipers in Ezekiel 9, leaders in Battle Creek (not all of them) had turned their backs to the Lord; like them, many members also had rejected Christ's leadership and chosen Baal's instead. Conference presidents were "following in the track of Romanism." [28]

All told, the situation was so serious that Ellen White proclaimed that the Lord "has a controversy" with His people and will soon "turn and overturn in the institutions called by His name." [29]

What exactly was going wrong? Here is one answer: "If you harbor pride, self-esteem, a love for the supremacy, vainglory, unholy ambition, murmuring, discontent, bitterness, evil speaking, lying, deception, slandering, you have not Christ abiding in your heart, and the evidence shows that you have the mind and character of Satan. . . . You may have good intentions, good impulses, can speak the truth understandingly, but you are not fit for the kingdom of heaven." [30]

Preaching well and doing a lot of good, while gossiping, complaining, doubting God. Misrepresenting people and making fun of them behind their backs. Jockeying for first place. That sort of thing. Church members were acting like ordinary Christians when they should have been reflecting to the world the beauty of Jesus, radiating the holy glory of God's character, and preparing themselves, by His grace, to be clean vessels for the latter-rain outpouring of His Spirit.

When presenting the righteousness of Christ in the 1888 era, Ellen White earnestly appealed for repentance from sins like these. Evidently our righteousness by faith sermons today must call for repentance from ordinary, nasty, respectable sins. We must present God as eagerly willing to forgive us and as expecting us to fully admit our nastiness and to forgive other people for theirs.

6. It should guide us into a relationship with Jesus that results in our making distinct choices.

The other day a student stopped after class to remind me of what *The Desire of Ages* says about Judas, of all people. It says that Judas wanted to be good and that he originally sought a relationship with Jesus in order to be changed in character.

Judas "recognized the teaching of Christ as superior to all that he had ever heard. He loved the Great Teacher, and desired to be with Him. He felt a desire to be changed in character and life, and he hoped to experience this through connecting himself with Jesus." Jesus was very kind to Judas, entrusting him with a commission as an evangelist and giving him power to perform miracles. But neither his relationship with Jesus nor Christ's kindness to him did any good in the long run.

Why? "Judas did not come to the point of surrendering himself fully to Christ. He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse." [31]

Whenever I read this page, remembering that it was written in the 1890s, I get the impression that dealing with her own Christian brethren had helped Ellen White understand what the Lord had revealed to her about poor Judas.

We remember the caution in *Steps to Christ:* "Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many [like Judas? like Adventist leaders in the 1890s? like us today?] will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians." [32]

7. It should be joyful.

"I wish you would educate your hearts and lips to praise Him," said Ellen White at Minneapolis. [33] "Rejoice evermore," said Paul in 1 Thessalonians 5:16.

What joy to be accepted by Jesus—not with a limp handshake, but with arms open wide. What joy to be forgiven—by the mighty Judge Himself. What joy to surrender our lives to the wisdom of our compassionate Redeemer. What joy to forgive others and to have every root of bitterness removed. What joy to grow into the full stature of men and women in Christ Jesus. What joy to keep the Sabbath in purity and holiness in fellowship with our Lord and the household of faith. What joy to know Jesus whom to know aright is life eternal. "Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy" (1 Peter 1:8, RSV)—or as the KJV concludes the verse: ". . . with joy unspeakable and full of glory."

It's been a great blessing to me to try to think these things through with you. May God help us as we all attempt to preach the 1888 Message this year. ■

[1] *Testimonies to Ministers*, p. 91. Footnotes in this article refer to the writings of Ellen G. White.
[2] Manuscript 5, 1889.
[3] *Testimonies to Ministers*, p. 93.
[4] *Review and Herald*, April 1, 1890.
[5] *Review and Herald*, Nov. 22, 1892.
[6] Manuscript 15, 1888.
[7] *Ibid.*
[8] *Ibid.*
[9] Manuscript 24, 1888.
[10] Manuscript 15, 1888.
[11] *Ibid.*
[12] *Ibid.*
[13] Manuscript 24, 1888.
[14] Manuscript 5, 1889.
[15] *Testimonies to Ministers*, pp. 91, 92.
[16] *Ibid.*, p. 93.
[17] Manuscript 7, 1888.
[18] Manuscript 5, 1889. (Italics supplied.)
[19] Pages 70, 71.
[20] *Testimonies to Ministers*, pp. 91, 92. (Italics supplied.)
[21] *Ibid.*, p. 92. (Italics supplied.)
[22] *Ibid.*, p. 94.
[23] Manuscript 24, 1888. (Italics supplied.)
[24] Manuscript 8, 1888.
[25] *Testimonies to Ministers*, p. 15.
[26] *Ibid.*, p. 449.
[27] *Ibid.*, pp. 450, 167, 168.
[28] *Ibid.*, pp. 89, 467, 468, 362.
[29] *Ibid.*, p. 373.
[30] *Ibid.*, p. 441.
[31] *The Desire of Ages*, p. 717.
[32] *Steps to Christ*, pp. 47, 48.
[33] Manuscript 7, 1888.

Baker, G. Anna Philips – A Second Prophet?
- Adventist Review, 1986, Feb 6, Vol. 163, No. 6: 8-10.

HISTORY

ANNA PHILLIPS— A SECOND PROPHET?

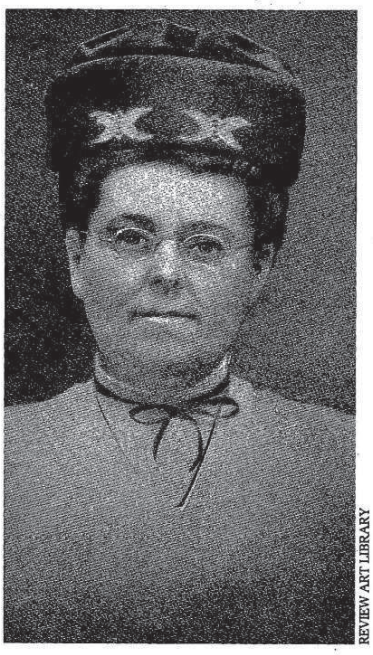
Meetings held on the last weekend of 1893 in the Battle Creek Tabernacle marked the close of a powerful Week of Prayer. At the morning worship service a reading from Ellen White (who was in Australia) greatly inspired the congregation.

That afternoon members filled the tabernacle for another meeting. As Elder A. T. Jones spoke, he began reading an unpublished testimony. "Separate from the world and worldliness!" it said. "Tear off your gold and adornments. Do not dress as the heathen do!" As the reading ended, Elder Jones began an altar call. A woman came forward and handed him a magnificent gold watch. With it was a note saying that the watch had belonged to her deceased husband, and since she wanted nothing to stand between herself and God's blessing, she was donating it to be sold for church work.

At the next meeting another member turned over a gold watch. The note accompanying the first watch was read, and a call made inviting the congregation to "tear off" their gold and ornamentation. In response people streamed to the front for more than an hour, bringing gold watches (54 of them), chains, rings, bracelets, diamond studs and pins, costly furs and plumes, money in cash and drafts, and gifts of houses and lots. Total value reached more than $6,000.

Elder Jones wrote, "As the people put away that which had kept the blessing of God from them, the rich blessings of the Lord flowed in as naturally and easily as air into a vacuum, and hearts were filled with it, and spoke forth praise to God from joyful lips." [1]

Sunday evening, at the final meeting of that Week of Prayer, additional donations came in. Total cash given, according to the REVIEW AND HERALD, "was $8,972.09, the real estate was valued at $5,425, making $14,397.09; watches, jewelry, et cetera, $750, which, with the amount given Sabbath, make a grand total of $21,347.09." The congregation, which filled every inch of the tabernacle, sang as the closing hymn "Praise God, From Whom All Blessings Flow." [2]



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What a wonderful culmination to a Week of Prayer! The response to that unpublished testimony had been truly remarkable. Yet all was not well. The testimony read by Elder Jones that wrought such marvelous results came not from Ellen White, but rather from Anna Phillips, a new claimant to the prophetic gift.

In 1892, one year after Ellen White had gone to Australia, this young single lady began to claim special revelations from God. Several leading church officials, as well as a number of lay members, accepted Anna's "testimonies" as from God. After all, they reasoned, perhaps God had chosen a second prophet to guide the work in America while Ellen White labored in Australia. Prophet or prophets? This question threatened the future of the Seventh-day Adventist Church.

Anna C. Phillips was born in Devonshire, England, on May 6, 1865. When 6 years of age she accompanied her widowed mother to Cleveland, Ohio, where, at the age of 25 she accepted the Adventist message. When Elder J. D. Rice and his wife took Anna into their family, she assumed their name and was sometimes spoken of as Anna Rice.[3]

About a year later Anna decided she had been called by God as a messenger for the Seventh-day Adventist Church. A number of people, including Elder and Mrs. Rice, attributed importance to her dreams and ideas. She began writing "testimonies" to various individuals as well as to the church in general. All this contributed to a growing perception of a new manifestation of the "Spirit of Prophecy."

Part one of a two-part series

BY GLEN BAKER

Could God have chosen a second prophet to guide the work in America while Ellen White labored in Australia?

These "testimonies" dealt with the seriousness of the judgment and the nearness of the end. They condemned selfishness, called for putting away worldliness, and emphasized moral purity and Christlikeness. "Break loose from the world. Get off the enemy's ground. Love the Lord with your whole hearts" [4] epitomized her message.

Yet, however commendable the focus and intent of Anna's "testimonies," they included teachings that went beyond the Bible and the counsel of Ellen White into personal messages of reproof to members and church leaders. For example, she wrote a "testimony" to a married couple condemning their sexual practices and their desire to have children as unholy and selfish.[5]

Nevertheless, Anna and her "testimonies" grew in popularity among many Adventists. A. T. Jones, pastor of the Battle Creek Tabernacle Church, and W. W. Prescott, president of Battle Creek College, began to proclaim these messages as coming from God. A number of Adventist leaders, however, advocated caution, a position that Anna saw as Satan's attempt to destroy her message.[6]

Elder S. N. Haskell, president of the California Conference, took this more cautious approach. He neither affirmed nor condemned her "testimonies," preferring to let time reveal their true nature. Elder Haskell corresponded with Anna, giving her words of encouragement and assuring her of his friendship. He also defended the cautious position he had taken toward her "testimonies," while stating that he hoped they were from God.[7]

On November 1, 1893, Ellen White wrote a letter to Elder and Mrs. Rice, then living in Ogden, Utah, regarding Anna's alleged testimonies.

"Letters have come to me presenting before me the case of Sr. Phillips, and inquiries have been made to me what I thought of the matter. . . . Elder Rice and some others were encouraging this sister to her injury that she had been ordained of God to do a certain work, and he thought it was his duty to call the attention of the brethren and sisters to this work, and present it in a light which leaves the impression upon minds that I have sanctioned or endorsed this work. I have not done this, I have not had the least confidence in her claims, or the claims any one has made in her behalf. . . .

"The Lord has not given you this work to do. . . . If you do this you will mislead the people. . . . The Lord has not laid upon her the work of accusing, of judging, of reproving, of condemning and flattering others. . . . There will be, I have been shown, many who will claim to be especially taught of God, and will attempt to lead others, and they will undertake a work from mistaken ideas of duty that God has never laid upon them; and confusion will be the result." [8]

State of Confusion

Despite the straightforwardness of her letter, Ellen White did not immediately succeed in correcting the Rices' advocacy of Anna's "testimonies." Since the Rices were living in Utah, Adventists in Battle Creek knew nothing of this letter. Elders Jones and Prescott continued to promote the new "prophet." Her writings grew in popularity with some, while others remained perplexed as to their authenticity. As Ellen White had foretold, a state of confusion resulted.

On December 14, 1893, C. H. Jones, manager of the Pacific Press, wrote to Ellen White that "from Battle Creek word has come to us that some of our ministers make use of Annie Phillips' writings in connection with your own, until the people say they can hardly tell from which the ministers are quoting." [9]

This letter would not reach Mrs. White until mid-January, yet on December 23 she sent a letter to the "Brethren and Sisters" in California to clear up their confusion over Anna's "testimonies." She did not condemn Anna, but reproved those who encouraged her in her misguided ministry.

"Brother Rice is not engaged in the work which the Lord would have him do. . . . Anna Phillips is being injured; she is led on, encouraged in a work which will not bear the test of God. . . . It has been a great injury to her—fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. . . .

"Not a line concerning these things has been permitted to come to me, and yet the false statement has been made that they were endorsed by Sister White. . . . Some cannot discern that persons can read and copy and imitate the revealings of the Holy Spirit which have for years been before the people in our publications. . . . As represented to me, the work of Anna Phillips in connection with Brother and Sister Rice is a work that God has not set in operation, and its fruits will testify that it is not of God. . . . Sister Phillips is not to be condemned and denounced; she has been led along step by step in false paths. There have been those who have given her wrong impressions, they have flattered and encouraged her. . . .

"I am sorry that brethren in whom our people have confidence should appear in any way to endorse these things that claim to be from God, when no real ground for faith has been given. . . . Believe God, but do not without question sanction everything that claims to come from God; there will be many voices saying, Here is Christ, here is truth." [10]

This letter written from Australia would take nearly a month to reach the United States. Meanwhile, Elder Jones closed the Week of Prayer in Battle Creek by utilizing Anna's "testimony" that called for "tearing off" worldliness and resulted in $21,347 worth of ornaments and donations. In a letter to Anna three days later, he used this experience to encourage her and confirm the validity of her prophetic call.[11]

His letter was also a response to one he received from her the previous day. Anna Phillips had enclosed a copy of Ellen White's letter of reproof to Elder and Mrs. Rice. Anna appeared very concerned about Ellen White's condemnation of her work.

But she rationalized that the letter actually condemned Elder Rice's public advocacy of her "testimonies" rather than the "testimonies" themselves.

In his response to Anna, Elder Jones took the same position, rationalizing away Ellen White's counsel as it might apply to him. He wrote: "After repeated reading . . . and careful consideration, my view of it is just as you have expressed yours. . . . It seems to me that it is a testimony of instruction to Brother Rice. . . .

"As the only news she had of you was from the determined enemies persecuting your name and all in the falsest light, it is not to be wondered at that she should have no confidence. . . . I have no fears that the Lord will ever condemn these communications." [12] □

What became of Anna Phillips?

Concluded February 20

[1] *Review and Herald*, Jan. 2, 1894.
[2] *Ibid.*
[3] *Review and Herald*, March 19, 1953, and Dec. 23, 1926.
[4] Anna Phillips to A. T. Jones, Feb. 21, 1893.
[5] Anna Phillips to Brother and Sister ——, Aug. 10, 1892.
[6] Anna Phillips to A. T. Jones, Feb. 7, 1893.
[7] S. N. Haskell to Anna Phillips, July 28, 1893, and Nov. 27, 1893.
[8] Ellen White to Elder J. D. Rice, Nov. 1, 1893.
[9] C. H. Jones to Ellen White, Dec. 14, 1893.
[10] Ellen White to "Brethren and Sisters," Dec. 23, 1893.
[11] A. T. Jones to Anna Phillips, Jan. 3, 1894.
[12] *Ibid.*

Glen Baker is an associate pastor at the Bellflower church, Bellflower, California.

CHARLIE'S ANGEL



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In her later years Ellen White rode in a buggy with her companion Sara McEnterfer.

The early years of this century found Seventh-day Adventists engaged in numerous building projects, as schools and hospitals sprang up across the United States. A young man by the name of Ransom Burke helped with the construction at three locations: Emmanuel Missionary College in Berrien Springs, Michigan; Hinsdale Sanitarium at Hinsdale, Illinois; and the General Conference, Review and Herald, college, and sanitarium projects at Takoma Park, Washington, D.C.

Ellen White accompanied a group that came from California to help erect the Takoma Park buildings. Regarding their arrival, Arthur White relates, "Elder Daniells escorted Ellen White and the party to a carriage, a two-seated surrey with a canopy top, and a large noble-looking horse named Charlie, very gentle and safe." "Charlie hated the trains that occasionally passed on the Baltimore and Ohio tracks less than a mile away."—*Ellen G. White: The Early Elmshaven Years*, pp. 322, 325.

Ransom Burke told how he became the carriage driver for Mrs. White while she visited Takoma Park. He remembered that one day, just as they approached a railroad track, they heard a train in the distance, whistling for the crossing. Ransom, looking back from his driver's seat, said to Mrs. White, "We will reach the railroad crossing at about the same time the train passes. This horse, Charlie, is very much afraid of trains. What shall we do?"

Mrs. White answered, "Don't worry. The angel will take care of him." They reached the crossing just as the train roared by. Charlie did not wiggle an ear or bat an eye.

Later Ransom married my father's sister, and they went to Australia as missionaries. After a period of service there, they worked in various conferences in the United States. Uncle Ransom delighted in relating providential incidents from the life of Ellen White, especially this one in which he participated.

BY B. VINCENT TIBBETS

Baker, G. Anna Philips – Not Another Prophet.
- Adventist Review, 1986, Adventist Review, 1986, Feb 20, Vol. 163, No. 8: 8-10.

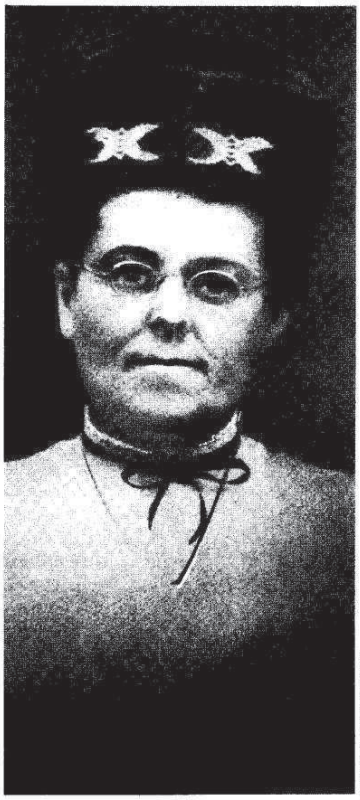
HISTORY

ANNA PHILLIPS—NOT ANOTHER PROPHET

A story of misguided sincerity and manufactured visions

While Ellen White was living in Australia in the 1890s, a young woman named Anna Phillips claimed to receive "testimonies" from God, which she sent to various Adventist members and the church in general. Elder J. D. Rice, who took Phillips into his family, promoted her as a true prophet, as did leading ministers A. T. Jones and W. W. Prescott. Though positive results seemed to follow her messages—in one case contributions to the church during a Week of Prayer totaled $21,347—some, including S. N. Haskell and Ellen White, were not convinced. A letter from Mrs. White to Elder Rice only caused Phillips and Elder Jones to rationalize that the rebuke did not apply to them.

Part two of a two-part series



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Though Anna Phillips sent "testimonies" to the church and to individuals, she appeared unsure of the source of her visions and messages. Thus she continually sought approval and reassurance.

F. M. Wilcox, secretary of the Foreign Mission Board, stated, "I was also told by one or two of the leading brethren that she herself had always been in doubt about the origin of her impressions." [1]

Further evidence of this uncertainty surfaced in A. T. Jones's January 3, 1894, response to a letter from Anna in which she had appealed to him to check her "testimonies" for faithfulness to Scripture. This concern indicated a question in Anna's mind as to their validity. In his reply Elder Jones accepted this responsibility.

On January 14, 1894, Ellen White wrote her first letter to Elder Jones on this matter. She enclosed a copy of her December 23, 1893, letter to the church in California. As they came from Australia, he would not receive these two letters for another month.

Meanwhile, having rationalized away Ellen White's earlier reproof to Elder and Mrs. J. D. Rice—with whom young Anna lived and whose name she took—for their support of her "prophetic ministry," Elder Jones maintained his advocacy of Anna's messages.

Elder W. W. Prescott, president of Battle Creek College, also did his part in advocating Anna's testimonies. He presented sermons at the Battle Creek Tabernacle January 27 and February 3, 1894, on "The Spirit of Prophecy," in which he maintained that "every true commandment keeper will have . . . the anointing of the Holy Spirit" and thus the "testimony of Jesus," or the spirit of prophecy. Elder Prescott appeared to be laying the theological groundwork for acceptance of Anna's testimonies.[2]

As mid-February came, Anna's messages continued to find acceptance among Adventists in Battle Creek. At this crucial point the letter from Ellen White to Elder Jones arrived. This time he accepted its message as directed specifically to him. No longer could he rationalize

BY GLEN BAKER

away the intent of the prophetic reproof, for Mrs. White left no doubt regarding her attitude toward Anna's testimonies.

"I have received letters from some in America stating that you have endorsed Annie Phillips' revelations, and that you read them to the people, giving the people the impression that you are reading from the testimonies of Sister White, and afterwards they learn that it is an entirely different matter.

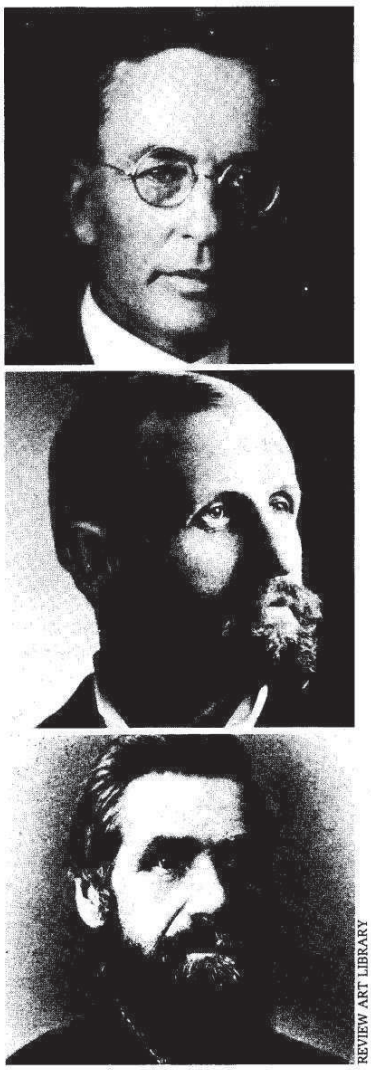
"I want you to consider this carefully, for the Lord has given me light to the effect that the attention of the people is not to be called to Annie Phillips. . . . I am surprised that you should catch up a matter so readily that does not bear the divine credentials. Let this thing be encouraged, and Satan will work to give our people plenty of false doctrines. The woman is not so much to blame as those who have encouraged her productions." [3]

Upon reading the reproof, Elder Jones repented of the role he had played in advocating Anna Phillips Rice's messages. Elder O. A. Olsen, General Conference president, in a letter to Ellen White, stated, "I was told that when Brother Jones received your communication, he wept like a child." [4] Elder Wilcox wrote letters to various workers, reporting on the resolution of this situation. In one of these he stated:

"Recently there had come from Sister White letters condemning these testimonies. . . . I understand that when Elder Jones received the letters he felt very bad indeed. . . . He has read Sister Rice's testimonies in good faith, and it will be quite a blow to him. . . . It teaches us this lesson certainly, to move very cautiously and carefully in the matter of accepting the claims of various ones who may arise in these last days." [5]

Although Elder Jones accepted the reproof, as did the rest of the brethren in Battle Creek, Elder Prescott was away when the letters from Ellen White arrived. In fact, he was on his way to Walla Walla College, where he intended to read one of Anna's testimonies when he spoke to the students and the church. Elder S. N. Haskell,

That is all there is to it. Now I will take some of the same medicine that I have given other people."



REVIEW ART LIBRARY

Top, F. M. Wilcox; center, W. W. Prescott; bottom, S. N. Haskell

California Conference president, also visiting Walla Walla, tried to dissuade Elder Prescott from using the testimony. In a letter to Ellen White, he recounted events:

"Your testimony came just in season to save some trouble at College Place. I have heard of something of the kind before when your letters or testimony would come just at the time when a meeting was in progress and it just reached the people in time to save trouble, but [I] never experienced it before. . . . Brother Prescott was going to read the testimony of Anna Phillips, although we had had some talk over the matter. But the day just in season your letter came and then he of course had opportunity to read it. This settled the question with him. He said, 'Then that is all there is to it. Now I will take some of the same medicine that I have given other people.' I think that he is as good a man as we have in that respect. . . . But God in His providence had that testimony come on the very train it should have come and it reached me just in season." [6]

Elder Haskell later stated that Elder Prescott "at once accepted the testimony and said, 'Now I shall at once undo everything I have done in favor of them as far as I could.' " [7]

Elder Olsen met with Prescott regarding the matter. A letter to Ellen White gave his evaluation of the situation: "Poor man, I pity him. . . . When it was demonstrated that the work of God could not be successfully defeated by encounters at the front, Satan seems to have taken the rear and crowded these men too far. . . . Well, it touches my heart with tenderness to learn that when they found out that they were wrong they had a disposition to accept the reproof of the Lord. . . . But there is a lesson in all these

experiences that we must learn for ourselves. It will never do for us to become too self-confident, and to accept this and that which may simply have some semblance to the work of God." [8]

Elder Haskell added an interesting observation: "I do not think it is anything very strange that they [Prescott and Jones] should be led to believe in them [Anna's testimonies], when we consider all things. They were without experience in the early history of this work, but had they consulted with Uriah Smith and some of those who have been in the background, and are looked upon as being out of date, it would have saved them from making the mistake." [9]

"I happened to live in years past when we had more manifestations than we have had of late in this work and I had my taste sharpened in those times by a bite now and then of the same." [10]

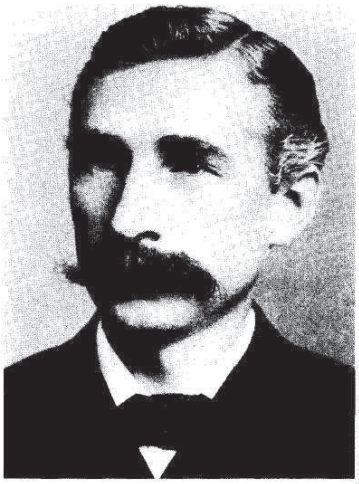
Elders Jones and Prescott were not alone in receiving the counsel of Ellen White in this case. Elder and Mrs. Rice, Anna Phillips herself, and the church in general accepted Mrs. White's reproof.[11] Immediately Anna's supposed visions stopped. She later became a faithful Bible worker, serving the denomination for many years.

Elder Haskell wrote a two-part series in the *Review and Herald* to correct some of the wrong ideas that were circulating,[12] for Anna's testimonies had spread far and wide.[13]

Although repentant, Elders Jones and Prescott found themselves in a very difficult situation. As Elder Olsen expressed it in a letter to Ellen White: "There will be another battle for these men to regain the confidence of the people. . . . Nothing would please Satan more at this present point than to destroy the force of their testimony." [14]

Elder Jones and Anna Phillips could easily have blamed each other, but they never did; instead, they maintained their friendship for many years. After accepting Ellen White's reproof, Elder Jones wrote at least two letters of support and comfort to Anna to strengthen her faith and assure her

Elder Jones and Anna Phillips could easily have blamed each other, but they never did.



REVIEW ART LIBRARY

A. T. Jones

of his friendship.[15] Doubtless this demonstration of kindness helped to sustain her through this difficult period and aided her in becoming a successful worker for the church.

Realizing the difficult situation of Elders Jones and Prescott, Ellen White wrote a letter to Elder Haskell on their behalf, reaffirming her faith in these two loyal workers.[16] Ellen White never condemned the sincerity of those involved in this deception.

Anna Phillips had been sincerely misguided in believing she was having visions from God. Although Mrs. White denounced the testimonies, she carefully encouraged Anna herself, saying, "I feel very tenderly toward this sister. I would not say or do anything to harm her." [17]

In an interesting sidelight to this episode, when the folk in Battle Creek discovered that Anna's testimonies were not from God, they requested that their donations made at the Week of Prayer meetings be returned! Elder Wilcox commented on this in a letter to General Conference president Olsen:

"A good many are beginning to reason in this way: that the large donation was the result of Sister Rice's testimony, and now if the testimony was a fraud, they were wrongly influenced to donate, and should take back the donations they gave. . . . By the same logic, . . . those who made a start to serve the Lord at that time will . . . be led to doubt the call of the Lord to them. . . . The movement of the last Sabbath was but a combination of the whole Week of Prayer. The people were ready for a forward movement, and I do not believe that the testimonies of Sister Rice should be given credit for what doubtless would have been accomplished just the same, if they had not been read." [18]

Misguided sincerity, manufactured visions, miraculously timed letters, and freely bestowed forgiveness all make for a truly remarkable story that demonstrates, in the words of C. H. Jones, that "the Lord is in this work, and if we live near to Him He will bring us safely through." [19] □

REFERENCES
[1] F. M. Wilcox to N. Z. Town, May 9, 1894.
[2] *Review and Herald*, Jan. 30 and Feb. 6, 1894.
[3] Ellen White to A. T. Jones, Jan. 14, 1894.
[4] O. A. Olsen to Ellen White, March 29, 1894.
[5] F. M. Wilcox to Dan T. Jones, Feb. 27, 1894.
[6] S. N. Haskell to Ellen White, March 9, 1894.
[7] S. N. Haskell to Ellen White, March 31, 1894.
[8] O. A. Olsen to Ellen White, March 29, 1894.
[9] S. N. Haskell to Ellen White, April 20, 1894.
[10] S. N. Haskell to Ellen White, May 26, 1894.
[11] S. N. Haskell to Ellen White, March 31, 1894.
[12] *Review and Herald*, April 3 and April 10, 1894.
[13] S. N. Haskell to Ellen White, April 20, 1894.
[14] O. A. Olsen to Ellen White, April 16, 1894.
[15] A. T. Jones to Anna Phillips, April 20 and May 24, 1894.
[16] Ellen White to S. N. Haskell, June 1, 1894.
[17] Ellen White to Prescott and Jones, April 16, 1894.
[18] F. M. Wilcox to O. A. Olsen, March 7, 1894.
[19] C. H. Jones to Ellen White, Feb. 6, 1894.

Glen Baker is an associate pastor at the Bellflower church, Bellflower, California.

Wahlen, Clinton. What did E. J. Waggoner say at Minneapolis?
- Adventist Heritage, 1988, Jan 1, Vol. 13, No.1: 22-37.



Courtesy of Mrs. Andrew (Hazel Howard) Peters

CLINTON WAHLEN

What Did E. J. Waggoner Say at Minneapolis?

E. J. Waggoner's lectures at the Minneapolis General Conference are among the most important in all of Adventist history, yet they were never published and no transcription of them has come to light. Partly because of this lack of decisive evidence, researchers have arrived at widely different conclusions concerning what Waggoner may have said at the session. They have speculated that he presented the essence of *Christ and His Righteousness*,[1] *The Glad Tidings*,[2] and/or Luther's reformation gospel.[3]

Now, however, with the help of primary source documents discovered in the last decade, it is possible to get a much more accurate picture of what Waggoner said at the historic Minneapolis conference.

To understand the importance of Waggoner's 1888 lectures, one needs to know something of the background of the man who delivered them as well as of the conference itself.

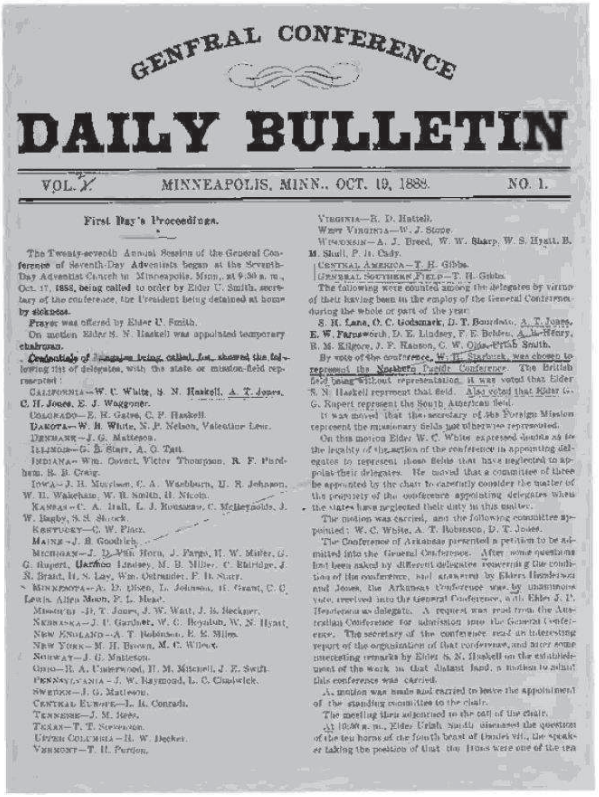
The year 1882 marked a significant turning point in E. J. Waggoner's life. At a camp meeting in Healdsburg during October, 1882, he had a most remarkable religious experience.

> Suddenly a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved me and that Christ gave Himself for me personally. It was all for me.[4]

By the time of his "Damascus road" experience, Waggoner had contributed many articles to *The Signs of the Times*. The next year Waggoner began teaching Bible at the newly-opened Healdsburg College.[5] Somehow he also found time to pastor the Oakland Seventh-day Adventist Church and to help his father edit *The Signs of the Times*.[6] Waggoner soon became widely known through his many articles.

A. T. Jones, whose name would become linked to Waggoner's in all discussions of the 1888 Minneapolis Conference, came to California in 1884 and relieved Waggoner of his teaching responsibilities. However, Waggoner returned to the biblical department of Healdsburg College in the fall of 1888.[7] He worked successively as assistant editor, co-editor, and editor of *The Signs of the Times*, as well as co-editing (with A. T. Jones) the *American Sentinel* from its inception in 1886.

Waggoner's pen proved as provocative as it was prolific. Articles of his in *The Youth's Instructor* and *The Signs of the Times* aroused the opposition of General Conference President George



GENERAL CONFERENCE

DAILY BULLETIN

VOL. I. MINNEAPOLIS, MINN., OCT. 19, 1888. NO. 1.

First Day's Proceedings.

The Twenty-seventh Annual Session of the General Conference of Seventh-Day Adventists began at the Seventh-Day Adventist Church in Minneapolis, Minn., at 9:30 a. m., Oct. 17, 1888, being called to order by Elder O. Smith, secretary of the conference, the President being detained at home by sickness.

Prayer was offered by Elder O. Smith.

On motion Elder S. N. Haskell was appointed temporary chairman.

Credentials of delegates being called for, showed the following list of delegates, with the state or mission-field represented:

CALIFORNIA—W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner.
COLORADO—E. H. Gates, C. P. Haskell.
DAKOTA—W. H. White, N. P. Nelson, Valentine Lee.
DENMARK—J. G. Matteson.
ILLINOIS—G. B. Starr, A. O. Tait.
INDIANA—Wm. Covert, Victor Thompson, R. F. Fordham, S. B. Craig.
IOWA—J. H. Morrison, C. A. Washburn, U. S. Johnson, W. H. Wakeham, W. R. Smith, H. Nicola.
KANSAS—C. A. Hall, L. J. Rousseau, C. McReynolds, J. W. Bagby, S. S. Shrock.
KENTUCKY—C. W. Flaxx.
MAINE—J. B. Goodrich.
MICHIGAN—J. D. Pegg, Horn, J. Fargo, H. W. Miller, G. G. Rupert, Uarthon Lindsey, M. B. Miller, C. Eldridge, J. N. Brant, H. N. Lay, Wm. Ostrander, F. H. Starr.
MINNESOTA—A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Allen Moon, F. L. Mead.
MISSOURI—D. T. Jones, J. W. Watt, J. S. Beckner.
NEBRASKA—J. F. Gardner, W. C. Boynton, W. N. Hyatt.
NEW ENGLAND—A. T. Robinson, E. E. Miles.
NEW YORK—M. H. Brown, M. C. Wilcox.
NORWAY—J. G. Matteson.
OHIO—R. A. Underwood, H. M. Mitchell, J. E. Swift.
PENNSYLVANIA—J. W. Raymond, L. C. Chadwick.
SWEDEN—J. G. Matteson.
CENTRAL EUROPE—L. R. Conradi.
TENNESSEE—J. M. Jeys.
TEXAS—T. T. Stevenson.
UPPER COLUMBIA—R. W. Beckes.
VERMONT—T. H. Purdon.
VIRGINIA—E. D. Hattell.
WEST VIRGINIA—W. J. Stone.
WISCONSIN—A. J. Breed, W. W. Sharp, W. S. Hyatt, E. M. Shull, P. H. Cady.
CENTRAL AMERICA—T. H. Gibbs.
GENERAL SOUTHERN FIELD—T. H. Gibbs.

The following were counted among the delegates by virtue of their having been in the employ of the General Conference during the whole or part of the year:

S. H. Lane, O. C. Godsmark, D. T. Bourdeau, A. T. Jones, E. W. Farnsworth, D. E. Lindsey, F. E. Belden, A. La Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, Uriah Smith.

By vote of the conference, W. H. Starbuck was chosen to represent the Newberry Parish Conference. The British Conference without representation, it was voted that Elder S. N. Haskell represent that field. Also voted that Elder G. G. Rupert represent the South American field.

It was moved that the secretary of the Foreign Mission represent the missionary fields not otherwise represented.

On this motion Elder W. C. White expressed doubts as to the legality of the action of the conference in appointing delegates to represent those fields that have neglected to appoint their delegates. He moved that a committee of three be appointed by the chair to carefully consider the matter of the propriety of the conference appointing delegates when the states have neglected their duty in this matter.

The motion was carried, and the following committee appointed: W. C. White, A. T. Robinson, D. T. Jones.

The Conference of Arkansas presented a petition to be admitted into the General Conference. After some questions had been asked by different delegates concerning the condition of the conference, and answered by Elders Henderson and Jones, the Arkansas Conference was by unanimous vote received into the General Conference, with Elder J. P. Henderson as delegate. A request was read from the Australian Conference for admission into the General Conference. The secretary of the conference read an interesting report of the organization of that conference, and after some interesting remarks by Elder S. N. Haskell on the establishment of the work in that distant land, a motion to admit this conference was carried.

A motion was made and carried to leave the appointment of the standing committee to the chair.

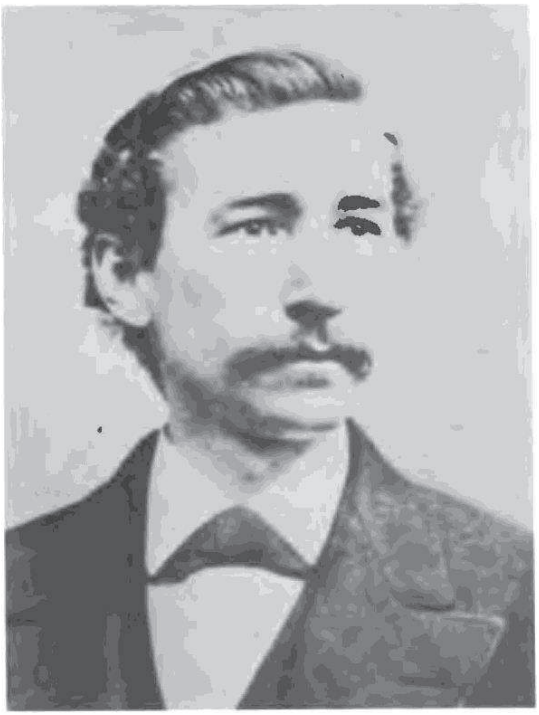
The meeting then adjourned to the call of the chair.

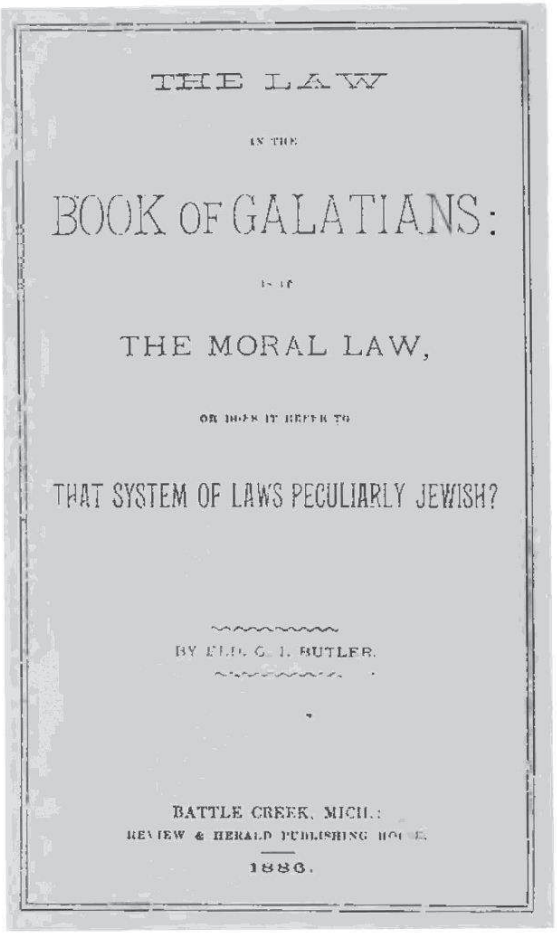
At 10:30 a. m., Elder Uriah Smith discussed the question of the ten horns of the fourth beast of Daniel vii., the speaker taking the position of that the Huns were one of the ten

(Left page) Though only thirty-three years of age at the time of the 1888 General Conference, Ellet J. Waggoner was already a trained medical doctor and an ordained minister. His presentations there on the law and its relationship to the righteousness of Christ would prove to have a lasting impact on the Seventh-day Adventist church.

(Above) The 1888 General Conference Daily Bulletin *printed only summaries of the various sermons given by speakers at the Minneapolis Conference.*

(Right) Even before the 1888 General Conference session, Alonzo T. Jones was associated with E. J. Waggoner in California on the editorial staff of The Signs of the Times *and* The American Sentinel.





THE LAW

IN THE

BOOK OF GALATIANS:

IS IT

THE MORAL LAW,

OR DOES IT REFER TO

THAT SYSTEM OF LAWS PECULIARLY JEWISH?

BY ELD. G. I. BUTLER.

BATTLE CREEK, MICH.:
REVIEW & HERALD PUBLISHING HOUSE.
1886.

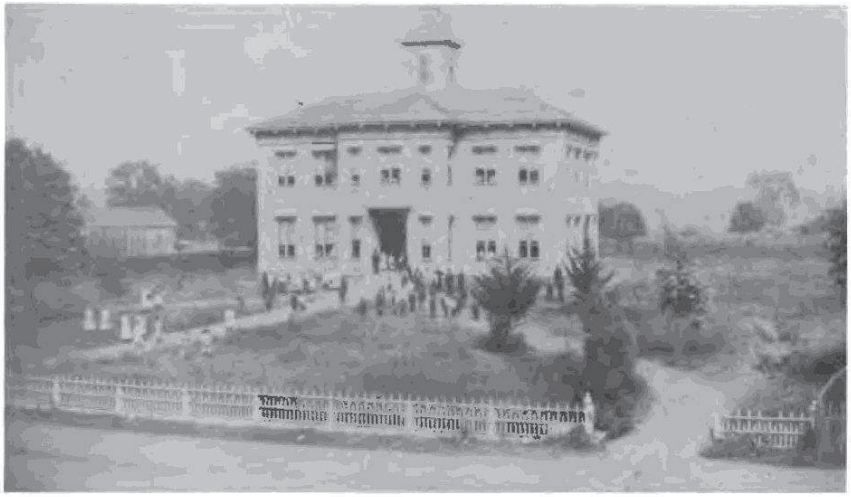
I. Butler's, for Waggoner held that the term "under the law" always refers to the state of being condemned by the moral law. In Galatians this view led to some conclusions that were unpalatable to Butler, who preferred to think that, in Galatians at least, "under the law" denotes being under the authority of the ceremonial law.[8]

Apparently, Butler had decided that the 1886 General Conference Session would be a good time to rein in Waggoner, who served as a delegate to the conference from California. Butler prepared a pamphlet entitled, *The Law in the Book of Galatians: Is It the Moral Law or Does It Refer to That System of Laws Peculiarly Jewish?* and distributed it among the delegates. In addition, a "theological committee" was set up to investigate certain doctrinal issues, primary among them being Waggoner's view of Galatians.[9] A resolution formulated by the committee and approved by the full session condemned the promulgation of variant doctrinal views. The resolution urged

> that it be kept constantly in view in our educational institutions and in our periodicals, and that we avoid as far as possible the agitation, in a public manner, of those questions concerning which there may be from any cause a difference of opinion among

(Left) At the 1886 General Conference session, George I. Butler circulated a pamphlet among the delegates advocating his position that the law spoken of in Galatians is only the ceremonial law.

(Below) E. J. Waggoner was on the religion faculty of Healdsburg College in California during the 1883-84 school year and again starting in the fall of 1888.



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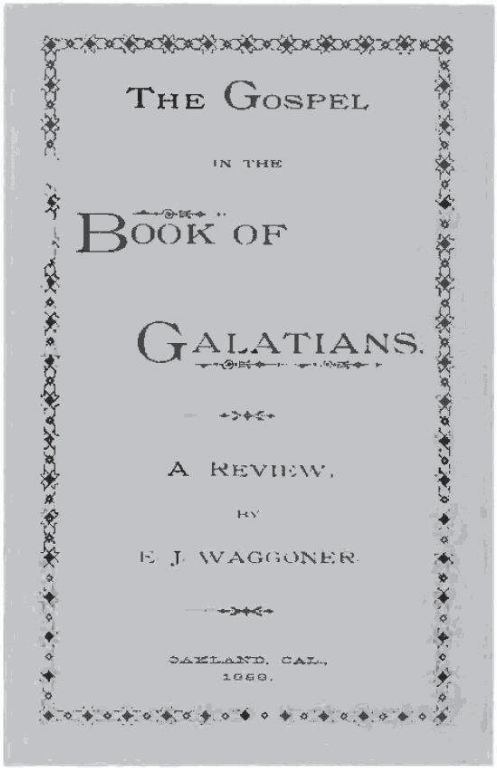
ourselves, and also avoid the introduction of points of doctrine contrary to the established faith of the body, before they are carefully considered by our leading brethren.[10]

Butler doubtless considered this a major victory. The reference to "our educational institutions and . . . our periodicals," was clearly directed at Waggoner and A. T. Jones, who had not only published their views but had also taught them in their classes at Healdsburg College.

Butler apparently felt that the resolution did not apply to himself, however, for he published a very lengthy article against Waggoner's position just a few months later.[11] Perhaps he interpreted Ellen White's statement that J. H. Waggoner's "position in regard to the law was incorrect" as a blanket endorsement of his own position and a justification for publishing the article.[12] But Ellen White immediately shot a letter to Butler in which she said, "I was pained when I saw your article in the Review."[13] She had also read the first part of the pamphlet distributed at the 1886 General Conference session. Butler, she said, had been "too sharp." Mrs. White had had some "impressive dreams," which led her to believe that Butler was not "altogether in the light."[14]

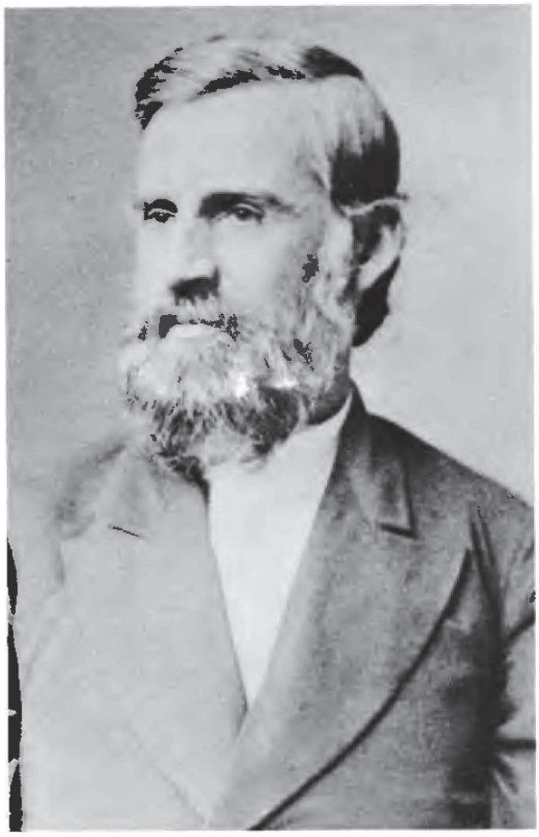
(Right) E. J. Waggoner's letter that was later published and circulated at the 1888 session in which he responds to Butler's 1886 pamphlet, Waggoner argues that the phrase "under the law" includes the ceremonial law.

(Below) Though not a delegate at the 1888 General Conference, Ellen White was there and had presentations during the sessions that ran concurrently with E. J. Waggoner's series.


THE GOSPEL
IN THE
BOOK OF
GALATIANS.
A REVIEW,
BY
E. J. WAGGONER.
OAKLAND, CAL.,
1888.



25





(Above) Although G. I. Butler, General Conference president at the time, was ill and did not attend the 1888 session, his views were still very evident at the conference.

(Right) Robert D. Hottel, a young, recently married delegate to the 1888 session from Virginia, kept a diary that gives some glimpses into happenings at the conference.

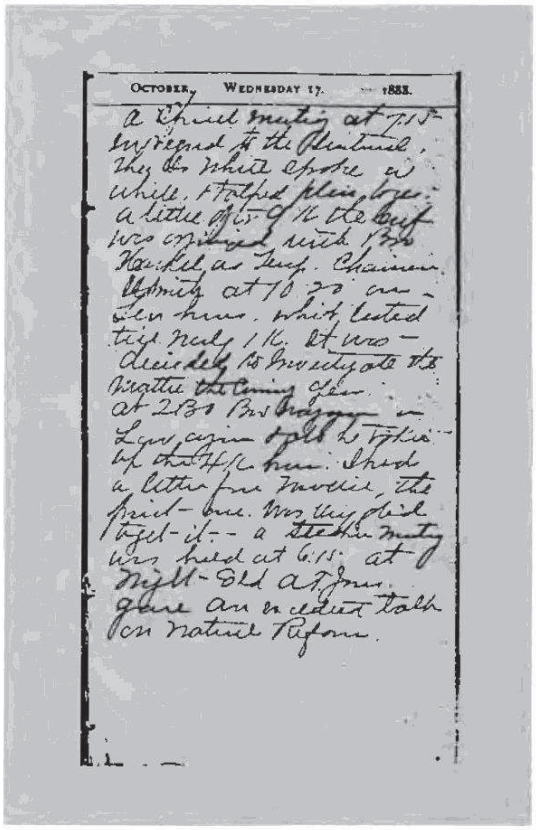
However, once Butler had circulated his pamphlet, she felt there must be "open discussion" of the question. "Now it is only fair that Dr. Waggoner should have just as fair a chance [to circulate his views] as you have had."[15]

And so it was that at the 1888 General Conference session, Waggoner got his "fair chance." And how can we know what he said on that occasion? A report of the conference by Waggoner, in which he summarized his role in the meetings, tersely describes his studies as dealing with "the law and the gospel in their various relations, coming under the general head of justification by faith."[16] A brief description of four of the meetings by Uriah Smith,[17] adds yet another bit of evidence.

Since the early 1980s, two independent records have come to light, considerably enhancing our awareness of what transpired as well as what was presented. These records are the diary of R. Dewitt Hottel, a delegate from Virginia, which gives a daily account of the topics discussed, and notes taken by Ellen White's son, W. C. White, during the proceedings. White's notes summarize many of Waggoner's lectures on justification by faith (as well as Morrison's lectures in rebuttal). Although these records are brief—primarily limited to Bible references and occasional summaries of Waggoner's argument—they provide a good indication of his major points.

But was W. C. White a good note-taker? Close inspection of W. C. White's record of Waggoner's principal points reveals a strong resemblance to certain material that Waggoner had already





OCTOBER, WEDNESDAY 17. 1888.

a Social meeting at 7.15 by request of the Adventists, they [illegible] while I talked [illegible] a little [illegible] of it the best [illegible] with [illegible] Haskell as Sup. Chairman. Up with at 10.30 on [illegible] time. which lasted till nearly 1 P.M. It was decidedly to [illegible] the [illegible] at 2.30 Bro [illegible] on Law again [illegible] by the [illegible] time. Had a letter from Mattie, the first-time. Was very glad to get it -- a Testimony was held at 6.15. at night - Old at Jones. Gave an address talk on natural Reform.

published. Specifically, this record resembles the two series of articles on Galatians written in the 1884 and 1886 issues of *The Signs of the Times*, as well as certain articles written in 1888.

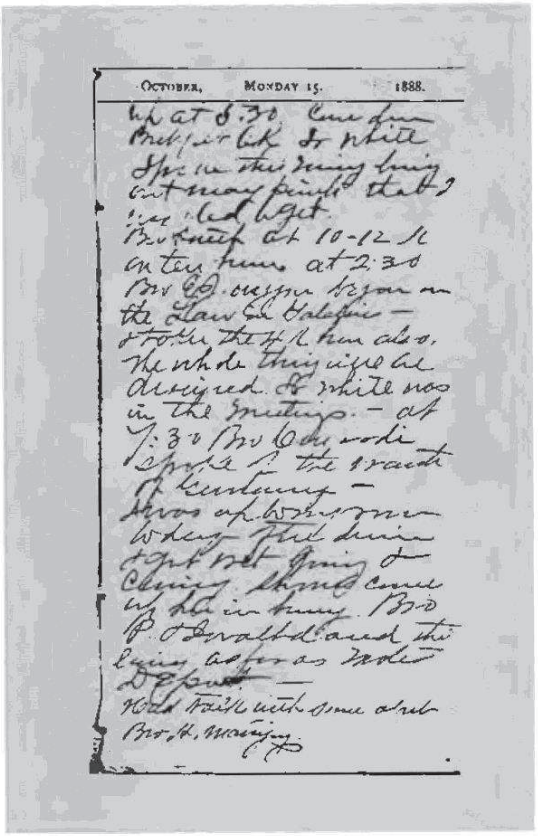
To further test his skills as a note-taker, the author carefully compared notes he took on one of his mother's sermons with a published account of that sermon. The results indicate that W. C. White kept fairly accurate notes.[18]

There are other clues to Waggoner's lectures as well. His letter to G. I. Butler of February 10, 1887, seems to provide a very representative view of what Waggoner said in 1888 about the law in Galatians, in spite of the form in which it appears. (It is not a full explanation of the epistle, but a refutation of Butler's arguments in *The Law in the Book of Galatians.*) This letter was published as *The Gospel in Galatians*[19] and was apparently distributed to the delegates of the 1888 Conference, as Butler had distributed his pamphlet two years before.[20] For more than ten years after the Minneapolis Conference, it remained Waggoner's most comprehensive statement on the subject.

But can Waggoner's earlier or later statements really shed any light on what he said at Minneapolis in 1888? Some have argued that his theology changed so rapidly as to preclude any attempt to use later materials as evidence for what he said in 1888. Yet an examination of Waggoner's soteriology and eschatology shows that his fundamental concepts underwent little change during the period from 1882 to 1888. Waggoner's two series of articles on Galatians are themselves illustrative of Waggoner's consisten-

(Above) Besides briefly recording his impressions at the conference session, newlywed R. D. Hottel notes receiving his first letter from his wife and "was very glad to get it."

(Left) Besides taking notes at the conference that provide us with the most complete record of the presentations made there, William C. White, third son of Ellen G. White, was also elected acting General Conference president at the session until O. A. Olsen could return from Europe.



OCTOBER, MONDAY 15. 1888.

up at 8.30 Came from
Meeting at 6 & write
Spoke in the evening being
out many points that I
had not light
Prayer meeting at 10-12 A
Another time at 2.30
Bro Waggoner began on
the Law in Galatians —
I spoke to the S. Rm also.
The whole time was
occupied. Sr White was
in the meeting. — at
7.30 Bro Waggoner
spoke in the church
on Sanctuary —
Bros Haskell Wagoner
Wilcox Prescott
spoke but little
Spirit of God
Christ. Church came
up to be in tune. Bro
P. O Brakeld and the
Lord as far as I
Opened —
Held Faith with one and
Bro A. Moseley

(Above) R. D. Hottel recorded in his diary that Ellen White was present when E. J. Waggoner began his series of presentations on Monday afternoon, October 15.

(Right) J. H. Morrison was selected to deliver a series of presentations on the law in opposition to the views presented by E. J. Waggoner in his series.

cy. Although written two years apart, and although the later series appears to have been written without reference to the earlier one, they exhibit essentially the same content.

Armed with these sources, we can now begin to reconstruct Waggoner's lectures. Waggoner spoke at least twelve times at Minneapolis (besides the final question and answer period after the conference had officially ended).[21] His first two talks dealt with the duties and authority of church officers. On Monday, October 15, he began a series of at least nine lectures on the law and its relationship to the righteousness of Christ. J. H. Morrison, who was selected to present the opposing view, gave at least seven lectures, beginning Tuesday, October 23. Following his final rebuttal, Morrison reportedly left the conference, fearing that people would try to force him to abandon his position.[22] On the last full day of the conference, Sabbath, November 3, Waggoner gave the morning sermon.

In his articles on the law and in *The Gospel in Galatians* (the published form of his letter to Butler) Waggoner had tended to be argumentative. Ellen White, however, had sent a letter dated February 18, 1887 just eight days after Waggoner wrote to Butler, in which she warned Waggoner and Jones that they were "more self-confident and less cautious than they should be." Waggoner, she said, needed humility and meekness.[23] In his reply, Waggoner expressed gratitude that God's Spirit was still striving with him, revealing things of which he had been unconscious, and he admitted to cherishing "a spirit of criticism, which springs from the meanest kind of pride, I hate it, and want no more of it. I am determined that henceforth no word of mine, either in public or in private, shall tend to the detraction of any worker in the cause of God."[24] It appears that the spirit of his lectures



at Minneapolis must have reflected this resolution. In the midst of obviously difficult circumstances, Waggoner began his series on the righteousness of Christ and the law by quoting Luke 2:10, 11: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."[25]

In this first lecture, Waggoner stressed that Christ was our hope (1 Tim. 1:1) and used Rom. 2:13 to indicate that our problem is not with the law. The law justifies anyone who obeys it. "The angels are doers of the law", he said.[26] If Satan accuses the angels, "they can appeal to the law." The Roman Catholic Church shows itself to be Antichrist in pointing people to something other than Christ (pilgrimages, penance, etc.) for justification. But who was it that gave the law? "Did Christ speak the Law[?]" Waggoner asked. Apparently, he then answered the question with 1 Cor. 10:9 and a reference to a book by Ellen White. It is possible he read the paragraph that contains this statement: "The same voice that declared the moral and ceremonial law . . . also uttered the words of instruction on the mount."[27] Waggoner continued by saying, that "we believe in the Divinity of Christ. He is God. He created all things in Heaven and in the Earth." He deserves the same honor as the Father. More than this, "God," he said, "has revealed himself through Christ," by offering Himself "to suffer the penalty of disobedience" and redeeming "the condemned."[28]

In the months prior to the Minneapolis Conference, Waggoner had penned a number of articles stressing man's inability to be justified apart from Christ. In one article, he called man's own attempts "outward righteousness." It "is as much righteousness as any man can attain by himself; but this is so far below the righteousness that God requires that it is in fact sin. It isn't real righteousness at all." Compared with the "spotlessness" of God's character, man's "own natural" righteousness "must be acknowledged to be but filthy rags." Because "no man is able of himself to keep the law, no matter how hard he may try," "all who trust in their own works, are necessarily under the curse of the law."[29] On the other hand, Waggoner wrote three weeks later, by "trusting wholly" in "the Lamb of God who taketh away the sin of the world . . . the sinner can find both pardon and holiness, cleansing from the guilt of sin, and from the love of it."[30]

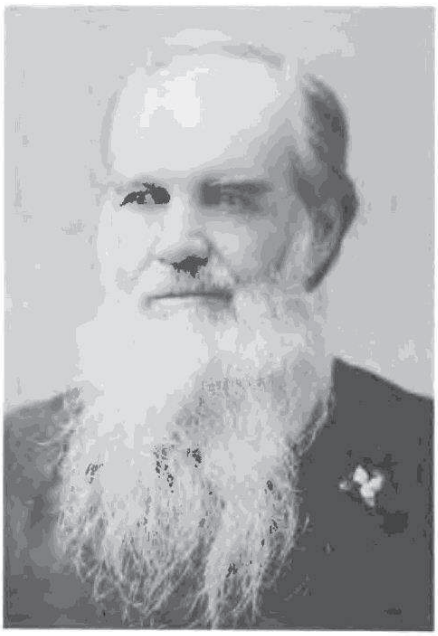
Waggoner's second lecture, which immediately followed the first, stressed that the law is not contrary to God's plan of salvation. He asked a question that appears to be unparalleled in his writings up to this time: "If God's acts are always in harmony with His Law (am sorry for the If) is it not necessary for him to keep the Sabbath[?] How can he keep the fifth Com[mandment?]" Waggoner answered his own question by saying that "God is not a subject of law. But as it proceeded from Him, all his acts will be in harmony with it." Waggoner disagreed with those (like Butler) who "implied that God enacted part of His Law, and then added to it." "That is as men do," he said, who need to "meet new contingencies." But God's law is a perfect law from the beginning, providing "for all creatures and all time. The 10 Com[mandments] are the Rule of Heaven and Earth."[31] As he put it in *The Gospel in Galatians*: the law, as "the foundation of the throne of God, will exist unchanged to all eternity as it has from all eternity."[32]

But, as Waggoner had said in an article two years before, the law justifies only those who are "doers of it." "It is not the fault of the law that it will not justify anybody; it would do so if it were possible; it is the fault of man that it cannot."[33] Christ, therefore, rather than the law, is the only way sinful humanity can be justified (Rom. 10:4).[34] In June 1888, Waggoner said that obedience is only possible "by the faith of Jesus Christ." "Those only will be saved whose faith reaches up to the throne where Christ sits at the right hand of God, and brings his own perfect righteousness down to round out and make perfect their own feeble efforts." That he was thinking of more than forensic righteousness is apparent from what follows: "We are saved by faith in Jesus Christ; but Christ saves us from our sins, and not in them. He is not the minister of sin."[35] At Minneapolis, Waggoner began connecting the reception of Christ's righteousness with receiving His life—a theme that was to become very important in the next period in this study. At Minneapolis, he told the delegates: "Christ justifies us, by giving us his Life," and he quoted Rom. 1:16, the gospel of Christ "is the power of God to salvation."[36]

Waggoner went on to say that the perfect law is the "highest plane" the Christian can reach.[37] In the pamphlet he distributed at Minneapolis, he wrote that the law

> embodies all righteousness, even the righteousness of God, and nothing more can be required of any man than perfect obe-

Joseph H. Waggoner, father of E. J. Waggoner, was not at the 1888 General Conference. His early views on the law in Galatians were the basis for some of the controversy leading up to the 1888 session.



29

dience to it. That law is so broad that it covers every act and every thought, so that it is utterly impossible for a person to conceive of a sin which is not forbidden by the moral law.[38] . . . Perfect compliance with the moral law alone is all that God can possibly require of any creature.[39]

But, reaching this high plane is only possible through a knowledge of the law to its fullest extent. God's promises are only on condition of perfect righteousness through Christ; and if men ever attain to this perfect righteousness, they must have the law in its fullest extent, and must know that many things were sinful, which they might previously have thought to be harmless. So the law entered that the offense might abound; and because the offense abounded, and men saw their depravity, they found that grace superabounded to cover their sins.[40]

According to W. C. White, Waggoner told the delegates to the Minneapolis meeting that when men deviate from the law, they fall beneath it and are said to be "under it."[41] Thus Waggoner introduced the subject that was next to be discussed.



210 TH

The Signs of the Times.

"Can ye not discern the signs of the times?"

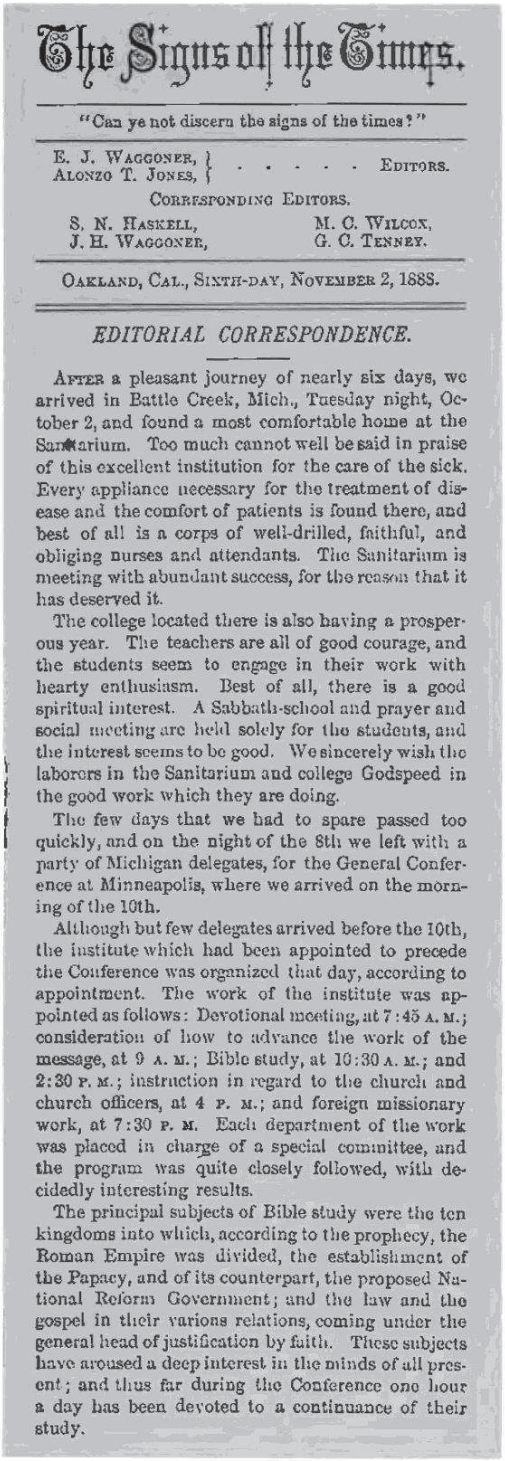
J. H. WAGGONER, ... EDITOR.
E. J. WAGGONER, ... ASSISTANT EDITOR.
J. N. ANDREWS, URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, MAY 10, 1883.

(Above) E. J. Waggoner's name first appears on the masthead of The Signs of the Times *as associate editor in the issue of May 10, 1883.*

(Right) As editor of The Signs of the Times, *E. J. Waggoner reported on the happenings of the 1888 Minneapolis General Conference in the columns of his paper.*

Lectures three, four, and five (October 16 and 17) seem to have been pivotal in Waggoner's gospel presentation. It appears that he began his third lecture with a conclusion reached on the basis of the two previous studies: "Therefore, we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). Perhaps for those in the audience who were afraid of disparaging the law, Waggoner was quick to add that works are necessary for making faith perfect (Jas. 2:17, 22). He stressed, however, that this was not "to gain the favor of God or for justification," but "to show our love to God." This results in freedom from condemnation (Rom. 8:1), we being "made free
30 from sin" to become "the servants of righteousness" (Rom.



The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, ALONZO T. JONES, } EDITORS.

CORRESPONDING EDITORS.

S. N. HASKELL, J. H. WAGGONER, M. C. WILCOX, G. C. TENNEY.

OAKLAND, CAL., SIXTH-DAY, NOVEMBER 2, 1888.

EDITORIAL CORRESPONDENCE.

AFTER a pleasant journey of nearly six days, we arrived in Battle Creek, Mich., Tuesday night, October 2, and found a most comfortable home at the Sanitarium. Too much cannot well be said in praise of this excellent institution for the care of the sick. Every appliance necessary for the treatment of disease and the comfort of patients is found there, and best of all is a corps of well-drilled, faithful, and obliging nurses and attendants. The Sanitarium is meeting with abundant success, for the reason that it has deserved it.

The college located there is also having a prosperous year. The teachers are all of good courage, and the students seem to engage in their work with hearty enthusiasm. Best of all, there is a good spiritual interest. A Sabbath-school and prayer and social meeting are held solely for the students, and the interest seems to be good. We sincerely wish the laborers in the Sanitarium and college Godspeed in the good work which they are doing.

The few days that we had to spare passed too quickly, and on the night of the 8th we left with a party of Michigan delegates, for the General Conference at Minneapolis, where we arrived on the morning of the 10th.

Although but few delegates arrived before the 10th, the institute which had been appointed to precede the Conference was organized that day, according to appointment. The work of the institute was appointed as follows: Devotional meeting, at 7:45 A. M.; consideration of how to advance the work of the message, at 9 A. M.; Bible study, at 10:30 A. M.; and 2:30 P. M.; instruction in regard to the church and church officers, at 4 P. M.; and foreign missionary work, at 7:30 P. M. Each department of the work was placed in charge of a special committee, and the program was quite closely followed, with decidedly interesting results.

The principal subjects of Bible study were the ten kingdoms into which, according to the prophecy, the Roman Empire was divided, the establishment of the Papacy, and of its counterpart, the proposed National Reform Government; and the law and the gospel in their various relations, coming under the general head of justification by faith. These subjects have aroused a deep interest in the minds of all present; and thus far during the Conference one hour a day has been devoted to a continuance of their study.

6:18).[42]

In these three lectures, Waggoner discussed the various kinds of relations men have to the law. Some passages (Rom. 2:12; Acts 14:15; 17) make reference to those who are said to be "without law."[43] In an article written just after the conference concluded, Waggoner wrote that while some have no awareness of a written law, everyone has a certain knowledge of right and wrong on the basis of which they are judged.

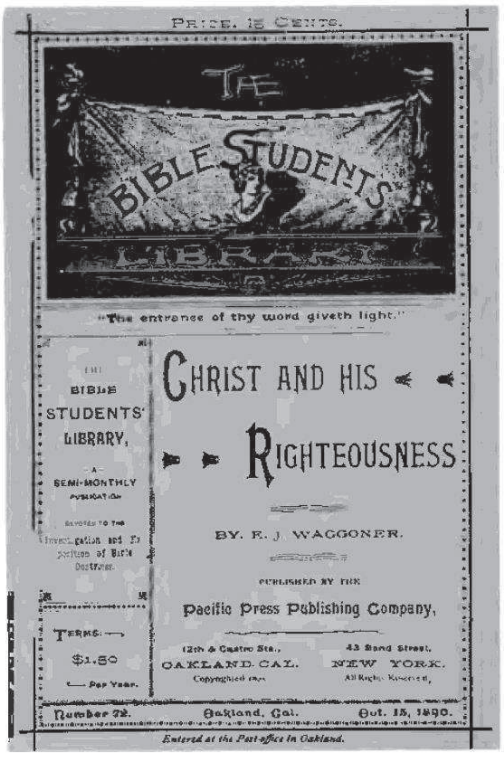
When Adam sinned, he suffered a complete moral fall. He placed himself in direct antagonism to God, and in perfect accord with Satan. If he had been left to himself, his desires would have been as fully toward the ways of the devil as are those of the fallen angels. But God in his mercy interposed. The plan of salvation provided not only a way of escape from sin, but the desire to escape. . . . Whatever desire for a higher and holier life any man has is due to the mercy of God. God has implanted in the soul of every man some knowledge of right and wrong, and some natural desire for the right; and whenever a man gives himself wholly to sin, he does so only by resisting the strivings of the Spirit.[44]

During the 1888 meetings, in referring to Gal. 5:18, Waggoner also discussed the meaning of the phrase "under the law."[45] In his pamphlet on Galatians, Waggoner wrote that this phrase, "wherever it occurs in the New Testament, means 'condemned by the law.' It never has any other signification."[46] He explained to the delegates that Rom. 3:19 and 1 Cor. 9:21, which seem to employ the phrase "under the law" with a different meaning, are not exceptions. Since the word *hupo* does not appear in those verses, the proper translation is "in the law," meaning "subject to the law."[47] Waggoner understood these phrases, "under the law" and "in the law" in terms of being either outside of or in Christ.[48] In *The Gospel in Galatians*, he described the change that takes place.

> The law does not leave the man when he comes to Christ, but the man's relation to it has changed. Before he was 'under the law,' now he is 'in the law' (Psalm 119:1) and the law is in him (Psalm 37:31). He is in Christ, who is the personification of the law, and in him he is made the righteousness of God. 2 Corinthians 5:21.[49]

In 1884, in an article discussing this subject, Waggoner had written that "all men are under the law until they have faith in Christ; from that moment they are out from under the law, unless they again bring themselves into condemnation by again yielding themselves to sin."[50] At Minneapolis, Waggoner stated the matter a little differently: "He who is in the Law acts according to Law. He who is under the Law is acted upon according to Law."[51] Those who are under the law are actually slaves to sin (John 8:33-35). Rom. 7:19-21 depicts "the experience of those who struggle with condemnation." But this "is not [the] Christian's experience."[52]

Waggoner quoted several Bible passages to show that all are in bondage and in need of deliverance (Prov. 5:22; 2 Pet. 2:19). Christ has brought this deliverance: "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).[53] In *The Gospel in Galatians*, Waggoner stressed the importance of Christ taking human nature, quoting


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CHRIST AND HIS RIGHTEOUSNESS

BY E. J. WAGGONER.

PUBLISHED BY THE Pacific Press Publishing Company,

TERMS: $1.50 Per Year.

12th & Castro Sts., OAKLAND, CAL. 43 Bond Street, NEW YORK.

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Number 72. Oakland, Cal. Oct. 15, 1890.

Entered at the Post-office in Oakland.

Though published only two years after the 1888 General Conference session, there is no proof to substantiate the speculation that Christ and His Righteousness *is an edited version of E. J. Waggoner's presentations at the conference.*

Rom. 1:3 which says that Christ "'was made of the seed of David according to the flesh.' What was the nature of David, 'according to the flesh'?" Waggoner asked. "Sinful, was it not? . . . [Ps. 51:5 quoted]. Don't start in horrified astonishment; I am not implying that Christ was a sinner."[54] He proceeded to explain:

> His being made in all things like unto his brethren, is the same as his being made in the likeness of sinful flesh, 'made in the likeness of men.' One of the most encouraging things in the Bible is the knowledge that Christ took on him the nature of man; to know that his ancestors according to the flesh were sinners. When we read the record of the lives of the ancestors of Christ, and see that they had all the weaknesses and passions that we have, we find that no man has any right to excuse his sinful acts on the ground of heredity. If Christ had not been made in all things like unto his brethren, then his sinless life would be no encouragement to us. We might look at it with admiration, but it would be the admiration that would cause hopeless despair.
>
> From birth, Christ "began to suffer the temptations and infirmities that are incident to sinful flesh."[55] More than taking man's nature, Christ also took man's sin and condemnation from birth,



Courtesy of Dr. Elmer Martinson

Although taken in the 1890s, this rare photograph of the interior of the Minneapolis Seventh-day Adventist Church enables us to visualize the scene where E. J. Waggoner calmly held up before the delegates the "matchless charms of Christ."

"not his own sin, but ours; for as in his death, so in his life, our sins were counted as his. . . . It was not on his own account, but ours." "From the earliest childhood the cross was ever before him."[56] Christ "went to the very lowest depths to which man had fallen, in order that he might lift man to his own exalted throne; yet he never ceased to be God, or lost a particle of his holiness."[57] Only thus could He deliver human beings from the bondage of sin and penalty of death. 'I cannot understand how God could be manifest in the flesh, and in the likeness of sinful flesh. I do not know how the pure and holy Saviour could endure all the infirmities of humanity, which are the result of sin, and be reckoned as a sinner, and suffer the death of a sinner. I simply accept the Scripture statement, that only so could he be the Saviour of men; and I rejoice in that knowledge, because since he was made sin, I may be made the righteousness of God in him.'[58]

Returning to the imagery of Rom. 7, Waggoner said in his fourth lecture that "Paul was in prison. Manacles [were] on his hands."[59] In *The Gospel in Galatians*, this issue was presented in more general terms:

> It is the law which arrests the criminal; the sheriff is simply the visible agent of the law. It is the law which locks the prisoner in his cell; the jailer, the iron walls, and heavy bars which surround the prisoner, are simply the emblems of the iron hand of the law which is upon him. . . . So it is with the sinner against God's government. The eyes of the Lord are in every place, so that there is no possibility that he can escape arrest. As soon as he has sinned, he is seized by the law, and is at once under condemnation of death. . . . Now he is shut in on every side by the law. There is not one of the commandments which is not against him, because there is not a man on earth who has not broken every one of them. . . . The Spirit of God causes the prison walls to close in upon him, his cell becomes narrower and narrower, and he feels oppressed; and then he makes desperate struggles to escape. He starts out in one way, but there the first commandment rises up against him and will not let him go free. He turns in another direction, but he has taken the name of God in vain, and the third commandment refuses to let him get his liberty in that direction. . . . So with all the commandments. They utterly refuse to grant him liberty, because he has violated every one of them, and only those who keep the commandments can walk at liberty.[60]

The only way of escape is through Christ, as Waggoner had observed in 1886: "The law literally drives the sinner to Christ, by shutting up every other way of freedom from guilt."[61] "All his attempts to serve God are useless and vain," Waggoner told the Minneapolis gathering, "until he receives deliverance through Christ," who came "to preach deliverance to the captives" (Luke 4:18-20).[62] In *The Gospel in Galatians*, he wrote: "All are in the same bondage, all are under the law and none can be delivered from their prison until they come to Christ. He is the only door to freedom."[63]

In his fifth lecture, Waggoner identified these two opposite conditions of bondage to sin and freedom through Christ with the two "marriages" depicted in Rom. 7:1-6. The "fruit" of the marriage to the first husband shows that this husband symbolizes our "own sinful nature" and "carnal desires." We are married to them. "We are in love with our carnal natures," while God wants us to "hate" them. "The law shows the degradation of the union"; it is "unlawful and the end is death." On the other hand, "Christ wants us to be united to Him. He proposes a union with Himself."[64] These are the only two choices available. Our whole head is sick and our whole heart faint (Isa. 1:4-6). From the natural heart proceed all kinds of evil (Mark 7:21-22). We do not want to accept the offer of the second husband (Christ), "because when the old man dies, we die too." Yet, the old man is going to die if not now, then at the second death. "The wages of sin is death, without exception." The choice is ours: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1).[65]

In lectures six and seven (October 18 and 19), Waggoner applied to the book of Galatians the principles he had derived previously. All that we know about his sixth lecture is from Uriah Smith's summary:

> The first and second chapters of Galatians, in connection with Acts 15, were partially presented by him to show that the same harmony existed there as elsewhere; that the key to the book was "justification by faith in Christ," with the emphasis on the latter word; that liberty in Christ was always freedom from sin, and that separation from Christ to some other means of justification always brought bondage. He stated incidentally that "the law of Moses" and "the law of God" were not distinctive terms as applied to the ceremonial and moral laws, and cited Num. xv., 22-24, and Luke ii., 23-24, as proof. He closed at 10:15 by asking those present to compare Acts xv., 7-11, with Rom. ii., 20-25. Appeals were made by Brother Waggoner and Sister White to the brethren, old and young, to seek God, put away all spirit and prejudice and opposition, and strive to come into the unity of faith in the bonds of brotherly love.[66]



"Corrupted freemen are the worst of slaves."

VOLUME 1. OAKLAND, CALIFORNIA, JANUARY, 1886.

The American Sentinel.

PACIFIC PRESS PUBLISHING COMPANY, OAKLAND, CAL.

Entered at the Post-office in Oakland.

"A Christian Nation."

The idea which is advocated by some, that this may be made a Christian nation by simply making a change in the Constitution, was pertinently commented upon by the Janesville, Wis., *Gazette*:—

"But independent of the question as to what extent we are a Christian nation, it may well be doubted whether, if the gentlemen who are agitating this question should succeed, they would not do society a very great injury. Such movements are but the indirectory steps which ultimately lead to *restrictions of religious freedom*, and to committing the Government to measures which are as foreign to its powers and purposes as would be its action if it should undertake to determine a disputed question of theology."

An Unprofitable Alliance.

In regard to the supposed benefit of the church by State patronage, or an alliance between the Church and the State, Lord Macaulay speaks as follows. Those words are worthy of careful consideration:—

"The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult. And to lay the hostile hand profanely on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the gloom of the grave. To such a system it can bring no additions of dignity or strength, that is a part and parcel of the common law. * * *

"The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their predecessors treated her author. They buffeted the slave, and put upon her they wore Herod's and smile her on the cheek; they put a sceptre in her hand, but it is a fragile reed, they crown her, but it is with thorns; they cover with purple the wounds which their own touch have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain".—*Essay on Southey's Colloquies.*

The American Sentinel.

It is well known that there is a large and influential association in the United States, having the name of the "National Reform Association." It is popularly known as the "Religious Amendment Party," because it is endeavoring to secure a religious amendment to the Constitution of the United States. As stated by the words of its object, it is "to put God in the Constitution." According to its own avowed purpose

Such an amendment to the Constitution of the United States (or its practical) as will solemnly acknowledge Almighty God as the author of the nation's existence, and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, on an indestructible legal basis in the fundamental law of the land."

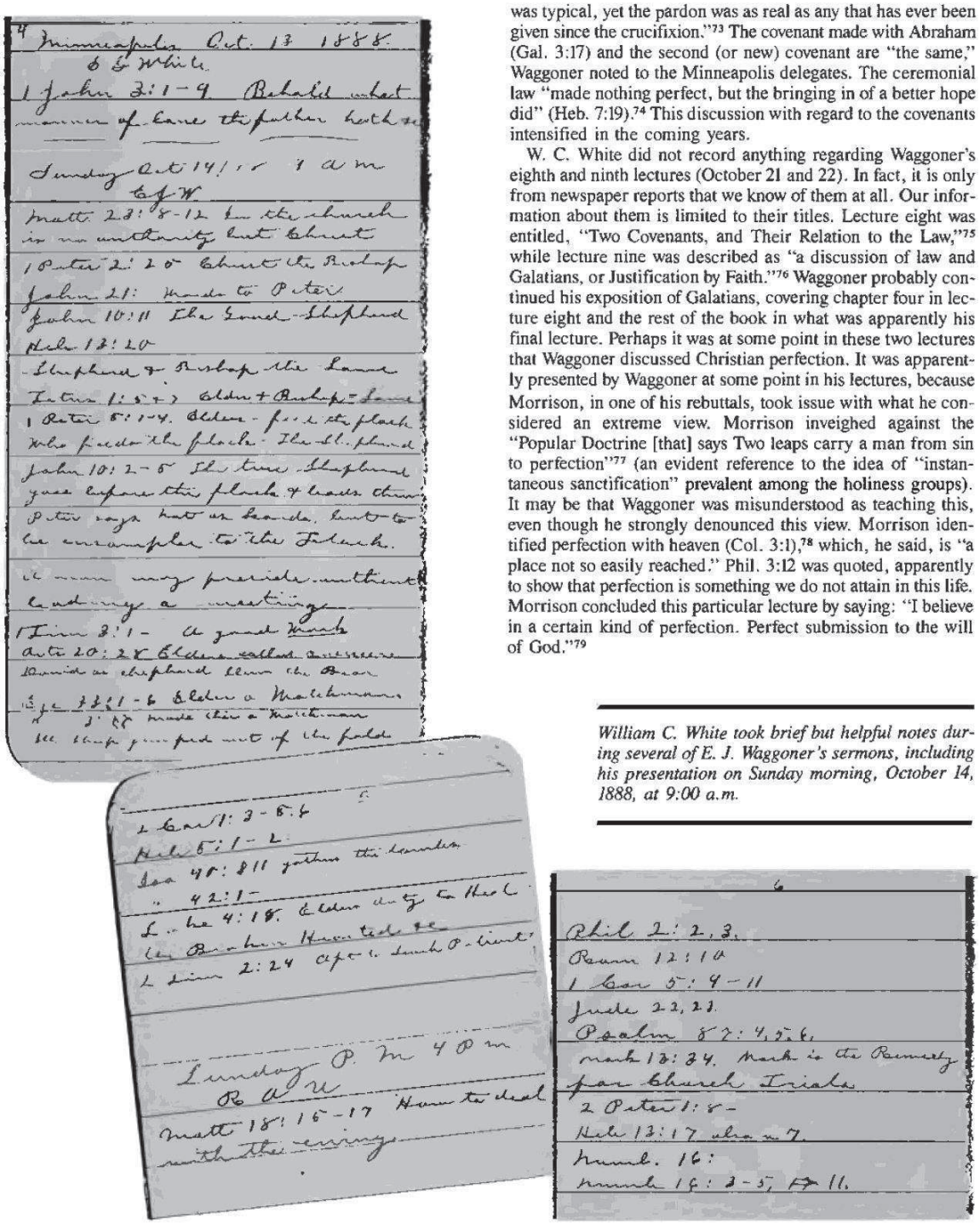
The president of this association is Hon. Felix R. Brunot, who has held that position almost from its origin. Its present list of vice-presidents, to the number of two hundred, embraces bishops of churches, judges in the highest courts in the land, governors, and representative men in various secular positions, professors of colleges, doctors of divinity, and professors of theology in large numbers. In fact there is no other association in the land which can boast such an army of names so eminent and influential men. It employs its agents and lecturers, who are presenting their views to the churches and to the people, and who almost every where receive subscriptions in their efforts. It has also a paper, the *Christian Statesman*, as its organ to advocate its views.

While there are many people in the land who are opposed to, or look with suspicion upon, the movements of this party, there is no paper published in the United States, which has for its distinct object the vindication of the rights of American citizens, which, we solemnly believe, are threatened by the actions and aims of this association. That light may be disseminated on this subject, we have commenced the publication of THE AMERICAN SENTINEL. That such a paper as this is needed, we think we can make apparent to every individual who will read our paper, who will hold prejudice in abeyance, and examine its teachings with candor.

While, as many really think, [illegible] are doing God service in their efforts to [illegible] our Government, and we [illegible] willing to give them credit for thinking so, [illegible] are aware that they will look with disfavor upon our work, and some, who do not understand our motives

The American Sentinel *was started in 1886 with two editors whose names would later become very familiar to Seventh-day Adventists — Alonzo T. Jones and Ellet J. Waggoner.*

W. C. White's notes of the seventh lecture reveal that Waggoner continued his comparison of Acts 15 with Galatians. The command of the Jerusalem council for the Gentiles to abstain from pollution with idols "in a way covers all the 10 Com[mandments]." Although Adventists "have taught that the typical law was done away," it appears if that is true that the Apostles fastened on the Gentiles "things done away years before." Referring to Gal. 2:19, Waggoner asked whether it was the ceremonial law that "killed" Paul.[67] Waggoner believed, as he had in 1886, that there "was nothing in the ordinances of the ceremonial law to condemn anyone. Condemnation could come only through violation of the ten commandments."[68] Those neglecting the ceremonial law show their unbelief, but are "condemned by the moral law alone, because of their sins; as Christ said, 'he that believeth not is condemned already.'"[69] Waggoner made the further point to the Minneapolis delegates that "if favor could be obtained by good works, penance, etc." then "Christ need not have died."[70] "Justification," Waggoner had written in 1886, "has reference only to the moral law. From the transgression of that, man needs justification; but the law cannot justify any sinner, it can only condemn. And so it drives him to Christ, that he may be justified by faith."[71] In *The Gospel in Galatians*, Waggoner insisted that Gal. 3 "is speaking of individual experience, and not of dispensational changes. There can be no Christian experience, no faith, no justification, no righteousness, that is not an individual matter. People are saved as individuals, and not as nations."[72] Forgiveness in the Old Testament "was no sham forgiveness. . . . There was no virtue in the sacrifice, which



4 Minneapolis Oct. 13 1888.
E & W White.
1 John 3:1-9 Behold what manner of love the father hath &c
Sunday Oct 14/88 9 a m
E J W.
Matt. 23:8-12 In the church is no authority but Christ
1 Peter 2:20 Christ the Bishop
John 21: Words to Peter
John 10:11 The Good Shepherd
Heb 13:20
Shepherd & Bishop the Same
Titus 1:5-7 Elder & Bishop Same
1 Peter 5:1-4. Elders - feed the flock who feed the flock. The Ch. planed
John 10:2-5 The true Shepherd goes before the flock & leads them
Peter says not as lords, but to be ensamples to the Flock.
We must not preside in the meetings & ordain &c meetings
1 Tim 3:1- A good work
Acts 20:28 Elders called overseers
Bound as shepherd down the River
Titus 1:5-6 Elder a Watchman
" 3:10 made this a watchman
He that goeth preached out of the fold

2 Cor 1:3-8.4
Heb 5:1-2.
Isa 40:8-11 gathers the lambs
" 42:1-
Luke 4:18. Elders duty to Flock
Lay Brethren How to do &c
1 Tim 2:24 apt to teach &c

Sunday P. M 4 P m
R A M
Matt 18:16-17 How to deal with the erring

6
Phil 2:2,3.
Rom 12:10
1 Cor 5:4-11
Jude 22,23.
Psalm 82:4,5,6.
mark 13:34. Work is the Remedy for Church Trials
2 Peter 1:8-
Heb 13:17 also v 7.
Numb. 16:
Numb 16:3-5, & 11.

was typical, yet the pardon was as real as any that has ever been given since the crucifixion."[73] The covenant made with Abraham (Gal. 3:17) and the second (or new) covenant are "the same," Waggoner noted to the Minneapolis delegates. The ceremonial law "made nothing perfect, but the bringing in of a better hope did" (Heb. 7:19).[74] This discussion with regard to the covenants intensified in the coming years.

W. C. White did not record anything regarding Waggoner's eighth and ninth lectures (October 21 and 22). In fact, it is only from newspaper reports that we know of them at all. Our information about them is limited to their titles. Lecture eight was entitled, "Two Covenants, and Their Relation to the Law,"[75] while lecture nine was described as "a discussion of law and Galatians, or Justification by Faith."[76] Waggoner probably continued his exposition of Galatians, covering chapter four in lecture eight and the rest of the book in what was apparently his final lecture. Perhaps it was at some point in these two lectures that Waggoner discussed Christian perfection. It was apparently presented by Waggoner at some point in his lectures, because Morrison, in one of his rebuttals, took issue with what he considered an extreme view. Morrison inveighed against the "Popular Doctrine [that] says Two leaps carry a man from sin to perfection"[77] (an evident reference to the idea of "instantaneous sanctification" prevalent among the holiness groups). It may be that Waggoner was misunderstood as teaching this, even though he strongly denounced this view. Morrison identified perfection with heaven (Col. 3:1),[78] which, he said, is "a place not so easily reached." Phil. 3:12 was quoted, apparently to show that perfection is something we do not attain in this life. Morrison concluded this particular lecture by saying: "I believe in a certain kind of perfection. Perfect submission to the will of God."[79]

William C. White took brief but helpful notes during several of E. J. Waggoner's sermons, including his presentation on Sunday morning, October 14, 1888, at 9:00 a.m.

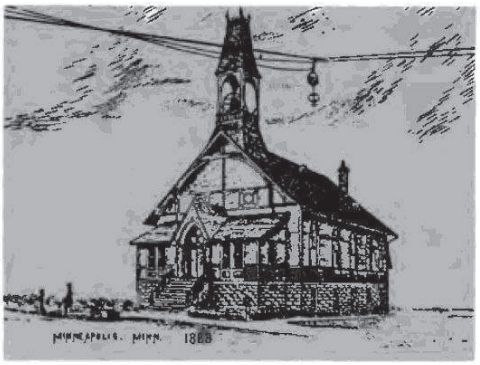
Soon after the conference Waggoner insisted again on the importance of Christian obedience:

> Keeping the commandments is something more than a form. It consists of having every act, every word, and every thought just such as they would be if Jesus were dwelling within the man, acting and speaking and thinking through him. It consists in acting and speaking in every instance just as Jesus would act or speak under the same circumstances. Surely this cannot be done unless Christ dwells in the heart. . . .
>
> But will there ever be any people on the earth who will have attained to that perfection of character? Indeed there will be. Says the prophet: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. When the Lord comes there will be a company who will be found "complete in him," having not their own righteousness, but that perfect righteousness of God, which comes by faith of Jesus Christ. To perfect this work in the hearts of individuals, and to prepare such a company, is the work of the Third Angel's Message.[80]

In summary then, Waggoner's lectures at Minneapolis were not primarily centered around Galatians, but stressed rather that salvation comes only through faith in Christ who frees from sin's bondage all who put their trust in Him. Of Waggoner's nine lectures on the law in connection with Christ's righteousness, only two of them are known to have concerned Galatians (his final two lectures also may have dealt with Galatians, but no records of their content have yet come to light). Criticism of Waggoner's views prevailed before, during, and especially after his presentations. Ellen White staunchly defended his right to speak, appealing for an open discussion on both sides. Ellen White's characterization of Waggoner's message as placing the "faith of Jesus" where it belongs in the Third Angel's Message alongside obedience to the commandments (Rev. 14:12) constitutes, perhaps, the best summary of what he said at Minneapolis.

Waggoner stressed that no one has and no one can obey the commandments in his own strength. Only those who receive the righteousness of Christ find salvation; such persons are saved *from* their sins, not *in* them. The perfect righteousness of Christ, as embodied in the law, is the ideal that may be attained by the Christian. Under the condemnation of the law, a person's struggle can only end in certain defeat; in Christ, there is the assurance of complete deliverance.

Sinners cannot be justified by the law. The law serves the purpose of driving them to Christ so that they may be justified by faith and attain to a state of perfect righteousness through Christ. This was unsettling to some at Minneapolis, who possibly confused Waggoner's teaching about perfection with the instantaneous sanctification of the popular holiness groups. Instead, Waggoner stressed that obedience is only possible through "faith in Jesus," which consists of more than an outward form; it amounts to living just as Jesus would and ultimately results in the perfection of character that will be manifested in the remnant who are prepared for Christ's appearing. Waggoner believed this to be a fundamental part of the Third Angel's Message, making it a living and practical reality, rather than the dry theoretical doctrine he perceived in its portrayal by others. Placing Christ and His righteousness in the heart of the message given by the church made it a perfect whole and revived those to whom Waggoner preached. It is impossible to understand the significance justification had for Waggoner apart from this "larger view" of what it would ultimately accomplish in God's last-day church. Waggoner's eschatology, as it was formulated during the years leading up to and including 1888, was informed and transformed by what he saw to be the beauty of Christ's righteousness freely offered to mankind. His doctrine of salvation was derived from Bible study, not an a priori view of eschatology, as is witnessed by the direction his reasoning took— constantly seeking to exalt the glory of Christ's work for us and in us. Possibly also for this reason, a tension remained between Waggoner's view of a justification that takes place at the moment of conversion and what he called an "ongoing" justification. This did not, however, lead Waggoner to confound justification with sanctification. He clearly distinguished them in the years prior to and following Minneapolis. 35

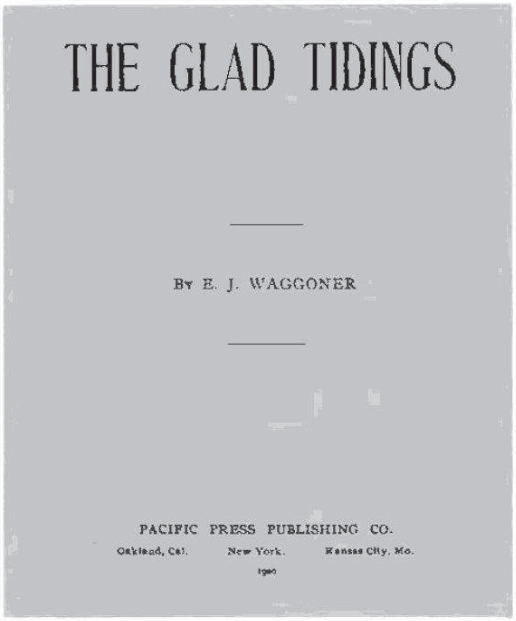


A woodcut of the newly completed Minneapolis church where the meetings of the 1888 General conference session were held, appeared in the 1889 Seventh-day Adventist Yearbook.

(Left) It was at this campmeeting held in 1882 in Healdsburg, California, that E. J. Waggoner had a singular religious experience that impacted his thinking the remainder of his life.

Camp-Meeting.

THE camp-meeting of the Seventh-day Adventists, at Healdsburg, was appointed to commence Oct. 5, to break up the morning of the 16th. But by a vote it was held over that day. It was by far the largest ever held in the State by the denomination; full 600 tented on the ground during the whole meeting. They had the novel experience (for camp-meetings in California) of some very heavy rains. But all were cheerful. A great amount of business was transacted pertaining to the State Conference, the Missionary Society, the Temperance and Sabbath-school Associations, Healdsburg College, St. Helena Health Retreat, etc. The devotional meetings were spirited, and the preaching earnest. All were encouraged.



THE GLAD TIDINGS

BY E. J. WAGGONER

PACIFIC PRESS PUBLISHING CO.
Oakland, Cal. New York. Kansas City, Mo.
1900

In the mid-twentieth century, LeRoy Froom concluded from his research but without documentation that The Glad Tidings, *published in 1900, was a transcript of E. J. Waggoner's sermons at the 1888 General Conference session.*

Making minute distinctions between justification and sanctification, defining where one ends and the other begins, can result in an unraveling and incapacitation of the message of salvation. The controversy in 1888 clearly reveals the danger of this overly theoretical approach. When theology becomes primarily a cognitive, rather than an experiential, endeavor, the result can be destructive. The "spirit of Minneapolis" certainly illustrates this. A similar danger exists if experience becomes the focus to the exclusion of Bible doctrine. The importance of Minneapolis has to do with *what* was said as well as the *way* it was said.

References:

1. L. E. Froom, *Movement of Destiny* (Washington, D.C.: Review and Herald Publishing Association, 1971), pp. 189, 200-201, admitted that the content of two other books may have been presented; but then, which book is really the "heart of his presentation" at Minneapolis? It appears that Froom, though giving the appearance of certainty, was only guessing. A more serious flaw in his research is the unsubstantiated claim that EJW's first wife, Jessie, stenographically recorded his Minneapolis lectures, which E. J. Waggoner [EJW] himself supposedly edited and later published.

2. Wieland edited the revised edition, saying in the forward that "the message of this book was in reality a transcript of studies that Dr. Waggoner gave . . . in Minneapolis." While Wieland's research also has its weaknesses, he has greatly assisted attempts to understand EJW's theology by encouraging the republication of some of his writings.

3. David P. McMahon, *Ellet Joseph Waggoner: The Myth and the Man* (Fallbrook, California: Verdict Publications, 1979), 71-91. McMahon recognizes the obvious problem plaguing research into EJW's 1888 presentations: "The lack of a complete record . . . has made it easy for some to read their own particular views on righteousness by faith into the 1888 conference" (p. 74). However, McMahon seems himself to have fallen into this trap in attempting to identify EJW's teaching on justification with a forensic position based on an interpretation of Luther's teaching that is itself disputed. McMahon's bias is clear when EJW himself is allowed to speak. Interestingly enough, in McMahon's entire chapter on "Waggoner's 1888 Message," not one quotation of EJW's theology appears, direct or indirect. We are apparently expected to take McMahon's word for it. While EJW accepted the fundamental principles of the Reformation, including justification by faith and the Bible as the final authority for Christians, he viewed "the Third Angel's Message" (which, of course, included his own teachings) as an advance beyond the days of the Reformation. See Clinton Wahlen, *Selected Aspects of Ellet J. Waggoner's Eschatology and Their Relation to His Understanding of Righteousness by Faith, 1882-1895* (M.Div. Thesis, Andrews University, Berrien Springs, Michigan, 1988).

4. EJW, *The Everlasting Covenant* (London: International Tract Society, 1900), p. v.

5. *Signs of the Times* [ST], 9 (September 27, 1883): 426.

6. In ST 9 (May 10, 1883): 210 his name first appears on the masthead as "Assistant Editor."

7. ST 14 (August 17, 1888): 506.

8. Adventists, including George I. Butler [GIB], generally accepted the idea that in Rom. 6:14 "under the law" refers to the moral law. Also, in *The Law in the Book of Galatians: Is It the Moral Law, or Does It Refer to that System of Laws Peculiarly Jewish?* [LG] (Battle Creek, Michigan: Review and Herald Publishing House, 1886), pp. 40-41, GIB admitted that Gal 3:13 speaks of the "curse" of the moral law, but he did not think this damaged his theory very much.

9. See Uriah Smith [US], "General Conference Proceedings: Twenty-Fifth Annual Session," *Review and Herald* [RH] 63 (November 23, 1886): 728.

10. US, "General Conference Proceedings: Twenty-Fifth Annual Session (Concluded)," RH 63 (December 14, 1886): 779. The other resolution submitted by the committee, which was also approved, dealt with rebaptism.

11. GIB, "Laws Which Are 'Contrary to Us,' A 'Yoke of Bondage,' and 'Not Good,'" RH 64 (March 22, 1887): 182-84.

12. Ellen G. White [EGW] to EJW and A. T. Jones [ATJ], February 18, 1887, Ltr 37, 1887, in *Manuscripts and Memories of Minneapolis*, [1888M] comp. The Ellen G. White Estate (Boise, Idaho: Pacific Press Publishing Association, 1988), 1: 21.

13. EGW to GIB and US, April 5, 1887, Ltr 13, 1887, 1888M, 1: 32.

14. Ibid., p. 33.

15. EGW to GIB and US, April 5, 1887, Ltr 13, 1887, 1888M, 1:35. EJW also felt that the 1886 session of the General Conference essentially allowed GIB to have things his way. Note EJW, *The Gospel in Galatians* [GG] (Oakland, California: n.p. 1888), p. 3: "I very much regretted that every moment of time was so occupied that we could have no conversation upon the subject. It is true the matter was discussed to a very limited extent in the meetings of the Theological Committee, but of course the little that could be said under the circumstances was not sufficient to give any satisfaction to any party concerned."

16. EJW, "Editorial Correspondence," ST 14 (November 2, 1888): 662, MMM, p. 413.

17. US, "First Day's Proceedings," *General Conference Daily Bulletin* [GCDB] 2 (October 19, 1888):2, *Manuscripts and Memories of Minneapolis* [MMM] comp. The Ellen G. White Estate (Boise, Idaho: Pacific Press Publishing Association, 1988), p. 359; idem, "Second Day's Proceedings," GCDB 2 (October 19, 1888):2, MMM, p. 359; idem, "Third Day's Proceedings," GCDB 2 (October 21, 1888):1, MMM, p. 361; idem, "Eighth Day's Proceedings," GCDB 2 (October 26, 1888):3, MMM, p. 382.

18. Clinton Wahlen, "Appendix 2: Comparison of "Notes by W. C. White Taken at Minneapolis" with Ellen G. White's Published Sermon." *Selected Aspects of Ellet J. Waggoner's Eschatology*, p. 208.

19. In the course of his argument in this pamphlet, EJW presented much of his positive teaching on the subject as it had appeared in his earlier articles of 1884 and 1886.

20. R. Dewitt Hottel, in his diary entry for Saturday, November 10, mentioned that when he returned home from the Minneapolis conference, he began "reading in Brother Butler's Book on Galatians and also Bro. Waggoner's reply."

21. According to McReynolds, "Experiences at the General Conference in 1888," MMM, p. 340, EJW gave "eleven studies." While this number may include the two lectures on church administration, from the context it appears that McReynolds was referring only to Waggoner's studies on law and gospel. Froom, p. 246, claims that "the first six were on the relation of grace to law, and faith to works, based chiefly on Galatians. The last five were on Righteousness by Faith in Christ as all the fulness of the Godhead.'" This classification, however, does not at all correspond with WCW's notes of EJW's lectures and is therefore suspect.

22. Robert J. Wieland, "Report of Interview," *An Introduction to the 1888 Message Itself* (Baker, Oregon: Adventist Forum Association, [1976]), p. 138.

23. EGW to EJW and ATJ, 18 February 1887, Ltr 37, 1887, 1888M, 1:22, 25.

24. EJW to EGW, 1 April, 1887, MMM, pp. 71-72.

25. Notes by W. C. White Taken at Minneapolis [NWCW], Book One, p. 35, MMM, p. 421. All Scriptures are quoted from the *New King James* version.

26. Ibid. Even though these are William Clarence White's [WCW] notes of what EJW said, the words are quoted as coming from EJW himself because in many places it is evident that they are essentially verbatim. Questions posed by EJW appear, as well as an apology in mid-sentence.

27. EGW, *The Spirit of Prophecy: The Great Controversy Between Christ and Satan*, vol. 2, *Life, Teachings and Miracles of Our Lord Jesus Christ* (Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1877), 216-17.

28. NWCW, Book One, p. 35, MMM, p. 421. Cf. EJW, GG, p. 36.

29. EJW, "Different Kinds of Righteousness," ST 14 (February 24, 1888): 119.

30. EJW, "The Spirit of Antichrist, No. 13," ST 14 (March 16, 1888): 166.

31. NWCW, Book One, p. 37, MMM, p. 421.

32. EJW, GG, p. 47.

33. EJW, "Doers of the Law," ST 12 (March 18, 1886): 167.
34. NWCW, Book One, p. 37, MMM, p. 421.
35. EJW, "Our Position Defined," ST 14 (June 15, 1888): 358.
36. NWCW, Book One, p. 37, MMM, p. 421.
37. NWCW, Book One, p. 38, MMM, p. 422.
38. EJW, GG, p. 18.
39. Ibid., p. 21.
40. Ibid., p. 29.
41. NWCW, Book One, p. 38, MMM, p. 422.
42. NWCW, Book One, p. 39, MMM, p. 422.
43. Ibid.
44. EJW, "Christ the Only Source of Strength," ST 14 (November 30, 1888): 726 (italics supplied).
45. NWCW, Book One, p. 39, MMM, p. 422.
46. EJW, GG, p. 53. Cf. NWCW, Book One, p. 47, MMM, p. 423.
47. NWCW, Book One, pp. 39, 47, MMM, pp. 422-23. Cf. EJW, GG, p. 53.
48. NWCW, Book One, p. 47, MMM, p. 423.
49. EJW, GG, p. 53.
50. EJW, "Under the Law," ST 10 (September 11, 1884): 553.
51. NWCW, Book One, p. 47, MMM, p. 423.
52. Ibid. Cf. EJW, "Christ the Only Source of Strength," ST 14 (November 30, 1888): 726: "[Paul's] recital, in the seventh of Romans, of his own experience, shows the utter powerlessness of any man to free himself from sin."
53. NWCW, Book One, p. 47, MMM, p. 423.
54. EJW, GG, pp. 60-61.
55. Ibid., p. 61.
56. Ibid., pp. 63, 62. Replying to Butler's opposition to Christ being born under condemnation, EJW said: "You are shocked at the idea that Jesus was born under the condemnation of the law, because he never committed a sin in his life. But you admit that on the cross he was under the condemnation of the law. What! had he then committed sin? Not by any means. Well, then, if Jesus could be under the condemnation of the law, at one time in his life, and be sinless, I see no reason why he could not be under the condemnation of the law at another time, and still be sinless" (ibid., p. 62).
57. Ibid., p. 63. Cf. EGW, *The Desire of Ages* (Oakland, California: Pacific Press Publishing Company, 1898), pp. 311-12: "Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (Rom. 8:3), He lived a sinless life."
58. EJW, GG, p. 62.
59. NWCW, Book One, p. 49, MMM, p. 423.
60. EJW, GG, pp. 49-50. Cf. idem, "Comments on Galatians 3. No. 8," ST 12 (August 26, 1886): 518.
61. Ibid.
62. NWCW, Book One, p. 49, MMM, p. 423.
63. EJW, GG, p. 51.
64. NWCW, Book One, p. 49, MMM, p. 423.
65. NWCW, Book One, pp. 49, 51, MMM, p. 423.
66. US, "Third Day's Proceedings," GCDB 2, no. 2 (October 21, 1888):1, MMM, p. 362. Probably much of EJW's argument is reflected in GG, pp. 8-16.
67. NWCW, Book One, p. 51, MMM, p. 424.
68. EJW, "Comments on Galatians 3. No. 9," ST 12 (September 2, 1886): 534.
69. Ibid.
70. NWCW, Book One, p. 51, MMM, p. 424.
71. EJW, "Comments on Galatians 3. No. 9," September 2, 1886, p. 534.
72. EJW, GG, p. 45.
73. Ibid, p. 30.
74. NWCW, Book One, p. 53, MMM, p. 424.
75. "Sabbath Disclosures," *St. Paul Pioneer Press*, 22 October 1888, p. 6, MMM, p. 582.
76. "They Are for Temperance," *Minneapolis Tribune*, 23 October 1888, p. 5, MMM, p. 557.
77. **NWCW, Book One**, p. 73, MMM, p. 427.
78. Incorrectly transcribed by the EGW Estate as Gal 3:1. Note the original in MMM, p. 467.
79. NWCW, Book One, p. 75, MMM, p. 427. However, George R. Knight, *From 1888 to Apostasy: The Case of A. T. Jones* (Washington, D.C.: Review and Herald Publishing Association, 1987) p. 37, does not seem to think this is an important factor, as it is mentioned only once in NWCW.
80. EJW, "Truth and Its Importance," ST 14 (December 28, 1888): 790.



Re-examining the Myths of Millerism

Ronald L. Numbers and Jonathan M. Butler, *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*. Bloomington, Indiana: Indiana University Press, 1987.

Reviewed by Steve Daily

The Disappointed: Millerism and Millenarianism in the Nineteenth Century, edited by Ronald Numbers and Jonathan Butler is a scholarly volume of historical essays. The book is dedicated to Vern Carner, the founder of ADVENTIST HERITAGE, in whose honor a conference on Millerism was held in 1984. Out of that conference, which included a tour led by James Nix and Ronald Graybill of William Miller's chapel and grave, this unique volume was born.

The book is unique first of all because it contains the combined efforts of both Adventist and non-Adventist historians to present the Millerite experience in the context of 19th century American history. For decades the image of Millerism was tarnished by Clara Sears' *Days of Delusion: A Strange Bit of History* (1924), which focused on the idiosyncratic tendencies of the Millerites, presenting uncritical stories and supposed reminiscences of ascension robes, insanity and suicide.

Francis Nichol's apologetic reply to such accusations of fanaticism, *The Midnight Cry*, was published on the 100th anniversary of the great disappointment, and favorably influenced historians such as Whitney Cross whose work, *The Burned Over District* (1950), gave credibility to Nichol's heavily documented but openly advocatory account of Millerism.

Fortunately, in the 1970's a renaissance in millenarian studies occurred which gave birth to a recent resurgence of interest in Millerism, one of the most prominent millenarian movements in the United States. *The Disappointed* is just one of several books on the Millerites to appear in the last five years. But it is the one that will probably have the broadest appeal to both Adventist and non-Adventist readers.

A second unique aspect of the book is its excellent collection of historical illustrations compiled by James Nix, managing editor of ADVENTIST HERITAGE. These visual reproductions of historical portraits, sketches, engravings and charts add a special touch to the publication and include a large colored Millerite prophetic chart in the back pocket of the book.

Most important is the scholarly research contained in this

White, E. G. Testimony read at the Monday Morning Social Meeting.
– Daily Bulletin of the General Conference, 1893, Feb 28, Vol. 5, No. 19: 419-421.

DAILY BULLETIN

—OF THE—

GENERAL CONFERENCE.

VOL. 5. BATTLE CREEK, MICH., TUESDAY, FEB. 28, 1893. No. 19.

MONDAY MORNING SOCIAL MEETING.

AT the ministers and delegates 8:30 morning meeting, Monday morning, February 27, the following testimony from Sister White was read: —

GEORGE'S TERRACE, ST. KILDA ROAD,
MELBOURNE, Jan. 9, '93.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to his people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. There is danger that this course of action will produce the very result assumed; and to a great degree the guilt will rest upon those who are watching for evil. Had our brethren been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them counsellors, men of sound judgment.

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people, to make them willing that God should work in the day of his power, the light of the glory of God has not been shining in clear concentrated rays to the world. Thousands who are now in the darkness of error, might have been added to our numbers. All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the world of the swift coming judgments of God. The Spirit of God has been present in power among his people, but it could not be bestowed upon them, because they did not open their hearts to receive it.

It is not the opposition of the world that we have to fear; but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action: but coldness and distrust have brought disunion that has shorn us of our strength.

The Lord designed that the messages of warning and instruction given through the Spirit to his people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light God had given to his people through the Testimonies. "Great Controversy," Vol. 4 has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been stealing a march upon us, working up the advantages given him to have things after his own order.

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light of God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest. Some have been preaching the word whose labors have been painted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with

Additional Documents

the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps; for they have lost their first love. The Lord's injunction to them is:-

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in his providence has opened fields before us, and if the human agents co-operate with the divine agencies, many souls may be partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them.

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant, said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those which were bidden shall taste of my supper."

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand far greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom he is testing to see what response they will make to his benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering to the Lord his own,—a just tithe. Make haste, brethren, you have now the opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings.

The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he has sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lighted with the glory of the angel from heaven.

If the world is to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber; for the Lord is waiting to bless his people who will recognize the blessing when it comes, and diffuse it in clear, strong rays of light. "Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my spirit within you, and cause you to walk in my statutes." If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon his people. The heavenly agencies have long been waiting for the human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualities and crimes of no ordinary character. While God employs the angels of mercy to work through his human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ" and "Lo, he is there." The deep plotting of Satan will reveal its workings everywhere, for the purpose of distracting attention from present duty. The appearance of a false christ will awaken delusive hopes in the minds of those who will allow themselves to be deceived. The church members that are awake will arise to the emergency, and manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and hell will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.

Let all who believe the truth for this time put away their differences; put away envy and evil speaking and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with man. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Will the church give to the world the light of the knowl-

edge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues and peoples?

There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call upon him, in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher; and how shall they preach except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

"But when he saw the multitudes, he was moved with compassion because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Our work is plainly laid down in the word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.

ELLEN G. WHITE.

Following the reading of this, a most excellent social meeting occurred, a number of brethren responding with hearty confessions and expressions of determination to walk in unity and love and the advancing light. The good Spirit of the Lord came in in marked degree, tears flowed freely, and expressions of joy and thankfulness seemed to well up from every heart.

PROCEEDINGS OF THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

SECOND MEETING.

THE second meeting of the National Religious Liberty Association was called Monday, February 27, at 10:00 A. M., with Allen Moon, the Vice-president, in the chair.

Opening prayer was offered by Elder S. H. Lane, after which Miss Nellie Ballenger sang as a solo No. 89 of "Songs of Freedom," "The Southern Night is Sleeping," a selection written on the Tennessee persecutions. Following this the Secretary read the minutes of the previous meeting, which were approved.

The Committee on Resolutions next submitted its report, which was adopted as follows, by acting on each resolution separately: —

1. *Resolved*, That Art. 6, of the Constitution be amended by striking out all after the word "meeting" in the second line.

2. *Resolved*, That Art. 1, be amended by substituting the word "International" for National."

3. *Resolved*, That Art. 4, Sec. 1, be amended by striking out the phrase "an Editorial Committee of five."

4. *Resolved*, That Sec. 3, Art. 4 be amended by striking out the words "by ballot", and substituting the word "biennial" for "annual."

5. *Resolved*, That the by-laws be amended by striking out Nos. 1 and 4, and amending No. 10 by substituting the word "territories" for the word "states"; No. 13, by substituting the word "biennial" for annual; No. 14, by substituting the word "regular" for the word "annual"; No. 15, by substituting the word "regular" for "annual" and striking out the word "regular" in next to the last line.

6. *Resolved*, That the appeal and remonstrance adopted by the General Conference of Seventh-day Adventists, Friday, Feb. 24, 1893 be printed in tract form, and circulated as extensively as its importance merits.

The following preamble and resolution was presented by the Committee on resolutions for discussion only, and after many favorable remarks touching it, it was withdrawn, since action upon it involved the co-operation of the General Conference Committee: —

Whereas, A better understanding of the principles of religious liberty is necessary both for an adequate appreciation of their importance, and an intelligent promulgation of them therefore,

Resolved, That we urge the several Conferences to hold workers' institutes for the study of religious liberty subjects, and that we will aid in such institute work by furnishing instructors when so requested.

Elder Wheeler, lately a Baptist minister, but who has been attracted to the views of Bible doctrines held by Seventh-day Adventists through reading the *American Sentinel* and other Religious Liberty literature, was requested to speak touching the present position of the Baptist denomination as regards religious liberty, and responded with a few brief remarks and quotations from Baptist periodicals and works, showing how this denomination has recently departed from its former adherence to the principles of religious liberty, and thus giving his reasons for having to sever his connection with that people. He first gave a quotation from a work entitled "The Baptists in the United States," pages 9 and 18, as follows: —

"The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is King and Lawgiver of church and conscience.

"After mature deliberation they resolved to present an address to the political convention which was soon to assemble in Richmond. This address took very decided ground in regard to the necessity of the independence of the American colonies. It also sought from the convention some action in regard to religious liberty; and its statement of the principles of the Baptists was very clear and forcible. 'We hold that the mere toleration of religion by the civil government is not sufficient; that no state religious establishment ought to exist; that all religious denominations ought to stand upon the same footing; and that to all alike the protection of the government should be extended, securing to them the peaceable enjoyment of their own religious principles and modes of worship.'"

In showing further how the Baptists still hold to the doctrine of liberty of conscience in form, Elder

Saxton, H. F. Week of Prayer and Revival at Union.

- Central Union Outlook, 1927, Oct 11, Vol. 16, No. 40: 2-3.

For several years it has been the plan at Union College to hold a week of prayer and revival effort at the opening o f the school year. This year we were fortunate in securing the services of Elder Taylor G. Bunch, pastor of the Sunnyside S.D.A. church at Portland, Oreg., to take charge o f the week's revival effort. The meetings began Friday night, September 16, and closed Saturday night. September 24 (1927). Two principal meetings were held daily in the college chapel, one at the morning chapel hour, the other at 7:00 p. m.

It was gratifying to all who attended these meetings to see the evidences of the presence and working of the Spirit of God. In his first sermon Elder Bunch commended the plan of having a prayer and revival meeting at the opening of the school year. He said first things should be put first in our program and that spiritual things are first things. The theme of salvation from sin through faith in Jesus Christ was pressed home upon our hearts in a most forceful way. The evident nearness of the coming of Christ in His second advent was dwelt upon with much emphasis as a factor in our belief leading us to sincerity and thoroughness in our preparation to meet God. A parallel was drawn between the advent movement now and the exodus movement when the children of Israel went up out of Egypt to Canaan. They turned back when on the border of the promised land, because of lack of faith in God and willingness to obey His word. This led them into forty years of wandering in the wilderness. We, too, have wandered now forty years in the wilderness o f sin since that message came to us, which, it is believed, would have taken us then into the promised land of the new earth.

That message was righteousness by faith. It was presented to this people in great clearness in 1888. It is now the time for us to cease our wanderings and make a straight course into the heavenly Canaan.

Professor W. W. Prescott conducted the service on two morning chapel occasions Faith in Jesus Christ which makes us righteous before God and gives us victory day by day in our lives was presented in its practical application.

There was no excitement or demonstrations of emotionalism in any of the meetings, but there was a good response on the part of students and all in attendance. Several took their stand for the first time to lead the Christian life. Many more gained a new experience in fellowship with Christ.

This week of prayer and revival has proved to be a great blessing to us in our school life. It has helped much to turn attention to spiritual things, to give a spiritual mold, to lay a spiritual foundation for further work of the school year. We all appreciate Elder Bunch's work

in our behalf, and we are grateful to God for this rich outpouring of blessings. We solicit the prayers of parents and patrons everywhere that the presence of God may continue with us and the working of His power in the Spirit may be made manifest in our hearts and lives.

the academy young people are enabled to carry out a strong program for those of academic age. With their own chapel, their own place of holding school, and their own religious exercises, opportunity is given for the development of strong leadership. There are an even half hundred registered in the academy this year, which is a slight decrease from last year. The files in the president's office show that over sixty young people from elsewhere in the conference were anxious to come to Union College for their academic training. In every instance they are referred to the conference academy of the state in which they reside. There are very few, not more than a half dozen, in both homes who are doing academic work.

Strong emphasis is being placed on the value of the spiritual aspects of Christian education. Professor Prescott's mid-week religious services on each Wednesday morning are proving of great interest. The missionary activities of the school are under the direction of Elder Meiklejohn. He is to put definite plans for strong efforts in evangelistic lines. The Missionary Volunteer society will be organized shortly, and will have the general direction of the missionary study group and the work bands. The ministerial seminar is on a slightly different basis from what it has been before. Provision is made for it to meet during the school session. Opportunity is given for definite study as a class of evangelistic, pastoral and ministerial problems. Strongly directed field work as a laboratory exercise will constitute a part of the program in the seminar.

Constant calls are coming for working students. One afternoon I received four calls from firms and residents in Lincoln and College View who wanted help. I was not able to supply the demand for help in any one of these calls. This morning I received two calls for one-half employment from a Lincoln firm, and was able to fill but one.

We earnestly solicit the correspondence of any young man or woman who is qualified to do college work this first semester. We also solicit the prayers and cooperation of all the brethren and sisters in the field.

Leo Thiel.

"Be ye doers of the word and not hearers only." James 1:22.

WEEK OF PRAYER AND REVIVAL AT UNION

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COLLEGE ENTRANCE

Central Union Outlook
Official Organ of the Central Union Conference of Seventh-day Adventists
Vol. 16 October 11, 1927 No. 40

Printed by the Union College Press and published by the Central Union Conference. Issued every Tuesday (excepting two Tuesdays of the year) at College View, Nebr.

Subscription Price, 50 Cents a Year

In changing address, give both old and new address.

All copy for publication should reach the Outlook office by Thursday (earlier if possible) preceding date of issue.

Make all checks and money orders payable to the Central Union Outlook.

Entered as second-class matter June 6, 1911, at the post office at College View, Nebr., under the Act of Congress of March 8, 1870.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized Aug. 20, 1920.



SOUTH HALL IN WINTER
(YOUNG MEN'S HOME)

solicit the prayers of parents and patrons everywhere that the presence of God may continue with us and the working of His power in the Spirit may be made manifest in our hearts and lives.

H. F. Saxton.

GOLDEN CORDS—THOSE GOLDEN CORDS!

Dear Father and Mother:

We reached Denver tonight after a hard drive. The trip through Nebraska was a real pleasure. They surely have fine reads in that state. There is not very much pavement, but the highways are graveled and they are worked down well. We surely did make good time.

We are all tired tonight, but I must tell you what is on my heart. I have changed my mind about what I want to do this winter even though it may be a little late. But I can start next week and catch up with the work that is back. I will tell you what it is.

Night before last Ernest and I stayed in College View. We found Paul and Walter at the college. I hadn't been very much interested in colleges before; but when I saw what the college is doing for the fellows who are there, I changed my mind. Ernest and I both got so interested that we decided to follow Paul's suggestion to stay over long enough to attend chapel the next morning; and I am glad we did.

I cannot tell you all the good things we heard; but I do want to tell you about what I saw and what Walter told me about them. Upon the front wall of the chapel room over the organ is a large frame picture of Union College, and over the doors on each side are two hemisphere maps of the world—one on the right and one on the left. From this picture in the center were cords of gold running out to different places on the maps. There were some tags hanging down over the maps. I tried to make out what it meant, and so while we were sitting there waiting for the students to assemble, I asked the boys to explain it. Walter said, "O, those are the golden cords. Have you never heard of Union's golden cords? You see Union College has sent out many, many missionaries during these thirty-six years to foreign lands to carry the gospel to those who are in darkness. You know we all expect to have a part in this work when we finish our education.

"Whenever one of the students or teachers goes to any mission field to engage in gospel service, they always hang a cord for him, reaching from the steps of the college, as you see, to the place on the map to which he goes. There have been so many who have gone out that it would make too many cords if we had one for every person, so they have put all the names over there in the honor roll. Do you see that frame with names in it on the other side of that door where the girls are coming in? That is the honor roll, and all who have ever gone to foreign lands from Union College have their names posted there. We always hang a new cord for the new ones that go out, and those tags which you see hanging down on the maps represent the cords which were hung last year. There are three hundred and fifty names on our honor roll. It's a fine idea. I am surely going to have them hang one for me when I finish my course."

You should have seen how Walter has developed since he left home. He seems to be a man now, and I have to look up to him, while at home he was just like the rest of us fellows. He treated us so well and seemed very glad to see us. It made me want to go to school, too. And do you know, mother, I have been thinking about Union College ever since, and what you and father have been trying to tell me. So today I decided that I would enter school this fall. It is a little late, but they said I could enter and still make my grades. I have decided to do it and not waste any more time. I wish, father, you would collect my last two months' wages from the garage man and send the money to me. I will finish my work here in a few days, and am going back as quickly as possible to Union College and take a college course. This will not be quite enough money for the whole year, but they said I could work some and you know I am not afraid of that. I'll make it go some way, and maybe if I get into close circumstances you will help me out. But I will do my best.

Write me in care of Union College, College View, Nebr.

Your loving son, George.

H. V. Stevens.

OUR MID-WEEK CHAPEL SERVICE

One of the new features of our program this year is the mid-week devotional service conducted by Elder W. W. Prescott each Wednesday at the regular chapel hour. A glimpse into one of these beautiful and impressive services may better reveal to you the spirit of the hour.

It is 9:30 a. m. The organ is pealing forth the beautiful and sublime notes of Gottschalk's "Prelude." The students pass quietly to their seats. The doors are closed, and the organ tones melt into the opening notes of "Be silent, be silent, the Master is here," and a double mixed quartet sings softly this worship song while we listen reverently with bowed heads. After the scripture reading we all join in singing "I hear thy welcome voice that calls me, Lord, to Thee, for cleansing in thy precious blood that flowed on Calvary." At its close several students and teachers offer our praise and gratitude to God in prayer and present our petitions to the throne of grace for the pres-



(YOUNG WOMEN'S HOME)

Week of Prayer at Union.

Evangelist Taylor G. Bunch, pastor of the Portland, Oreg., Seventh-day Adventist church, conducted the special evangelistic effort that was held during the week o f prayer, September. 17 to 24… - Central Union Outlook, **1927**, **Sep 27**, 16 (38): 8.

Union College News Notes.

… Elder Taylor G. Bunch, of the Portland, Oreg., church, conducted the Fall Week of Prayer at the college… Elder Bunch came with a message of revival and reformation which appealed strongly to those who heard him. When calls were made for definite decision, nearly every one of the students responded. - Central Union Outlook, 1927, Oct 4, 16 (39): 8.

Bunch, T. G. Parallel Movements.

- Ministry, 1929, V. 2, Oct, N. 10: 9-10, 31; Nov, N. 11: 15-18.

According to the scripture recorded in 1 Corinthians 10: 1-12, the experiences of ancient Israel under the exodus movement were a type of the experience of modern Israel under the advent movement. They are parallel movements:

1. Both movements arose in fulfillment of ***definite time prophecies***,… began on time…

2. Ancient Israel was ***delivered from*** Egyptian ***bondage*** … modern Israel is called out of the bondage and darkness of sin.

3. The sign and test of loyalty in both movements is the ***Sabbath***.

4. ***Health reform*** is a part of each movement.

5. A "***mixed multitude***" accompanies both movements… causing most of the trouble along the way...

6. It was at ***midnight*** when deliverance came to Israel from the bondage of Egypt. The final deliverance of God's people from persecution and death will come at midnight.

7. Just before ancient Israel was delivered from Egypt, the ***judgment of God*** was manifested in the pouring out of plagues… before the advent people are delivered from the bondage of this world and its persecutions, the wrath of God will be manifested...

8. After the deliverance at the Red Sea, the Israelites sang a ***song*** of deliverance and victory. When the advent people are delivered from their enemies and stand upon the sea of glass before the throne of God, they sing the song ***of Moses and the Lamb***...

9. "By a ***prophet the*** Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. Not by prophets, but by a prophet, - Moses***… a prophet*** that the advent movement has been and will continue to be led and preserved.

10. It was only a ***short journey*** from Egypt to Canaan … but they could not enter in because of unbelief… In like manner, it was ***not the will of God that the coming of Christ should be so long delayed*** [The Great Controversy, p. 457, 458].

11. It was near the close of Israel's wanderings that the ***fiery serpents entered the camp***. This was a time when the people were "***much discouraged because of the way***," and began to murmur against Moses and against God... This ***brazen serpent was symbolic of Christ on the cross of Calvary***... The Israelites were … only to look upon the brazen serpent, in faith believing the assurance given of healing and restoration… When the advent people are discouraged because the way to the heavenly Canaan seems long and dreary and the ravages of sin are apparent on all sides, then a message ***from God comes to point to the cross of Calvary*** and bid all look and live.

12. Near the banks of the Jordan, ***Moses gave final and explicit instruction*** to Israel… (See Dent. 9:1-6)… Here is a message of victory and ***righteousness by faith*** in Christ…

13. Because of the ***rebellion at Kadesh-Barnea***, where Israel lost sight of Christ, their Leader, and of His atonement on Calvary, and of His righteousness and victory by faith, the Lord refused to permit them to practice circumcision or celebrate the Passover till their wilderness wanderings were over… Since the experience which came to the advent people in 1888, in their general attitude toward the message of righteousness by faith, many have largely lost sight of the great truth which is the very kernel and life of the gospel, and is divinely declared to be "the third angel's message in verity."

14. The book of Deuteronomy records the ***instruction which Moses gave*** to Israel just before his death, at the time when Israel stood on the banks of the Jordan, just ready to cross over into the Promised Land…The present is the time for the advent people to review their past history and profit by the mistakes which have been made. The instruction given through the ***Bible and the Spirit of prophecy*** to guide us to the Promised Land should be reviewed and appreciated as never before.

15. It was at the ***last stage of the journey***, while Israel stood on the banks of Jordan, that the ***great apostasy***, known as the Baal-peor crisis, occurred… The wrath of God was manifested, and guilty leaders and people, to the number of twenty-four thousand, perished by a terrible plague… This will take place when God's people stand on the borders of the heavenly Canaan … There on the sea of glass before the throne of God the redeemed of the advent movement will sing the song of Moses and the Lamb.

Loma Linda, Calif.

Delving Into the Word

Studies on Fundamentals of the Message

Parallel Movements — No. 1

BY TAYLOR G. BUNCH

ACCORDING to the scripture recorded in 1 Corinthians 10: 1-12, the experiences of ancient Israel under the exodus movement were a type of the experience of modern Israel under the advent movement. They are parallel movements.

Ancient literal Israel was called out of ancient literal Egypt, and led through the wilderness to the Promised Land, the Canaan of Palestine. Modern spiritual Israel is called out of modern spiritual Egypt and Babylon (terms which symbolize darkness and confusion), and is being led through the wilderness of sin to the Land of Promise, the heavenly Canaan.

A few of the striking parallels in the two movements may be briefly referred to as follows:

1. Both movements arose in fulfillment of definite time prophecies, and began on time. (See Gen. 15: 13-16; Dan. 8: 14.)

2. Ancient Israel was delivered from Egyptian bondage in order that they might serve God and keep His laws. (Ps. 105: 43-45.) For the same purpose modern Israel is called out of the bondage and darkness of sin.

3. The sign and test of loyalty in both movements is the Sabbath.

4. Health reform is a part of each movement.

5. A "mixed multitude" accompanies both movements, and is the curse of both, causing most of the trouble along the way. Satan, through attacks from without and apostasies from within, tried to defeat the exodus movement in reaching the Promised Land; but it was the *same movement* which left Egypt that reached Canaan, although the movement was entirely purged and the rebels removed, before the crossing of the Jordan. The history of the advent movement will be true to type. (Eze. 20:33-38.)

In "Patriarchs and Prophets," page 293, we read as follows:

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."

Should there not, therefore, be kept more prominently in mind, and more closely studied, the history as divinely recorded in the books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua, which has been "chronicled for the benefit of the Israel of God to the close of time"?

6. It was at midnight when deliverance came to Israel from the bondage of Egypt. The final deliverance of God's people from persecution and death will come at midnight. (See "Early Writings," pp. 285-288.)

7. Just before ancient Israel was delivered from Egypt, the judgment of God was manifested in the pouring out

of plagues, ten in number, the last seven falling on the Egyptians only. Just before the advent people are delivered from the bondage of this world and its persecutions, the wrath of God will be manifested in a similar manner, the seven last plagues falling on the wicked only.

8. After the deliverance at the Red Sea, the Israelites sang a song of deliverance and victory. When the advent people are delivered from their enemies and stand upon the sea of glass before the throne of God, they sing the song of Moses and the Lamb, which is a song of deliverance and victory, expressive of the experience through which they have passed; and no individual can join in that song who has not had the experience. (Rev. 15:2, 3.)

9. "By *a prophet* the Lord brought Israel out of Egypt, and by *a prophet* was he preserved." Hosea 12:13. Not by prophets, but by *a prophet*,— Moses, the prophet of ancient Israel, who died on the borders of the Promised Land, after being given a view of the inheritance. Before he died, however, the Lord gave through him all the instruction necessary to take Israel into the Promised Land and to establish them there. Joshua, who took Moses' place, simply carried out the instructions which had been given through Moses.

True to the parallel, it is not by prophets, but by *a prophet* that the advent movement has been and will continue to be led and preserved. The prophet died on the borders of the heavenly Canaan, after viewing in vision the glories of the Promised Land. Through that prophet the Lord gave instruction in detail, sufficient to take the advent people all the way through and establish them in the Promised Land. We have the instruction of the Spirit of prophecy covering the entire journey as verily as though the prophet were still living; and the leaders of this movement, like Joshua, have but to carry out the instruction.

10. It was only a short journey from Egypt to Canaan up the great military highway along the coast. It was less than two hundred fifty miles, and traveling ten miles a day, the journey would have required less than a month. Two men in an airplane recently made the journey from Goshen to the banks of the Jordan, where the Israelites crossed, in less than two hours. The direct journey, however, led through the land of the warlike Philistines, and because of Israel's lack of faith in Him who promised to fight their battles for them, the Lord had to take them a roundabout way. (Ex. 13: 17, 18.) We are told that "it was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.'" The following paragraph from which this excerpt is taken, is freighted with solemn import for the children of God at the present stage of the journey to the heavenly Canaan:

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement even as He led the children of Israel from Egypt. . . . If all who had labored unitedly in the work in 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. It was not the will of God that Israel should wander forty years in the wilderness. . . . Because of their backsliding and apostasy, they perished in the desert,

(*Concluded on page 31*)

page 205 of "Counsels on Health," in the following words:

"God designed that the institution which He should establish should shine forth as a beacon of light. . . . The Lord revealed that the prosperity of the sanitarium was not to be dependent alone upon the knowledge and skill of its physicians, but upon the favor of God. It was to be known as an institution where God was acknowledged as the Monarch of the universe, an institution that was under His special supervision. Its managers were to make God first and last and best in everything."

Chaplains are watchmen stationed on the walls of these beacon-light institutions, and in a very special sense are under the responsibility of giving constant heed to the solemn charge set forth by the prophet Ezekiel, as found in the thirty-third chapter of his prophecy.

Boulder, Colo.

Valuable Quotations

From Reliable Sources

THE only alternative to Christianity is a profound and reasonable pessimism.—"*The Reproach of the Gospel,*" *Peile, p. 107; quoted in "The Incarnation," p. 124.*

The work of the Holy Spirit, it has been said, is "to exhibit a Christophany in the life of humanity itself."—"*Contentio Veritatis,*" *W. R. Inge, p. 102; quoted in "The Incarnation," page 124.*

The triumphs of Christianity still depend, as in the days of Irenæus and Clement, more on the love and loyalty of the rank and file than upon the learning and skill of the apologist.—"*The Incarnation,*" *G. S. Streatfeild, page 124.*

No one can read the book [of Revelation] without finding the truth of the incarnation as clearly proclaimed as in any part of the New Testament. The triumphant Christ is its central theme.—"*The Incarnation,*" *G. S. Streatfeild, p. 85.*

Borrowing thought as well as language from the Old Testament, the writer [of the book of Revelation], like the ancient prophets, predicts the final victory of the divine righteousness; "the Lord God omnipotent reigneth;" but it is the Lord God who has manifested Himself in Christ (11: 15). Equally with the Father is Jesus Christ the source of blessing (1: 4, 5); He is the First and the Last, and the Living One who has the keys of death and Hades (1:17, 18); He is on the throne (11: 21, etc.); worship is paid to Him as God (5: 8-12; 7:10, etc.); His Sonship is unique (1:6; 2:27; 3:21); His is the incommunicable name (3: 12; 19:12); the message to the church is from Him, as Lord of the church (2, 3). Preexistent (1:17, 18; 21:6; 22:13), He has lived and died and risen again as man (1: 5, 18), and will return in glory to judge the world (1:7; 14: 14-16; 22:20); He is the heavenly Bridegroom, who unites with Himself, in mystic union, His bride the Church (19:7 ff.). The adoration paid to our Lord, so conspicuous in every part of the New Testament, surely reaches its climax in this its closing section.—"*The Incarnation,*" *G. S. Streatfeild, pp. 85, 86.*

Parallel Momevents

(*Concluded from page 10*)

and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."—"*The Great Controversy,*" *pp. 457, 458.*

Loma Linda, Calif.

Delving Into the Word

Studies on Fundamentals of the Message

Parallel Movements (Concluded)

BY TAYLOR G. BUNCH

PARALLEL No. 11. It was near the close of Israel's wanderings that the fiery serpents entered the camp. This was a time when the people were "much discouraged because of the way," and began to murmur against Moses and against God. The sting and poison of the fiery serpents were symbolic of the sting of "that old serpent, . . . the devil," and the poison of sin. The children of Israel were suffering and dying by thousands, and besought God for deliverance. Then the Lord instructed Moses to make a brazen serpent, put it upon a pole, and instruct the people that by looking at the serpent of brass the poison of the fiery serpent would be counteracted and they might live. This brazen serpent was symbolic of Christ on the cross of Calvary, through whose atoning blood is found the only antidote for sin.

The Israelites were not required to do any specific thing to save themselves from the serpents, only to look upon the brazen serpent, in faith believing the assurance given of healing and restoration. So it is in the parallel of today. When the advent people are discouraged because the way to the heavenly Canaan seems long and dreary and the ravages of sin are apparent on all sides, then a message from God comes to point to the cross of Calvary and bid all look and live. How cheering that such a message is now being given, and thousands are finding deliverance and new life by beholding the cross and accepting its glorious provision.

12. Near the banks of the Jordan, Moses gave final and explicit instruction to Israel. He reminded them that they were to enter into a land possessed by mighty nations, with walled cities and giants, and assured them that they would never be able to conquer those obstacles in their own strength, but only by faith in God. Note the strong language he uses: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land. . . . Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people." (See Deut. 9:1-6.) Here is a message of victory and righteousness by faith in Christ. This is the lesson the Israelites had failed to learn during the forty years in the wilderness. "God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified."—*"Testimonies to Ministers," p. 214.*

13. Because of the rebellion at Kadesh-barnea, where Israel lost sight of Christ, their Leader, and of His atonement on Calvary, and of His righteousness and victory by faith, the Lord refused to permit them to practice circumcision or celebrate the Passover till their wilderness wanderings were over. (See "Patriarchs and Prophets," p. 406; also Joshua 5.) In Romans 4:11-13, circumcision is declared to be the sign and seal of the righteousness which is by faith. By faith alone could sin be severed and the righteousness of Christ imputed to the sinner. The antitype is true to type.

Since the experience which came to

the advent people in 1888, in their general attitude toward the message of righteousness by faith, many have largely lost sight of the great truth which is the very kernel and life of the gospel, and is divinely declared to be "the third angel's message in verity." God's people have to a great extent forgotten their deliverance from the world and the zeal of their first love, and the message of the hour is forcefully stated in Weymouth's translation of Revelation 2:4, 5: "Yet I have this against you — that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once, and act like you did at first, or else I will surely come and remove your lamp stand out of its place — unless you repent."

During our wilderness wanderings since that epochal period we have also to a sad degree lost sight of Calvary, and through the Spirit of prophecy we are warned concerning this tendency: "There is too much bustle and stir about our religion, while Calvary and the cross are forgotten."—"*Testimonies*," *Vol. V, p. 133*. The present increasing emphasis upon righteousness by faith, and bringing to its rightful place as the center and circumference of all doctrine, the work of Christ and His atonement on Calvary, is a true sign that we are on the borders of the heavenly Canaan.

14. The book of Deuteronomy records the instruction which Moses gave to Israel just before his death, at the time when Israel stood on the banks of the Jordan, just ready to cross over into the Promised Land. Moses brought to their minds a review of all God's dealings with them during the forty years; he placed striking emphasis upon their rebellions and apostasies, and especially referred to the experience at Kadesh-barnea, advising them to profit by that serious mistake. He made clear to their comprehension just why they had been kept out of the Promised Land so long. Things that had puzzled them were now made plain,

A MESS

BY

HERE is a message *to* Zion — not "Blow ye the trumpet in Zion, The preachers and the leaders in Z condition. The great peril of the ministerial leadership. I am confi of God, we shall find that we hav into the treasury thousands, tens finishing of God's work. There is day Adventists to finish this work every one of us to relate himself servant of the Lord when writing

"I would make my brethren with pen and voice,— live in the the Lord, and enter by and by wh bedient to the heavenly warnings; the warnings, the rebukes, the thr wayward, sinful heart. Let the t true, holy, and lovely as the pure bosom of the lake. Transfer you you on Calvary's cross. Train y offer up your prayers as holy ince

"I ask you again, How can an this time, indulge in impure thoug He that never slumbers and neve thought of the mind? Oh, it is bec ple that He can do so little for the

Notice the nature of this appe to "*let* the transforming grace of C leaders must take away the stum holy and true. There is no excuse defeated by the enemy. Our dange but from within. It is not upon depends; it all depends on what I the Lord has made ample provisio

Washington, D. C.

and with true repentance for past mistakes they turned with renewed hope and courage to enter upon their promised possessions.

The present is the time for the ad-

vent people to review their past history and profit by the mistakes which have been made. The instruction given through the Bible and the Spirit of prophecy to guide us to the Promised Land should be reviewed and appreciated as never before. Such investigation will clear up many puzzling statements and experiences, and give us confidence and courage to persevere to the end of our pilgrimage.

15. It was at the last stage of the journey, while Israel stood on the banks of Jordan, that the great apostasy, known as the Baal-peor crisis, occurred. A spirit of worldliness and licentiousness swept through the camp, like poison through the human system. A number of Israel's leaders fell a prey to the wiles of the Midianitish women, and immorality became so common that its blighting curse was looked upon lightly. When the loyal leaders sensed the situation, they were filled with indignation. The wrath of God was manifested, and guilty leaders and people, to the number of twenty-four thousand, perished by a terrible plague. It was this situation which caused the priests and leaders to weep "between the porch and the altar," imploring God to spare His people.

In attempts to keep the advent movement out of the heavenly Canaan, by attacks from without and apostasies within, Satan will make his last attempt, as in the Baal-peor experience, through bringing about a spirit of worldliness and immorality which will pollute the ranks of both leaders and laity. This will take place when God's people stand on the borders of the heavenly Canaan. When those who are true and loyal realize the situation, they will "weep between the porch and the altar," crying to God to spare His people. They will "sigh and cry" for all the abominations that are done "in the midst" of the church. The revival of true godliness will make manifest the terribleness of this sin, and it will be severely dealt with, first of all touching any leaders who have departed from the path of integrity and uprightness.

The loyal leaders in the advent movement at the present time share the profound conviction that we are enter-

ZION

LS

which Zion is to give to the world:
d an alarm in My holy mountain."
o be alarmed concerning their own
ation lies in the rank and file of
vhen the leaders meet the demands
of men and women who will turn
ds, and millions of dollars for the
noney within the ranks of Seventh-
neration. O that God might arouse
God. Such was the burden of the
ng words:
I could. I would urge upon them
lk with God, if you would die in
ord abideth forever. Be not diso-
e neglected appeals, the entreaties,
of God, and let them correct your
g grace of Christ make you pure,
y which opens its blossom on the
d affections to Him who died for
o speak forth His praises, and to

e the precious, solemn message for
nholy deeds, when they know that
ees every action and reads every
ity is found in God's professed peo-
timonies to Ministers," pp. 430, 431.
eaders in Zion. The admonition is
the necessary work. Ministers and
ts; they must be made pure and
e's being spiritually weak or being
rom without or from our brethren,
one else does, that my salvation
do in my life. I am thankful that
alvation.

ing upon the great apostasy which has been designated as the " shaking time." Many ministers are now weeping between the porch and the altar, and many more will sense the need and join the petition to God to spare His people from the ravages of licentiousness. (See " Testimonies to Ministers and Gospel Workers," pp. 427, 428, 450.) What more explicit information could be called for than that which is given in the following paragraph:

" ' Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come.' . . . As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment."—*" Patriarchs and Prophets," pp. 457, 458.*

But even though the final shaking near the end of the journey will sift out the " mixed multitude " and purge the church so that it will be " holy and without blemish," the advent movement will sweep triumphantly into the heavenly Canaan.

Then will take place the antitype of the Feast of Tabernacles which was instituted to commemorate Israel's wilderness wanderings. It was a festival of great rejoicing, because of God's mercy and long-suffering toward them during their wilderness pilgrimage. It was also called the " Ingathering " or " Home Coming."

" The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruit of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. . . . And every voice in the whole universe will unite in joyful praise to God. . . . The people of Israel praised God at the Feast of Tabernacles as they called to mind His mercy and their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan,— forever delivered from the bondage of the curse, under which ' the whole creation groaneth and travaileth in pain together until now,'— they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out."—*" Patriarchs and Prophets," pp. 541, 542.*

There on the sea of glass before the throne of God the redeemed of the advent movement will sing the song of Moses and the Lamb. There they will join in the great Hallelujah Chorus of redemption that will resound throughout the universe and will never grow old. The song of Christ and Calvary will make it impossible for the tragedy of sin ever to be repeated. " Affliction shall not rise up the second time."

Loma Linda, Calif.

COULD we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light.— *Mrs. E. G. White.*

Bro. Rhodes writes from Oswego, Oct. 21,—"I feel strong in the strength of the living word of God. We have had a meeting similar to the one you wrote of at Topsham, Me. The brethren at Oswego and Sterling were free.

You have my heart and prayers in publishing a paper I know that a paper is needed very much. I start this P. M. for Volney, Schroeple, Bro. Miller's, Fayetteville, Brookfield and Camden.

Pray for unworthy me. I ask it with tears. O, how I love you. Love and fellowship in the Holy Ghost to all in Christ" S. W. RHODES.

DEAR BRETHREN AND SISTERS—I wish to give you a short sketch of what the Lord has recently shown to me in vision. I was shown the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. I saw that the message "sell that ye have and give alms" had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. I saw that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the "loaves and fishes." Such had much better been at home laboring with their hands, "the thing that is good," to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James v, 14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.

Then I was pointed back to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. I saw that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

Then I was shown that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years, Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and THEN the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them This was the EXECUTION OF THE JUDGMENT The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

☞ I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work.

I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "DAILY," that the word "SACRIFICE" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "DAILY;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

The Lord showed me that TIME had not been a test since 1844, and that time will never again be a test.

Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be witheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past. E. G. WHITE.

SWINE'S FLESH.

Some of our good brethren are troubled in regard to eating swine's flesh, and a very few abstain from it, thinking that the Bible forbids its use. We do not object to abstinence from the use of swine's flesh, if it is done on the right grounds. We think that too free and abundant use of it, and other animal food, of which many, and even some of our brethren in the present truth are not guiltless, is a sin; for it clogs and stupifies the mind, and in many cases impairs the constitution; but we do not, by any means, believe that the Bible teaches that its proper use, in the gospel dispensation, is sinful. But we do object to a misapplication of the holy scriptures in sustaining a position which will only distract the flock of God, and lead the minds of the brethren from the importance of the present work of God among the remnant. Error, however small it may appear, darkens and fetters the soul, and if persisted in will lead to gross darkness, and great errors, and sooner or later its fatal results will appear.

The principal texts that are quoted to prove that the Gentile church is forbidden to eat swine's flesh are Isa. lxv, 4; lxvi, 17. Now we do really think that these texts fall far short of affording sufficient proof on this point. In fact, we must believe they have no direct bearing on this time. The burning of "incense upon altars of brick," remaining "among the graves," lodging "in the monuments," and sacrificing "in gardens" are rebuked in connection with eating "swine's flesh." Now, if one applies literally to our day, then, certainly all do; but we think that no one will undertake a literal application of the whole of Isa. lxv, 4; lxvi, 17, to this time. This is one reason why we think that these texts have no literal bearing on this time.

The first verse of Isa. lxv, is evidently the call of the Gentiles. The three following verses show the rebellion and idolatry of the Jews. It was a sin for them to eat swine's flesh. The fifth verse shows their blindness, self-righteousness and hypocricy. "Which say Stand by thyself, come not near to me; for I am holier than thou." The Jews boasted of their zeal in the law, rebuked the Son of God, and falsely charged him with its violation, and finally crucified him.

But as we may not all see just alike as to what the Prophet teaches on this subject, let us come to the New Testament. And what do we find? Certainly, if eating swine's flesh is a sin in the sight of Heaven, in this dispensation, the New Testament has in some way taught us the fact. But we find that the New Testament does not, directly nor indirectly, teach any such thing.

Our opponents say that the Sabbath is not taught and enforced in the New Testament; but it is a false assertion; for the followers of Jesus rested on the Sabbath according to the COMMANDMENT, after the crucifixion. St. Paul preached every Sabbath day, not only in the synagogues, but by the water side, and what is more than all, and which is proof positive that the Sabbath is taught and enforced in the New Testament, is, that the law of God, and the commandments of God, which embraces the Sabbath, and which means nothing more nor less than the ten commandments, are, by Jesus and his apostles shown to be immutable, and are made a test of christian fellowship and of eternal salvation.

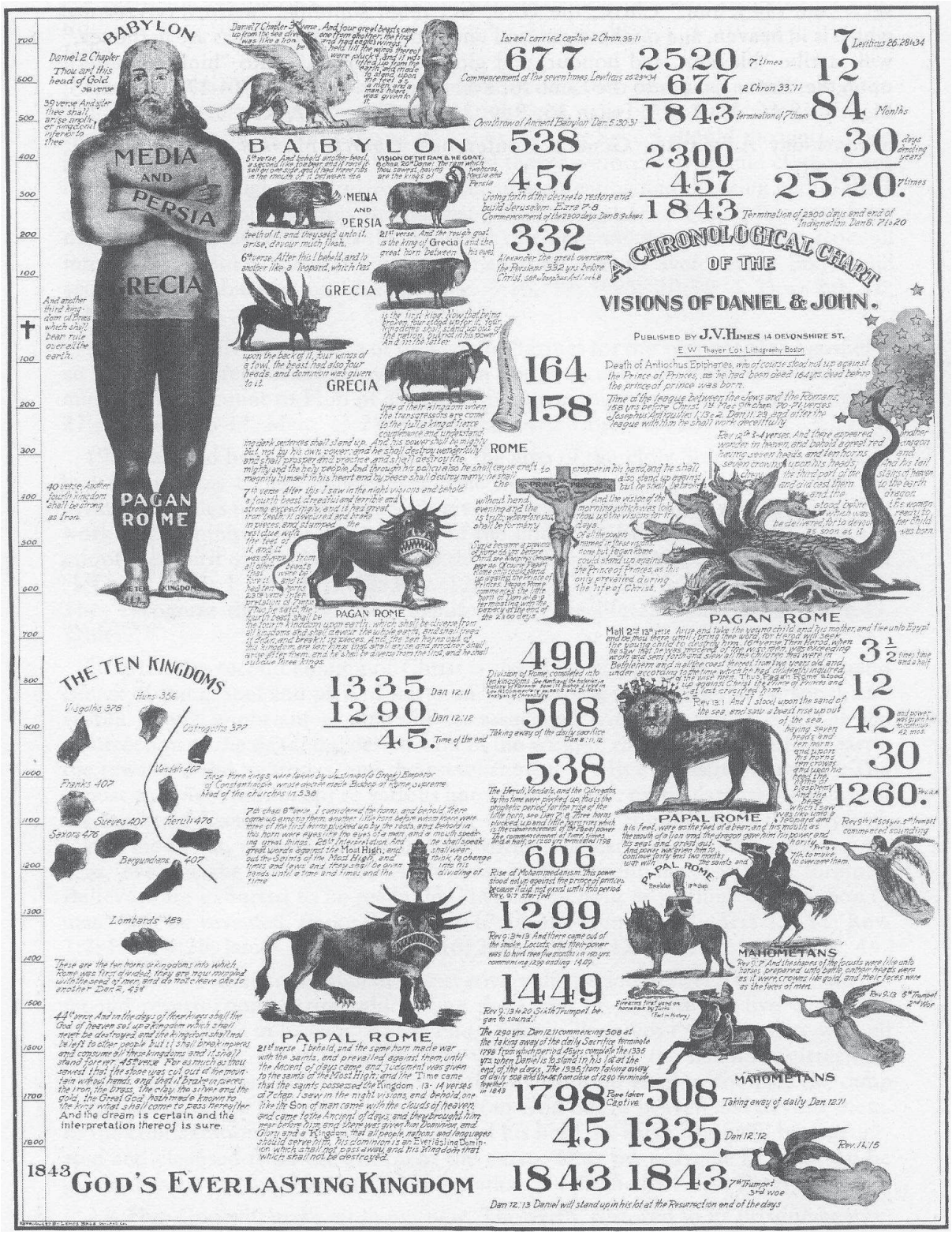
But the New Testament so far from teaching that the use of swine's flesh is wrong, that it affords good testimony that it is not forbidden. First, take the case of the Apostle Peter, when God was about to send him to preach to the Gentiles. His Jewish views and feelings in relation to common and unclean beasts that did not part the hoof and chew the cud, see Lev. xi. must first be removed before he could see that God was no respecter of persons, and that there was salvation for the Gentiles. "About the sixth hour," (noon,) "Peter went upon the housetop to pray." "He became very hungry, and would have eaten;" and in this state "fell into a trance." The opening heavens discovered to him "a certain vessel" descending, in which "were ALL MANNER of four-footed beast." &c. Certainly, swine were there. The sudden appearance of these beasts no doubt aroused Peter's Jewish feelings and prejudices for he considered many of them "UNCLEAN." At this point "there came a voice to him, Rise, Peter, kill and eat." But Peter said, "Not so, Lord; for I have never eaten anything that is common or UNCLEAN." This vision, and the connected circumstances, rid the Apostle of his exclusive feelings, and opened the way for him to preach to, and eat with the Gentiles.

Now look at some of the trials of the apostolic church, on the subject of eating with the Gentiles, and some other points of the law of Moses, and the final decision of the conference of apostles and elders assembled at Jerusalem. See Acts, chap xv. Judaizing teachers taught the churches that they, in order to be saved must keep the law of Moses. This at once caused divisions among them, and called forth the following from the Apostle Paul. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, JUDGE him that eateth." See Rom. xiv, 1—6. "Let no man therefore JUDGE you in meat, &c." See Col. ii, 14—17. The Gentile converts used swine's flesh, and other meats which were "abomination" to the Jews, while the converts from the Jewish church were inclined to still follow the law of Moses in these things, and were JUDGING the Gentile converts, and binding on them burdens which the gospel did not require.

A conference was convened at Jerusalem to settle the question. Now read their decision, which they wrote to the brethren which were "of the Gentiles in Antioch, Syria and Cilicia."

"For it seemed good to the Holy Ghost, and to us, to

Prophetic Chart of Millerites (1843)




BABYLON.
MEDIA AND PERSIA.
GRECIA.
PACAN ROME
B A B Y L O N.
MEDIA AND PERSIA.
GRECIA.
GRECIA.
PAGAN ROME.
677
2520
677
1843.
7
12
84
30
2520.
538
457
2300
457
1843.
332
A CHRONOLOGICAL CHART
OF THE
VISIONS OF DANIEL & JOHN.
164
158
PAGAN ROME.
1335
1290
45.
THE TEN KINGDOMS.
PAPAL ROME.
490
508
538
PAPAL ROME.
3½
12
42
30
1260.
606
PAPAL ROME.
MAHOMETANS.
1299
1449
MAHOMETANS.
1798
45
1843.
508
1335
1843.
1843. GOD'S EVERLASTING KINGDOM

Hokama, Dennis. Does 1844 Have a "Pagan" Foundation?
- Adventist Currents, 1987, March, Vol. 2, No. 4: 20-29.

Does 1844 Have a "Pagan" Foundation?

by Dennis Hokama

When William Miller came to the novel conclusion that the "daily" of Daniel 8:11,12 and 11:31 was "paganism" rather than sacrifices connected with Jewish temple services, he opened up new possibilities for the treatment of the 2300 days in Daniel 8:14. A seemingly viable justification and defense of 1843 or 1844 as the terminus of the 2300 days was now possible.

Since it was Miller's "paganism" interpretation of the "daily" that permitted the 457 B.C. to 1843/1844 application of the 2300 days of Daniel 8:14, the Seventh-day Adventist sanctuary doctrine, in a sense, has a "pagan" foundation. This, in and of itself, would amount to nothing more than a mischievous play on words. But it is the fact that Adventism has long since abandoned Miller's "paganism" interpretation *while continuing to claim eschatological significance for 1844* that gives the title of this paper legitimacy.

It is the thesis of this paper that Miller's identification of the "daily" as "paganism" was crucial to his defense of 1843/1844 as the terminus of the 2300 days. If this thesis is correct, then Adventism unwittingly annulled the significance of 1844 when it abandoned the "pagan" interpretation of the "daily" around 1910. This paper is not concerned with determining the true meaning of the "daily," but it is concerned with the history of Adventist treatments of it, and the implications that its history has for Adventist theology today.

A Brief Definition of the "Daily" Problem

The Hebrew word *tamid*, translated in Daniel 8:14 as "daily," is used 103 times in the Old Testament. Six times it is translated as "daily" (Numbers 4:16, 28:24; Daniel 8:11,12,13; 11:31, and 12:11); but elsewhere it is translated as "alway," "always," "continual," "continually," "perpetual," "ever," "evermore," and "never."

The meaning of the word "daily," as used in Daniel 8:11, is somewhat enigmatic since it (*tamid*) is there used without a verb or noun to modify; whereas it is normally used as an adverb or adjective. The "daily" controversy arose over the question of what verb or noun the "daily" was intended to modify. The "daily" was "taken away" by the little horn; but "daily" what?

In spite of the apparent ambiguity presented by *ha tamid*, the King James Version translators, all subsequent translations, and virtually all commentators previous to William Miller had concluded that *ha tamid*, or "the daily," referred to the daily or continual sacrifices associated with the Jewish temple services. They differed only in their view of whether the Jewish sacrifices there mentioned should be taken literally or whether they should be "spiritualized" and applied symbolically. The KJV translators (and most translators after them) felt confident enough about this interpretation that they inserted the word "sacrifice" in italics after "the daily."

> Yea, he magnified himself even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.
>
> And an host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.
>
> Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (Daniel 8:11–13)

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Pre-Millerite Interpretations

The *SDA Encyclopedia* lists six different interpretations prior to William Miller's. The *Encyclopedia* classifies them into literal and symbolic schools of interpretation. This classification is legitimate provided one also realizes that even the symbolic schools in the pre-Millerite interpretation still recognized the Jewish temple sacrifices as the analogue of their ultimate symbolic interpretation. These six interpretations are found on page 320:

Literal interpretations of the "daily":

1. The "daily" taken away was the interruption of Jewish sacrifices by Antiochus Epiphanes around 168 B.C.
2. The "daily" taken away was the interruption of Jewish sacrifices by the Roman armies around 70 A.D.
3. The "daily" that will be taken away will be the interruption of Jewish sacrifices in the temple by some future antichrist.

Symbolic interpretations of the "daily":

1. The "daily" taken away was a symbol of true worship or sound doctrine in the Church, taken away by either the Papacy or the Moslem conquest.
2. The "daily" taken away was the Catholic mass that was abolished and denied by the Protestants (Roman Catholic interpretation).
3. The "daily" taken away will be the interruption and abolition of the Catholic mass by some future antichrist (another Roman Catholic interpretation).

An analysis of these various views reveals a surprising number of common denominators that are often ignored or deemphasized in SDA treatments of the subject:

(1) All of the preceding schools of interpretation accept the idea that the "daily" refers to the Jewish temple sacrifices.

They differ regarding whether or not to give it a "spiritualized" meaning. Christian commentators who chose to "spiritualize" and apply the meaning of the "daily" symbolically assumed that their church had supplanted the Jews as God's people. Accordingly, they sought to interpret the "daily" in terms of a Christian analogue to the daily sacrifice in the Jewish religion. To the Catholics it clearly pointed to their mass. To a Protestant it was less clear because of the lack of ceremonies that might correspond to the Jewish ceremonies. They were thus forced to settle for a more generalized application that they said was simply "true worship" or "sound doctrine."

(2) All commentators were unanimous in seeking to find a fulfillment on EARTH. Perhaps they all felt the weight of Gabriel's interpretation (Daniel 8:19–25), which appears to disallow an extraterrestrial application. The king of Grecia (verse 21) presumably was an earthling ruling an earthly kingdom, and so were his successors (verses 22–25).

(3) Both schools (literal and symbolic) allowed for interpretations that would find a fulfillment in the Christian era. (See number 3 of the "literal" interpretation.) SDA commentators usually deprecate "literal" interpretations as having no modern application.

William Miller's Interpretation

William Miller evidently was not satisfied with any of these views and sought to discover what the "daily" really meant, independent of these established views. Using *Cruden's Concordance* and his trusty King James Bible, Miller began to look for other occurrences of the phrase "the daily" (*ha tamid*) as it was used in Daniel. Beyond that, he took what seemed to him the logical next step: he began to look for other occurrences of the phrase that was associated with "the daily"—the phrase "taken away." His reasoning was that whatever was "taken away" in Daniel must be the same as whatever was "taken away" elsewhere in the Bible, since they were both "taken away." Miller explained himself:

> I read on and could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, "*take away*". He shall "take away" the daily, "from the time the daily shall be '*taken away*', etc. I read on, and thought I should find no light on the text; finally I came to 2 Thess. 2:7,8. "For the mystery of iniquity doth already work, only he who now letteth, will let, until he be *taken out of the way*, and then shall that wicked be revealed," etc. And when I had come to that text, O, how clear and glorious the truth appeared. There it is! That is "the daily"! Well, now what does Paul mean by "he who now letteth,: or hindereth? By "the man of sin", and "the wicked", Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, "the daily" must mean Paganism. (William Miller quoted by Apollos Hale, *Second Advent Manual*, p. 66; in the *SDA Encyclopedia*, p. 320)

It did not matter to Miller that "taken out of the way" was not exactly "taken away"; it was close enough. It is perhaps indicative of the spirit of the times that even the vague and ambiguous way that both Daniel and Paul referred, supposedly, to paganism was considered to be further evidence that they must be talking about the same thing:

> It is also remarkable that Paul is just about as ambiguous in speaking of paganism, as Daniel is supposed to be. Paul calls it "he who now letteth: or hindereth". Daniel calls it "the daily". All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily", or continual, denotes paganism. (Apollos Hale's article in *The Signs of the Times and Expositor of Prophecy*, edited by Himes, Litch, or Bliss, November 16, 1842)

The significance of Miller's redefinition of the "daily," when reinterpreting verse 14 (the 2300 days) should not be missed. This can be seen in his very next paragraph of the previous quote:

> Supposing this to be the true meaning and application of the text, *the question in the 13th verse*, and the operations of the little horn, as stated in the 11th and 12th verses of the 8th chapter of Daniel, *refer to "very different things"* from what our commentators generally, distinguished or not, have supposed. (emphasis supplied)

"Paganism" totally deflected the meaning of the saint's question in verse 13 from "the daily" being taken away. There was no longer any relationship between what was "taken away" and what would be restored after 2300 days. The "daily" was totally divorced from the concept of "sacrifice." When his interpretation was challenged on exegetical grounds, Miller replied that the word "sacrifice" was added by man and was not in the original Hebrew manuscripts. (*SDA Encyclopedia*, 1966, p. 321)

Previous to this, all interpretations—whether literal or symbolic—had assumed that the "daily" referred to the Jewish sacrifice or something analogous to it in the Christian Church. Thus it was thought to be something good that was defiled and desecrated by something false and evil. Now, Miller, as a result of his novel analysis, could "prove" that the "daily" was something evil that oppressed something that was good, only to be replaced by a power that was even more evil. The "daily" was now the oppressor rather than the object of oppression—a 180 degree reversal from *all* interpretations, literal or symbolic, that had been offered up to that time.

According to the Millerite interpretation, the "daily" was no longer a landmark in Daniel from which one should begin the 2300-day countdown; it was merely one in a long line of persecutors of God's people. The 2300 days of Daniel 8:14 now flapped in the breeze, devoid of any stay. William Miller now had the justification he needed for his expedition into chapter 9 in search of a suitable mate for Daniel 8:14, and the rest, as they say, is history. While the Millerite leaders differed on many points, they remained united in their contention that the "daily" was paganism and had nothing whatsoever to do with Jewish sacrifices:

> Yet in spite of differences of opinion on Miller's detailed interpretation, the Millerites stood united against the opponents who contended for the literal rather than the symbolic interpretation. Time and again Millerite writers insisted that the word "sacrifice" was not in the original Hebrew but was supplied by the translators; that therefore the "daily" did not mean the literal Jewish sacrifices taken away by Antiochus, and that the 2300 days were not literal days but years, to be dated from 457 B.C. Not until the period of confusion and division following the 1844 disappointment did a group arise (the "Age to Come" party) supporting the old literalist view, looking to literal sacrifices in the future at Jerusalem; and this view was repudiated by the majority of those who remained with Miller and Himes, and also by the small group that became the SDA's. (*SDA Encyclopedia*, 1966, p. 321)

Several things should be noticed in the passage just quoted, because it is typical of all SDA works on the subject of the "daily." While its basic facts are correct, false and misleading impressions are created. Here, as elsewhere, the *Encyclopedia* strives to create the impression that Miller merely joined the symbolic school of interpretation, and thus joined Christian commentators in their battle against the "literalists." It fails to acknowledge that even the symbolic schools used the Jewish sacrifices as a springboard for their symbolic interpretations. Thus the "daily" symbolized something godly and sacred.

The "daily" was now the oppressor rather than the object of oppression—a 180 degree reversal from* all *interpretations.

The Millerites also had a symbolic interpretation, but they insisted that the "daily" symbolized something satanic and evil. Thus, in reality they had even less in common with the symbolic school than did the so-called literalists. The Millerites were thus a camp unto themselves, and it is misleading to portray them as fighting on behalf of a symbolic interpretation. It is patently unfair to the symbolic school to have the Millerites thrust into their camp. The Millerites were not so much antiliteralist as they were anticontext, or anti-Jewish sanctuary.

Also noticeable is their apparent lack of insight regarding the identification of the "daily" as paganism and its relationship to their defense of 457 B.C. as the starting point of the 2300 evenings-mornings, although they are almost forced to acknowledge it. The *SDA Encyclopedia* (p. 321) makes it clear that "paganism" was

needed as a refutation of those who wished to make the "taking away" by Antiochus the beginning point of the 2300 days.

In spite of his anachronistic approach to the "daily" question, Miller still had one common bond with the commentators preceding him; he continued to find an earthly fulfillment both for the "daily" and for the sanctuary to be cleansed after 2300 days, in accordance with Gabriel's commentary.

The Pioneer SDA (Old View) Interpretation

The Millerite movement was crucified on October 22, 1844, by none other than Jesus Himself (by His nonappearance). Most of the Millerites subsequently sought atonement with the Christian world that they had denounced as Babylon during the months just preceding the Great Disappointment. A few Millerites, however, having invoked the blessing of the Holy Spirit upon their interpretations, now felt obligated to defend the Spirit's honor by salvaging something from the wreckage of the Millerite 1844 interpretation. The great question that obsessed them was how to defend any kind of a "cleansing of the sanctuary" on October 22, 1844, when nothing whatsoever had been observed to happen on earth—unless it was the merciless heckling of the non-believers.

According to Adventist tradition (recently corrected by J.B. Goodner in *Adventist Currents* vol.1, no.5, pp. 4,5,6,& 56) a possible solution came to Hiram Edson in a flash of inspiration while he was taking a walk on the morning following the Great Disappointment. O.R.L. Crosier, a protege of Edson's, articulated this solution in the *Day-Dawn*, and then expanded upon it in an article entitled "The Sanctuary" in the *Day Star* Extra of February 7, 1846.

> The Sanctuary to be cleansed at the end of the 2300 days is also the Sanctuary of the new convenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the commandment of God; Exodus 25:8. (The *Day-Star* Extra, Feb. 7, 1846)

Ellen White endorsed Crosier's translation of the sanctuary into the heavens in a letter to Eli Curtis dated April 21, 1847. This, she said, was not merely her opinion, but something that "the Lord shew [sic] me in vision."

An additonal benefit of this solution was that it gave its adherents an effective comeback to their merciless hecklers, who were lost souls because Jesus had ceased to work for sinners after October 22, 1844, when "the door was shut" to the heavenly sanctuary.

With regard to the "daily" question, the forerunners of Adventism continued to endorse Miller's "paganism" view. This is not to say that they were all satisfied with it or that none of them held views that were logically incompatible with it; rather they all gave lip service to it and always stopped short of openly opposing it, until the twentieth century.

> When the Sabbatarian Adventists moved on, after 1844, to develop their new doctrine of the heavenly sanctuary, they left behind William Miller's identification of the sanctuary of Daniel 8:14, of the two beasts of Rev. 13, and of the number 666 as pertaining to the "daily", but they retained, in the main, Miller's idea that the "daily" and the "transgression of desolation" were two successive phases of the Roman power, pagan and papal. (*SDA Encyclopedia*, p. 321)

It is true that Crosier—without actually saying it in so many words—logically repudiated the notion of a pagan sanctuary in the article that Ellen White endorsed in God's name. It was not the first or the last time that the pioneers would show themselves quite oblivious to theological "tensions." In his article entitled "The Sanctuary," Crosier wrote:

> Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision.
>
> "And the place of his sanctuary was cast down;" Dan. 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.
>
> The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his sanctuary is in heaven. (*Day Star* Extra, February 7, 1846)

The Millerites were a camp unto themselves, and it is misleading to portray them as fighting on behalf of a symbolic interpretation.

By redefining Miller's *pagan* sanctuary as Christ's *heavenly* sanctuary, in an article endorsed by the Lord, Crosier almost aborted the foundation of the fledgling Adventist movement. But the movement was spared by James White, who republished the article in *The Advent Review* Special of 1850 (p. 38) with the offending paragraphs—however inspired—deleted.

For about fifty years Adventist leaders in good standing felt obligated to endorse simultaneously Miller's paganism interpretation and Crosier's heavenly sanctuary article—a difficult but evidently not impossible feat.

> Joseph Bates identified the "daily" as paganism in 1846 (*The Opening Heavens*, p. 31), so did J.N. Andrews in 1853 (*Review and Herald*, 3:145, Feb. 3, 1853; cf. p. 129, Jan. 6, 1853), and later Uriah Smith (ibid., 24:180, Nov. 1, 1864) and James White ("The Time," in his *Sermons on the Coming and Kingdom of ...Christ*, 1870 ed., pp. 116, 117; cf. pp. 108, 118, 122-125). In an early article (*Review and Herald*, 1:28, 29, January, 1851) White had followed Crosier in arguing at length that the sanctuary trodden down was the one in heaven, but he did not define the "daily" in this article. When he later did define it he emphatically described "the daily, and the transgression of desolation" as "two desolating powers; the first paganism, then, Papacy." (*Sermons*, p. 116) (*SDA Encyclopedia*, p. 322).

But the event that made "paganism" a shibboleth among Adventists was Ellen White's endorsement of it in *Present Truth*, 1:87, November 1850. A vision that she received on September 23, 1850, is now found on pages 74 and 75 of *Early Writings*:

> Then I saw in relation to the "daily", Dan. 8:12, that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgement-hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily", but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

Another document that wielded tremendous influence among

Adventists was Uriah Smith's highly regarded *The Prophecies of Daniel and the Revelation*, of which the Daniel half was first published in 1873. It was regarded then, and is now regarded, as virtually on a par with the "Spirit of Prophecy" by those who take Ellen White's endorsement seriously. According to A.C. Bordeau, a respected SDA minister and close associate of the White's:

> Many years ago, when the late Uriah Smith was writing *Thoughts on Daniel and the Revelation*, while Elder James White and Ellen G. White were at my house in Enosburg, Vermont, they received by mail a roll of printed proofsheets on *Thoughts on Revelation* that Brother Smith had sent to them. Brother White read portions of the same to the company, and expressed much pleasure and satisfaction because they were so concisely and clearly written. Then Sister White stated what she had been shown as follows: "The Lord is inspiring Brother Smith-leading his mind by His Spirit, and an angel is guiding his hand in writing these 'Thoughts on Daniel and the Revelation.'" I was present when these words were spoken.
>
> (signed) "A.C. Bordeau"

The quote was from J.S. Washburn's letter to Elder Meade MacGuire, February 18, 1923, entitled "The Fruit of the 'New Daily.'" If Bordeau's account is to be taken at face value, one might even argue that the level of inspiration in *Daniel and Revelation* is even higher than that in Ellen White's books; since an angel was guiding Smith's hand, not merely his mind, as was true in Ellen White's writings. In any case, Smith strongly favored the paganism interpretation of the "daily," as can be seen on pages 164 and 165 of his book:

> *What Is the Daily*? We have proof in verse 13 that "sacrifice" is the wrong word to be supplied in connection with the word "daily". If the taking away of the daily sacrifice of the Jewish service is here meant, as some suppose (which sacrifice was at a certain point of time taken away), there would be no propriety in the question, "How long" shall be the vision concerning it? This question evidently implies that those agents or events to which the vision relates occupy a series of years. Continuance of time is the central idea. The whole time of the vision is filled by what is here called the "daily" and the "transgression of desolation." Hence the daily cannot be the daily sacrifice of the Jews, for when the time came for it to be taken away, that action occupied but an instant of time, when the veil of the temple was rent in twain at the crucifixion of Christ. It must denote something which extends over a period of years.
>
> ...In the great majority of instances it is rendered "continual" or "continually". The idea of sacrifice is not attached to the word at all....But it appears to be more in accordance with both the construction and the context to suppose that the word "daily" refers to a desolating power, like the "transgression of desolation," with which it is connected....
>
> *Two Desolating Powers.*—By the "continuance of desolation," or the perpetual desolation, we understand that paganism, through all its history, is meant. When we consider the long ages through which paganism had been the chief agency of Satan's opposition to the work of God on earth, the propriety of the term "continuance" or "perpetual", as applied to it becomes apparent.

***But the event that made "paganism" a shibboleth among Adventists was Ellen White's endorsement of it in* Present Truth.**

The essence of Smith's "proof" here is that, historically, the taking away of the Jewish sacrifice took but an instant; whereas he believes the saint's question in verse 13 "evidently implies" a "taking away" over a long period of years. There are many curious assumptions in this "proof" that will not be exposed here.

In spite of the problems associated with the "paganism" interpretation, the fact that the pioneers were united on this point is amply illustrated by the side that they took when the "daily" battle broke out at the turn of the century. To a man, the "old hands" fought under the "paganism" banner.

The pioneer's ("pagan") view of the "daily" remained essentially the same as Miller's. In assigning the sanctuary to be cleansed to the heavens, however, it departed from all other interpretations before it. Gabriel's authority as a commentator had been "taken away."

The SDA "New View" of the "Daily"

The first denominational leader to openly publish a view contrary to the Millerite "pagan daily" was L.R. Conradi in his 1905 volume, *Die Weissagung Daniel*. His "New View" was actually older than the Millerite "Old View." Like the reformers, he concluded that Daniel 8:14 pointed to the restoration of the long lost gospel, and that the "taking away of the daily" referred to the obscuration of that truth by the papacy. (Others subsequently would attempt to give it an Adventist flavor by describing it as the mediation of Christ in the heavenly sanctuary.) From Conradi the view spread to A.T. Jones, A.G. Daniells, W.C. White, and W.W. Prescott.

Conradi, General Conference vice president for the European Division, confronted the problem when it became his task to translate the church's prophetic works into German. Much to his chagrin he found that German translations of the Bible did not accommodate Miller's interpretation at all:

> When Elder Conradi was writing on the book of Daniel, in German, and came to this passage of Scripture concerning "the daily", he found the German rendering so worded that it was impossible for him to follow the commonly accepted exposition without very evidently wresting the plain meaning of the words in the German version. The statement as found in the German Bible, was so plainly in contradiction to the exposition given in "Thoughts on Daniel and the Revelation," that he was nonplussed; but he feared to give an exposition that seemed, on the face of it, not to be in harmony with the plain reading of the Scripture. He compared the German rendering with the original Hebrew and with the Septuagint Greek, and also with the French, Danish and other versions. These were similar to the German; and it became clear to him that the text under consideration should not be interpreted in accordance with the view taught in "Thoughts on Daniel". ("A Review of Experiences Leading to a Consideration of the Question of 'The Daily' of Daniel 8:9-14," by A.G. Daniels)

At the turn of the century, Conradi wrote to Ellen White in Australia informing her that unless she had counsel to the contrary, he would feel compelled to publish his conclusions (Arthur L. White, *The Later Elmshaven Years*, page 247). Not receiving a reply within the specified time, he published *Die Weissagung Daniel*—the first denominational book to challenge the "daily"-equals-"paganism" equation. His book was circulated widely in Europe by 1905; and by 1910 he had also succeeded in preventing *Daniel and Revelation* from being published in England. (Conradi to Daniells, March 8, 1910, cited in Bert Haloviak's "In the Shadow of the Daily," p. 38)

Conradi's break with tradition was evidently a relief to many leaders who for years had harbored private doubts about the "pagan daily."

In our council-meeting where the matter was brought up for study, we learned many things that led us to question whether there might not be a stronger position for us to take than that allowed by an advocacy of the view taught in the days of William Miller. We learned that William Miller himself was apparently the first to arrive at the conclusion that the taking away of "the daily" should be interpreted as signifying the taking away of Paganism in 508, and that *he arrived at this conclusion by a series of blunders in scriptural interpretation and in his understanding of history.*

We learned also that many of our ministers, when presenting the prophecies of Daniel and the Revelation before unbelievers, have touched very lightly on the portion of Scripture relating to "the daily", and have for many years made no serious attempt to give a critical explanation of the meaning of the text. Brother W.A. Spicer has spoken thus of his avoidance of these texts while he was a public worker:

"When I used to give Bible readings in the earlier days in London, and took the people through the eighth of Daniel, I always skipped over those texts where we made the sanctuary one minute in heaven and the next on earth, and the host one time the saints and the next the pagans, and I slipped over the statement that the taking away of 'the daily' meant the taking away of paganism by suggesting that the rendering in the original was a bit obscure so that the translation was difficult. That is what we used to be taught in the Bible School in Battle Creek in the old days. And all that, you observe, was making no particular use of that particular portion of scripture. It was simply passing over it to get down to the cleansing of the sanctuary." ("A Review of the Experiences Leading to a Consideration of the Question of 'The Daily' of Daniel 8:9-14", by A.G. Daniells, emphasis supplied)

The public questioning of the "pagan daily" by the church's highest and most respected leaders touched off a fierce controversy that shook the denomination to its roots. The defenders of the "new view" included the General Conference president (A.G. Daniells), the future General Conference president (W.A. Spicer), the editor of the *Review* (W.W. Prescott), and Ellen White's son and confidante, William C. White.

The opposition, however, was not the least bit impressed. Appealing to a higher authority in the form of *Early Writings* (pp. 74, 75,), they unleashed a vigorous counterattack that scandalized the shocked "new view" advocates. Willie White, in a letter (October 27, 1910) to J.S. Washburn, a staunch "old view" defender, cited a number of inflammatory actions taken by the "old view" defenders. Such actions, White believed, showed the "old view" defenders to be the aggressors in the escalating conflict over the "daily." The first public stone was cast by Elder Stephen Haskell, who published a facsimile of what he thought was the prophetic chart endorsed by *Early Writings*, with the quote from Mrs. White in regard to the "daily" inscribed at the bottom (W.C. White to J.S. Washburn, October 27, 1910, p. 26). Even before that, at the 1905 General Conference, the old guard had attempted to ban Conradi's book in North America (WCW to JSW, p. 28). Elder O.A. Johnson had prevented Conradi's book from being published in the Danish-Norwegian; and then at the General Conference of 1909 he had distributed a tract that was extremely critical of the "new view" advocates (WCW to JSW, pp. 25,26). L.A. Smith (son of Uriah) circulated a tract of his own in the summer of 1909 in which he accused the "new view" advocates of disloyalty to the Spirit of Prophecy, right after a meeting in which it was agreed that the antagonists would refrain from personal criticism of each other (WCW to JSW, p. 27). Other ministers who felt compelled to join the battle against the "new view" included J.N. Loughborough, G.I. Butler, and F.C. Gilbert.

Although Willie White tried to hold the "new view" fort, the opposition scored some impressive political victories. Stephen Haskell bombarded Ellen White with letters complaining of Prescott's dangerous new view of the "daily" (June 20, 1907; November 18, 1907; January 30, 1908; February 21, 1909). He even hosted her at his home for about a week during this period. Haskell evidently made good use of that time because Prescott was subsequently

History of Interpretation Regarding the "Daily"

	Dan. 8:11, 12 **The Event**		Dan. 8:13 **The Question**	Dan. 8:14 **The Answer**
Ancient and modern schools of **Interpretation**	"Daily" taken away, sanctuary cast down. **Location**	**Identification**	Saints ask "How long?" **Object of Question**	2300 days, then Sanctuary cleansed **Location**
1. Pre-Millerite	Earth	God's	Daily taken away	Earth
2. Millerite	Earth	Devil's	Unrelated to previous verses	Earth
3. SDA "Old View"	Earth	Devil's	Unrelated to previous verses	Heaven
4. SDA "New View"	Heaven	God's	Daily taken away	Heaven
5. SDA "Evangelical"	Earth	God's	Daily taken away	Earth

Note:

This chart shows the common denominators and critical differences between various attempts to understand the meaning of Daniel 8:11-14. What is noticeable is that only the second and third views detach the question in verse thirteen from the event that has transpired in verses eleven and twelve. This is logically justifiable only if the "daily" is the devil's sanctuary, since the saints would not then be overly concerned about its restoration. This allows one to find a beginning date for the 2300 days that is totally unrelated to the "daily" being taken away.

SDAs thus taught that while the 2300 days began in 457 B.C., the "daily" was taken away around 508 A.D. Since about 1910, however, the church has universally adopted the "New View" because, among other things, it is more true to the context. In other words, verse thirteen can now be related to the previous verses. What seems to have been overlooked, is that to be consistent, the beginning of the 2300 days must now be tied to the taking away of the "daily." Since no one seems willing to make a case for the "daily" being taken away in 457 B.C., it would appear that either the "New View" or 457 B.C. (and therefore 1844) is out of place in Adventism. Have Adventists, by this forced mating of incompatible interpretations, unwittingly set up the abomination of amalgamation in their midst?

pressured into leaving the *Review* in mid-1909 by Ellen White, who urged him to engage in city evangelism instead. A.G. Daniells, as General Conference president, met a similar fate, and was virtually forced to relinquish his position to several associates in 1910 and engage in city evangelism. The tide would turn, but two of the three most influential men in the denomination found themselves for a time in an exile of sorts.

Was city evangelism suddenly so pressing that both the editor of the *Review* and the General Conference president had to leave their offices to become evangelists? Or was city evangelism merely a pretext for removing these men from a position of influence? Did they incur Ellen White's wrath solely or at least primarily because of their promotion of the "new view" of the "daily"? Was Ellen White upset because she saw the "daily" controversy "as a threat to the long overdue drive for city evangelism," as Arthur White claims (*The Later Elmshaven Years*, p. 246)? Was Ellen White actually neutral on the issue, as material published over her name during that period suggests, or was she secretly resentful that Daniells, Prescott, and her son Willie were seeing to it that her authority as a Bible interpreter was being—like the "daily"—"taken away"?

Ellen White's Position in the "Daily" Controversy

When the daily war heated up, Ellen White was in her eighties, with an apparently diminished capacity to understand complicated matters. This may be inferred from a 1918 letter by Haskell to W.C. White in response to the latter's claim regarding his mother's enfeebled mental state during her later years:

> If I believed even what you have told me about having to tell your mother the same thing over three or four times in order that she might get a clear idea of things, so that she could give a correct testimony on some points, it would weaken my faith mightily; not in your mother, but in what comes from her pen. (November 27, 1918, WEDC).

If this is true (and there is considerable circumstantial evidence to support this position), it puts an entirely different light on her carefully worded, cautiously neutral, definitively ambiguous "daily" statement of July 31, 1910. This was the document that began to turn the tide in favor of Willie and his exiled allies, Prescott and Daniells.

> I have words to speak to my brethern east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elder Haskell, Loughborough, Smith, and others of our leading brethern, that they make no reference to my writings to sustain their views of the "daily".
>
> It has been presented to me that this is not a subject of vital importance. I am instructed that our brethern are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of the "daily" is not to be made a test question.
>
> I now ask that my ministering brethern shall not make use of my writings in their arguments regarding this question; for I have no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence....(MS 11, 1910, also 1*SM*, p. 164)

Bert Haloviak, assistant director of the General Conference Office of Archives and Statistics, thinks he sees the hand of Willie in the fact that this document was entitled "Our Attitude Toward Doctrinal Controversy." Ellen White ordinarily placed no titles on her testimonies ("In the Shadow of the Daily: Background and Aftermath of the 1919 Bible and History Teachers' Conference," p. 56). Haloviak only allows that Willie might have added the title. But in light of the Haskell letter previously quoted, we might also ask ourselves how many times it was necessary for Willie to explain to his mother that she must forbid her fanatical followers from using her writings to settle the issue before she was able to send out "a correct testimony." The document that is supposed to preclude this possibility is a statement by A.G. Daniells regarding an interview he had with Mrs. White sometime around the latter half of 1910. In it Daniells says that he placed the 1843 chart and her *Early Writings* statement before her and asked what she had been shown regarding the "daily."

> She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy. (AGD statement of September 25, 1931, WDF 201 b)

There are many curious things about this document, the first of which is that it was not produced in 1910. Daniells gives no date for this interview, and Arthur White couldn't produce one when he used it in *The Later Elmshaven Years* (p. 256). Arthur White is usually meticulous about dating documents, but this time he cannot even provide an approximate date. It was a "little later" than June 1, 1910, he writes. But this is hard to understand because it is a known fact that Daniells was *refused* an interview with Ellen White in late May of that year, and by June 1, he was headed back East, resigned to the idea that he might have to give up the presidency.

Arthur White claims that W.C. White and C.C. Crisler were also present at the interview but provides no documentation. Contemporary references or allusions to this interview prior to 1931 may exist but were not encountered by this writer. Even if the interview did take place (when?), there are indications that Ellen White's apparent neutrality on the issue was due either to intimidation by Willie White and Daniells or to their misrepresentation of her true position on the topic.

The most troubling evidence of this is a contemporary document written by F.C. Gilbert, evidently the lone "old view" advocate who was able to interview Ellen White personally and privately concerning her views on the "daily." Elder Gilbert took notes as she was speaking and wrote up the interview immediately afterward. Since he evidently did not get permission from her to disclose these private thoughts, he felt obligated to keep them confidential for many years. Elder Washburn persuaded Gilbert to release the document to him in 1946 while Gilbert was on his death bed. (A. White letter, November 17, 1948, WDF 242) Washburn's limited release of this

"He arrived at this conclusion by a series of blunders in scriptural interpretation and in his understanding of history."

document put the reputations of Willie White, Daniells, Prescott, and the "new view" in an extremely embarrassing light. Some excerpts:

> They (Prescott and Daniells) had to be getting up something new, and of course by doing so they would not give the older brethren in the cause any chance to say anything that these older brethren knew about the early days of the message....
>
> ...When they did not accept my message of reproof I knew what they would do and I knew what Daniells would do in getting the people all stirred up. I have not written to Prescott because his wife is so very sick...*Daniels was here to see me, and I would not see him. I told them that I would not see him on any point, and I would not have anything to say to him about anything*. About this "daily" that they are trying

to work up, there is nothing in it, and it is not a testing point of character....

If this message of the "daily" were a testing message the Lord would have shown me. These do not see the end from the beginning in this thing. This work they are doing is to divide the people of God, and to take their minds off the testing truths for these last times. *I utterly refuse to see any of them who are engaged in this work.*

...I would not see Daniells about the matter, and I would not have one word with him. They pled with me that I would give them an interview, but I would not give him any at all. They have stirred up the minds of the people against this testing time, and I am going to let the people know about these things.

God is testing these men, and they are showing how they are standing the test, and how they stand with regard to the Testimonies. They have shown by their actions how much confidence they have in the Testimonies. I was told to warn our people. They are to give no attention to it all, as there is nothing in it that amounts to a single thing they must have something that no one else has.... You see there is nothing to it, and the light that was given me was that I was forbidden of the Lord to listen to it.

I have expressed myself as not having a particle of confidence in it. I saw how that they had a paper in their hands, and they wanted to get a hearing on this question at Loma Linda; but I saw I had nothing to do with it, and there was nothing to be done about it.

I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it....This whole thing they are doing is a scheme of the devil. He [Daniells] has been president too long, and should not be there any longer. (italics added)

Elder Washburn persuaded Gilbert to release the document to him in 1946 while Gilbert was on his death bed.

There is irreconcilable tension between the positions taken by Ellen White in the two purported interviews conducted with her by "daily" antagonists. Was this tension real? or was it an illusion created by the biased filters through which Ellen White's words were received? Did either Daniells or Gilbert, or both, concoct or deliberately distort interviews with her to obtain the advantage? Or did Ellen White put on a different face for two real interviews?

The simple, rigid morality of men like Gilbert and Washburn precludes the possibility of a manufactured or consciously distorted interview. Even Willie White or Daniells, who were much more sophisticated and flexible in their fighting of church political battles, are unlikely to have gone that far.

While it is reasonable to argue that both Daniells and Gilbert were extremely biased on the "daily" question, it must be understood that Gilbert and his friends took Ellen White's words much more at face value than did Daniells and his associates. And it would seem to follow, therefore, that Gilbert and Washburn would be more concerned with preserving her words just as they were spoken than with trying to correct what Daniells called, her "imperfect statements." It is also interesting to note how some of Mrs. White's statements (italicized) in the Gilbert interview appear to preclude the interview that Daniells claims to have had with her regarding the "daily."

But in defense of Daniells and Willie White, it is possible, perhaps even likely, that Ellen White said what she is alleged to have said in both interviews. The tension between her statements may well have been an accurate reflection of her confusion and/or the degree to which she could be persuaded by the "new view" advocates.

By the time that Gilbert's interview document was circulated by Washburn (mid 1940s), the "new view" had long since triumphed. Nevertheless, Arthur White, by that time secretary of the Ellen G. White Estate, felt the need to respond. His concern, however, was to vindicate Daniells, not the "new view" of the "daily." In his monograph of November 17, 1948, Arthur White attempted to soften the impact of Gilbert's June 8, 1910 interview with Ellen White. White said that there was no copy of the interview among the Ellen G. White writings, nor was there any reference to such an interview.

This is not surprising, since Ellen White did not write it, and Willie evidently was not there when the interview was conducted. It is noteworthy that Arthur does not attempt to deny that the interview took place. His defense consists in maintaining that Daniell's standing in Ellen White's eyes improved markedly after June 8, 1910 (as a result of his subsequent humble obedience), and that Washburn had exploited a dying man and had acted dishonorably in giving the interview a limited circulation.

Another indication that Mrs. White favored the "old view" can be seen in her quickness to criticize Prescott and Daniells while being reluctant and slow to censure the "old view" advocates. The "old view" advocates were much more sensitive to her pleasure than were the "new view" advocates, who did not wish to let the prophetess or her writings settle the question. The "old view" advocates took their cues from Ellen White, and one unequivocal word from her would have shut their mouths. Stephen Haskell obviously did not get any discouragement from her during her one week stay at his house. In his letter to C.C. Crisler of March 30, 1908, he made his conditions clear:

> If Sister White says that she does not mean what she said when she said what she did on the "daily", then I will say no more.

Her July 31, 1910, declaration that ended the controversy was no bipartisan appeal for a ceasefire from both sides. Ellen White was finally addressing the "old view" advocates, her shock troops who had with her help hounded Prescott and Daniells into exile. After all, it was not the "new view" advocates who had to be restrained from using *Early Writings* as their leading argument. It was a signal to Prescott and Daniells that they could come down from their respective trees now that their opposition had been forbidden to use her writings in fighting against their interpretation.

Ellen White's insistence on calling the "daily" issue an unimportant, trivial distraction indicates that she sided with the "old view." "New view" advocates could hardly be consistent in calling the issue trivial, since on their interpretation the "daily" became Christ's righteousness, the heavenly sanctuary, or the gospel. Could any Christian call that trivial or unimportant? It was the "old view" advocates who were embarrassed that they were forced into defending "paganism." Stephen Haskell, for instance, admitted to Willie White (Haskell to White, 6 December 1909) that the "daily" itself did not "amount to a hill of beans"; but he felt compelled to defend it because the authority of the Spirit of Prophecy was at stake. When Washburn was interviewed on June 4, 1950, by R.J. Weiland and D.K. Short, he was still complaining that the "new view" of the "daily" made it a "main spoke of the wheel—the ministry of Christ"; whereas in the "old view," it was a "non-essential point."

Ellen White seemed to share the "old view" advocates' embarrassment over having to debate the subject. In the same interview, Washburn recalled that F.C. Gilbert had told him of Ellen White's comment to him: "I could have stopped this daily controversy, but they got hold of Willie, and that made it more difficult." By contrast, Ellen White showed no reluctance or embarrassment when

she defended the sanctuary doctrine in 1905 against A.F. Ballenger. True, she thought it an essential point, but there is good reason to believe that she would have elevated the importance of the "daily" if she had been converted to the "new view." She also said that Jones and Waggoner were agitating a trivial issue until she became a convert to their view in 1888 (EGW to Jones and Waggoner, 18 February 1887). Then she decided it was a vital issue and helped them to agitate it.

The Pretext of Context: The Attempt to Reconcile the "New View" with *Early Writings*

When the "new view" triumphed, Seventh-day Adventist historians were left with the task of vindicating the "new view" advocates without discrediting the Spirit of Prophecy in general and *Early Writings* (pp. 74, 75) in particular. Their general solution has been to classify the "old view" advocates as "generalizers" of the Spirit of Prophecy and the "new view" advocates as "contextualizers."

***"I am so profoundly thankful that the passage from* Early Writings *is so susceptible of interpretation."* — A.G. Daniells**

Church spokesmen such as Daniells, Prescott, Willie White, and now Arthur White, continually stress that the statement in *Early Writings* pertaining to the "daily" was given in the context of time setting. Since time setting was the burden of her message from the Lord, they argue, the identification of the "daily" is irrelevant and should be ignored or discarded. Few have attempted to dispute the meaning of the reference to the "daily"; they just insist that it should not be taken seriously, since the Lord was more concerned about time setting. By keeping the subject of the "daily" separate from the subject of time setting, historians have been able to accuse "old view" advocates of ignoring context. The implication that Ellen White wrote inspired irelevancies has evidently bothered only "old view" advocates.

Despite what historians such as Haloviak assert, however, men like Daniells were less interested in the context of the *Early Writings* statement than they were in a pretext for reinterpreting it in a manner that might seem plausible to the objective scholar:

> I want to tell you plainly that it is my deep conviction that those who hold the new view and who interpret the writings of the Spirit of Prophecy in harmony with that view, as Brother Prescott has done in his tract, are the truest friends of the gift of prophecy in our ranks. I believe that those who interpret that passage in *Early Writings* as supporting the "old view" are doing your mother a great wrong. They are arraying her against the plain text of the Scripture, and all reliable history of the world.
>
> As I look at it, your mother and her writings need to be protected from such short-sighted expositors. Every time I review this study I am profoundly thankful that the passage in *Early Writings* is so susceptible of interpretation which is in harmony with both Scripture and history.... (A.G. Daniells to W.C. White, February 22, 1910)

Daniells openly rejoiced that *Early Writings* was so "susceptible of interpretation" that he could manipulate it to fit the known facts. This attitude aptly describes those who in defending Ellen G. White are generally given credit for being sensitive to "context."

J.S. Washburn's undying enmity toward the "new view" is often explained away as his inability to appreciate context. Yet in 1910 Willie White, another great contextualizer, tried unsuccessfully to talk Washburn into accepting a generalized application for a testimony:

> Near the bottom of page 3, you express the opinion that the quotations which have been selected from Mother's writings in regard to our studying the Bible and receiving advanced light...were written in reference to the doctrine of righteousness by faith and have no bearing whatever on the subject of the "Daily".
>
> It is a great surprise to me, Brother Washburn, that you find it possible to hold an opinion [such] as that. I can not agree with you at all,...that...what Mother has written on this subject of Bible study and the study of Daniel and the Revelation...can be narrowed down in their application to this one doctrine of righteousness by faith and to this one controversy regarding freedom to study the scriptures that was being conducted by our brethern in 1887 to 1890.
>
> With this I will send you another copy of a collection of extracts made upon these subjects, and will beg of you to read the MS. again, and see for yourself that it has no such narrow, restricted application as you have mentioned. (W.C. White to J.S. Washburn, 27 October 1910 DF 80D.4)

Just five years earlier A.F. Ballenger had discovered that these same testimonies did not apply to a study of the heavenly sanctuary. Ellen White had told him in no uncertain terms that he had no right to restudy the issue because he was not a pioneer; and Willie White, Daniells, and Prescott had applauded:

> We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather a mass of scripture and pile it as proof around their asserted theories....And while the scriptures are God's word,...if such application moves one pillar from the foundation that God has sustained these fifty years, [it] is a great mistake. (letter 329, 1905)

The irony is that for the most part, the "old view" advocates were more concerned about context than were the "new view" advocates. The old school was willing to take the Spirit of Prophecy just as it had originally been intended, without any concern for the possibility that this might be embarrassing for Ellen White in the long run. The new school was leery of such a historical-grammatical method lest it lead to logically indefensible positions.

The real difference between the two schools then, was that the former let the Spirit of Prophecy define reality for them. They took the testimonies in the way in which they were originally intended, and simply molded reality around them. The latter let reality define the meaning of the Spirit of Prophecy. They took an externally defined reality and molded their interpretation of a testimony around it. Others such as A.T. Jones and J.H. Kellogg noticed the tension between the testimonies and reality, and rejected the former as the only intellectually honest solution. Of the three solutions, the "new view" advocates were the least committed to a historical, grammatical interpretation. To them, "context" meant simply the least embarrassing interpretation.

Time Setting and the "Daily"

Despite what the "new view" devotees claimed, the theme of time setting and the identification of the "daily" were actually the same topic. This is inadvertently proven by Arthur White in his discussion of the circumstances surrounding Ellen White's original vision on the subject in 1850. First, he quotes from Daniells' undated interview with her:

> As I recall her answer, she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300-year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent movement. (*The Later Elmshaven Years*, p. 256)

Arthur White then proceeds on the following page to produce objective evidence to prove that his grandmother's concerns were well founded:

> Since charts figure in this matter, Ellen White's attitude in this interview is given strong support as the reckoning of the Cummings 1854 "prophetic chart" is studied. In this the Jewish altar of "daily sacrifice" in 446 B.C. is used as the starting point for a new 2300-year time span set to end in 1854. This chart, published at Concord, New Hampshire, in 1853, was typical of charts that commenced the 2300 days with what was said to be the taking away of the "daily sacrifice." [see chart]

It can be seen clearly here that a non-Millerite interpretation of the "daily" inevitably led to new date setting. This is because an admission that the "daily" is somehow related to the Jewish services inevitably leads one to conclude that Daniel 8:14 speaks of the restoration of those same Jewish services. If this is so, then 457 B.C. is ruled out as a starting point; because nothing antithetical to Daniel 8:14 occurred on that date. It is only Miller's "paganism" that frees Daniel 8:11 from the clutches of Daniel 8:14.

The joy of the church over the restoration of context to its interpretation of Daniel 8 was relatively short-lived.

In order to deny the validity of the 1850 speculation concerning new terminal dates for the 2300 years, it was entirely logical then, for Ellen White to attack their non-Millerite definition of the "daily." This was identical to an attack on their new starting date for the 2300 day prophecy. If "sacrifice" did not belong to the real meaning of Daniel 8:11, then obviously, using the Jewish altar of "daily sacrifice" as a starting point for the prophecy was inappropriate. Ellen White's statement on the "daily" went to the *very heart* of the time setting issue.

"Time setting," in the context of 1850, meant rejecting 1844 as the terminus of the 2300-day prophecy. The "new view" trivialized the significance of Ellen White's statement on the "daily" by interpreting the issue of "time setting" existentially rather than contextually. Thus, its champions were guilty of the very charge they long sought to bring against their opponents, the Adventist pioneers.

The implications of this appear to be quite devastating to the "new view" supporters, at least in terms of their professed respect for the context of Ellen White's "daily" statement in *Early Writings*. Since virtually all church leaders support the "new view," the implications are quite far reaching. If the "new view" advocates were sincere in their claim to support Ellen White's time setting concerns in *Early Writings*, they *must* accept her identification of the "daily" as the very fulcrum of that message. A failure to do this would demonstrate that their concern for her time-setting theme is a pretext.

The "Daily" and the "Omega of Apostasy"

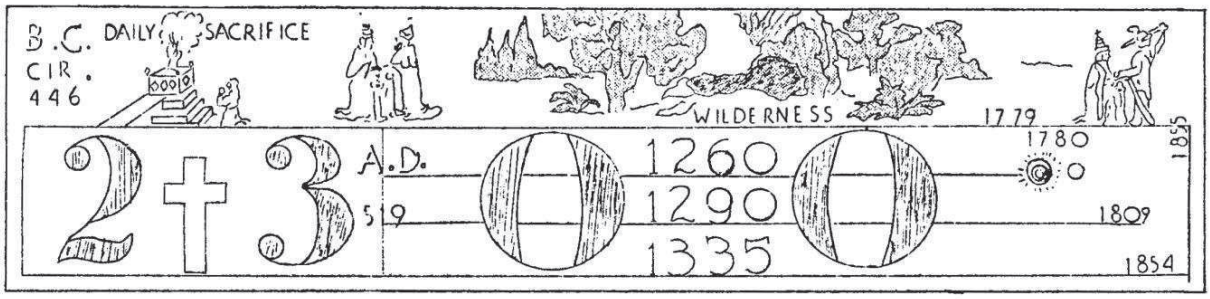
Despite Ellen White's appeal to cease debate on the subject in 1910, the potentially deadly wound was not healed but continued to fester. What had changed was that now the "old view" advocates found themselves in exile, while the "new view" advocates returned to power. Denied permission to use *Early Writings*, the "old view" suppporters were helpless against the "new view" which "practiced and prospered."

The "new view" of the "daily" began to take on an even more ominous significance to the old guard in the years following 1910. To them, the 1919 Bible Conference, in which problems with the "Spirit of Prophecy" were openly acknowledged, was a logical outcome of Daniells,' Prescott's, and Willie White's new stance on the "daily." For the old guard, the "daily" represented the institutional church's first open defiance of Ellen White and the first questioning of the Adventist landmarks. It had to be the dreaded "omega of apostasy" that was spoken of by Ellen White:

> ...the Spirit of Prophecy speaks of the Kellogg controversy as the Alpha and states that there was to be an Omega. On the same page she says: "But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test." This "deadly heresy" will change the original truth and it is a startling fact that the new Daily doctrine moves nearly all our prophetic dates, and opens the way for other theories that draw men forever away from all the message of 1844.
>
> ...We are face to face with the most subtle apostasy of the ages. The cruel serpent coils with strangling folds about our greatest training school and sinks his deadly fangs into the very souls of our children. If this is not the beginning of the

ROUGH REPRODUCTION OF CUMMINGS 1854 "PROPHETIC CHART"

Picturing Jewish Altar of "Daily Sacrifice" in 446 B.C., as starting point for New 2300-year "Time" Span, Set to End in 1854. Published at Concord, New Hampshire, 1853.



Note that the daily sacrifice marks the beginning of the 2300-day period.

> "startling Omega", and we are not thrilled, aroused and startled, we must indeed be dead, in doubt, in darkness and infidelity. (J.S. Washburn to Claude Holmes; an open letter entitled "The Startling Omega and Its True Geneology," pp. 15, 16, 18 April 1920)

For the circulation of this tract, Daniells, who was still General Conference president in 1921, tried to remove Washburn's ministerial credentials. In 1922 Washburn struck back by circulating an open letter at the General Conference session in which he recounted Daniells' responsibility for the "new view," the 1919 Bible Conference, as well as his attempts to remove Washburn's credentials. Washburn demanded a hearing before the General Conference Committee. (An Open Letter to Elder A.G. Daniells, and an Appeal to the General Conference)

Daniells subsequently was voted out of office (after two decades at that post); but his replacement, W.A. Spicer, was also a "new view" advocate. By 1923 Washburn was considering the possibility that the "new view" advocates had committed the unpardonable sin:

> "The daily sacrifice by reason of transgression," Daniel 8:12, is literally in the Hebrew, "the daily in transgression," see any Hebrew lexicon. This could be no other than Satan, devil worship, paganism, etc. This was the position of the pioneers of this message, the founders of this denomination, and the Spirit of Prophecy affirms that they had the "correct view of the daily."...But according to the new view of the "daily", this "daily in transgression", devil worship, has become the "continual mediation of Jesus Christ." In other words Satan is Christ!! Surely the most astonishing transformation of all the ages. If I ascribe the work of Satan to Christ or the work of Christ to Satan is there no danger that I may thus sin against the Holy Ghost? (J.S. Washburn to Meade MacGuire, M.V. Department associate secretary, p. 12, 18 February 1923)

Although the last point may have been somewhat tongue-in-cheek (being an "old view" advocate, he believed it to be a nonessential point), it does serve to illustrate how irreconcilable and inherently antagonistic were the two parties in the "daily" struggle.

The Resurrection of Antiochus Epiphanes in the Eighties

The church's abandonment of its alliance with paganism paved the way for the triumphant return of Antiochus Epiphanes (or his analogue) in the 1980s. When William Miller denied that the "daily" made any reference to the Jewish services, he drove the stake of paganism through the heart of Antiochus Epiphanes' claim to prophetic relevancy. If the "daily" did not refer to Jewish sacrifices or anything analogous to it, then any desecrater of such was not referred to either.

When the "new view" advocates convinced the church to abandon Miller's paganism in favor of Christ's righteousness, the gospel, or the sanctuary doctrine, they inadvertently reverted back to pre-Millerite interpretations. The "daily" was "cleansed" or restored to its original condition as representing something good rather than something evil. But this "daily" was then desecrated and trampled upon. Who was this prophetic villain? Lo and behold verse 14 now spoke of a restoration of a sanctuary! Could it be the one that was just desecrated a few verses ago?! Was it possible that verse 14 had a context rather than being an existential misnomer, as William Miller seemed to believe? The pagan stake that had driven verse 14 from its context had been "taken away."

The joy of the church over the restoration of context to its interpretation of Daniel 8 was relatively short-lived. As church scholars pondered the meaning of those verses in the light of the "new view," not a few found themselves horrified to discover that the landmarks of their faith were no longer defensible.

If the gospel, or Christ's work in the heavenly sanctuary, was a valid interpretation of the "daily," what was the original or first application of it? Did not the same principles that Willie White used to interpret his mother's writings apply to the Bible? That is, should not the context of the 2300-day prophecy be studied also? Was it then valid to maintain that the 2300-day prophecy had no original context, but was spoken directly to Seventh-day Adventists twenty-three centuries into the future? If not, how could Antiochus Epiphanes be ruled out as a candidate for an earlier fulfillment?

Antiochus Epiphanes, however, was only the tip of the iceberg. The real problem for Seventh-day Adventist theology was that it was now forced to fight the battle for Daniel 8 on a pre-Millerite battlefield. By rejecting Miller's "daily," the church had accepted

In such a framework, 457 B.C. is a total* non sequitur *because it does not stand in a thesis-antithesis relationship with 1844.

the framework within which all pre-Millerite debates on the "daily" had been conducted. This framework included the assumption that the "daily" refers to the Jewish temple sacrifices. This framework sees Daniel 8:11 and Daniel 8:14 in a thesis-antithesis relationship. In such a framework, 457 B.C. is a total non sequitur because it does not stand in a thesis-antithesis relationship with 1844. How can a command to rebuild Jerusalem be the antithesis of the "cleansing" or restoration of God's sanctuary?

This monstrous absurdity in the very pillar of Adventist theology eventually led to serious hemorrhaging in the 1980s. Theologians could no longer keep their cognitive dissonance secret from their employers. Desmond Ford and Ray Cottrell went public with their discontent but were careful to blunt the impact of the problem by offering solutions such as the "apotelesmatic" principle and context by divine fiat, respectively. Others were more relentless in their logic. Robert Brinsmead rejected 1844 as having any prophetic significance whatsoever.

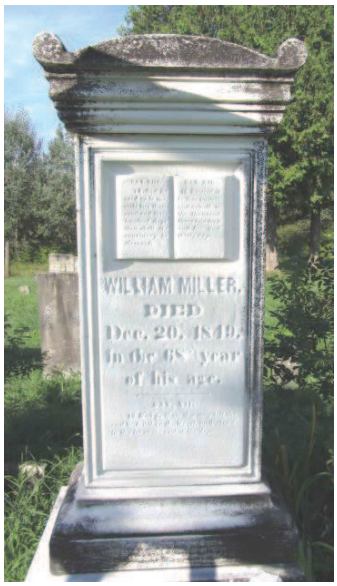
By the time that 1844 was openly questioned and rejected by many Adventists in the 1980s, however, it appears that they were only carrying the "new view" of 1910 to its logical end. Robert Wieland, one of the few surviving "old view" advocates, sees a clear relationship between the two events:

> Many have not pursued Conradi's view to its logical end. But some of our astute scholars have, and it has proved a short circuit that makes Antiochus Epiphanes of 168 B.C. to be the necessary "primary" fulfillment of the Dan. 8 prophecy. In their scheme, there is no room for an 1844 application except by a contrived "secondary" or "apotelesmatic" fulfillment. This is seen as a "face-saving" accommodation openly ridiculed by non-Adventist theologians and now by some of our own, built on Ellen White. (Have We Followed 'Cunningly Devised Fables'?, an undated outline of a proposed thought paper).

The history of the "daily" in the Seventh-day Adventist church seems to verify Washburn's and Wieland's conviction that the "taking away" of Adventism's pagan platform seriously compromised, if it did not destroy, the entire 1844 foundation. A logical analysis of the implications of Miller's "paganism" would certainly seem to lead one to endorse the verdict of history. It would appear that when the church abandoned "paganism" in 1910, it also unwittingly abandoned 1844, without which Adventism may have no reason to exist. Have not our Adventists progenitors, by their forced mating of the "new view" of "the daily" with 1844, set up the abomination of amalgamation in the sanctuary?

William Miller: Genealogy and Children





William Miller [15.02.1782-20.12.1849] (m. 1803 - wife - Lucy Phebe Smith, [1782-1854/5]).

Miller:
- Father - **William** Miller [1757-1812] (Paulina Phelps);
- **William** Miller [1730-1757/1758; Springfield, Hampden, MA] (Hannah Leonard);
- **Joseph** Miller [1698/1699-1760; West Springfield, Hampden, MA] (Mary Combs);
- **John** Miller [1657-1676; West Springfield, Hampdon, Ma] (Mary Beaman);
- **Thomas** Miller (Sarah Marshfield) [England; 1631-1675];
- **Robert** Miller [England; 1605-1654] (Elizabeth Nicholson);
- **John** Miller, III [1560-1633] (Mary Pylston);
- **John** Miller, Jr. [1528-1592] (Elizabeth Jardfield);
- **John** Miller, Sr. [1500-1554] (Mrs. Katherine);

Immigration: Thomas Miller and Obadiah Miller were born in England, but married and died in America.

Phelps:
Mother **– Paulina Phelps** [01.05.1764 – 02.01.1813];
- **Elnathan** Phelps [18.02.1734 – 02.01.1813] (Sarah, 1776);
- **William** Phelps [16.04.1684-20.06.1755] (Thankful Edwards, 1706);
- **William** Phelps [22.06.1657-01.01.1745] (Abigal Stebbing, 30.05.1678);
- **Nathaniel** Phelps [06.03.1625 in England -27.05.1702 in America] (Elizabeth Copley, 1650);
- **William** Phelps, Jr [28.02.1598/99 in England – 14.07.1672 in America] (Elizabeth Marshall, 1618);
- **William** Phelps, Sr [04.08.1560-28.09.1611] (Dorothy James);
- **James** Phelps [1530-10.05.1588] (Joan Mills, 1559);
- **Richard** Phelps [1497-10.05.1579] (Mary Thomes, 1529);
- **John Phylyppes** [1472-?] (Mrs. John Phylyppes, 1496);
- **Francis Phylyppes** [1450-?] (Mrs. Francis Phylyppes) …

Immigration: William Phelps (1598/99–1672), wife, 6 children and brother George – immigrated to New England. Trip: from Plymouth, “Mary & John”, captain Squeb, 140 passengers, 20.03.1630 - 30.05.1630, landed at Dorchester, Mass. 19.10.1630 – became a freeman. [Phelps, 1897: 19, 22].

Children of William Miller
and his wife Lucy Phebe Smith:

1. William S. Miller (1805-1878)
2. Rellona Miller (1807-1880)
3. Ebenezer S. Miller (1809-)
4. Satterlee Ebenezer Miller (1809/15-1886)
5. Langdon B. Miller (1812-)
6. Robbins Miller (1814-1888)
7. George W. Miller (1816-1874)
8. Electa Maria Miller (1819-1822/27)
9. Infant Son Miller (1821-1821)
10. John U. Miller (1822-1880/93)
11. Merci Ann Miller (1825-) or (?)
Lucy Ann Miller Bartholomew
(1825-1895)

Siblings of William Miller:

William 05.02.1782

1. Joseph (1783-1784)
2. Paulina (1784-1832) (m. William Bosworth)
3. Sylvia (1786-1858) (m. S.Guilford)
4. A daughter 29.02.1788 d. in infancy
5. Cynthia (1789-1872) (m. Thomas Shaw)
6. Amy or Apna (1790-1812) (unm.)
7. Mira (1792-1869) (m. Hezekiah Bosworth)
8. Anna (1794-1852) (m. Joseph Atwood)
9. George or Willie (1796-1871) (m. Delia Palmer)
10. Lois (1798-1886) (m. Hiram Shaw)
11. Ira (1799-1801)
12. Rhoda (1801-1812)
13. Solomon P. (1803-1887) (M. Wealthy Stevens)
14. Stella (1806-1882) (m. Jos. Adams)
15. Eleanor B. (1809-1868) (m. Oliver Hulett)

[Nolan, 1997: 317-318; Phelps, 1899, V. I: 313]

http://www.findagrave.com
http://www.ancestry.com/genealogy/records/lucy-phelps-smith_18964920

Sources:

http://www.ancestry.com & http://www.ourfamilyhistories.org
http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=66230491
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Burt, Henry M. The first century of the history of Springfield: The official records from 1636 to 1736, with a Historical review and Biographical mention of the Founders. – Springfield (Mass): Printed and Published by Henry M. Burt,
1898, Vol I: 473 https://archive.org/details/firstcenturyofhi01spri
1899, Vol II: 712 https://archive.org/details/firstcenturyofhi021899spri

Phelps, Judge Oliver Seymour (complied by). The Phelps family of America and their English ancestors, with copies of wills, deeds, letters, and other interesting papers, coats of arms and valuable records. – Pittsfield (Mass): Eagle Publishing Company, 1899,
Vol. I: 832 https://archive.org/details/phelpsfamilyofam01phel
Vol. II: 837-1865 https://archive.org/details/phelpsfamilyofam002phel

Stephen Birmingham, The Rest of Us: The Rise of America's Eastern European Jews. – Syracuse University Press, 1999: 413. [J. G. Phelps Stokes to wed young Jewess (53-76): "...Families **Phelps** and Stokes were one of the first pilgrims at Massachusetts…" p. 58]
https://books.google.com.my/books/about/The_Rest_of_Us.html?id=M1bzaOS3_tsC&redir_esc=y

Lewis Nolan, Nolan-Miller family history. – Memphis, TN: Highland Press, 1997: 664.
https://books.google.com.my/books/about/Nolan_Miller_family_history.html?id=_dY6AAAAMAAJ&redir_esc=y

William Miller & Freemasonry

Almost immediately the Millers entered what Hale called "the society of a superior class of men," in politics and temperament akin to his Hampton patrons.[7] The Masonic lodge brought him into contact with them. As a youth he had attended at least one Masonic meeting, probably Aurora Lodge, organized in Hampton in January 1793, but it was in Poultney that Miller became a member, joining the Morning Star Lodge and eventually rising in rank to Grand Master.[8] Most important among his new patrons was Poultney's founder, Thomas Ashley. Related to Ethan Allen, he had been pres-

Rowe, 2008: 27

7. Bliss, *Memoirs,* 18, 19.

8. Miller, Diary, May 4, 1798; Bliss, *Memoirs,* 21; Joslin et al., *Poultney,* 157; Everts and Ensign, *History of Washington County, New York* (Philadelphia: Everts and Ensign, 1878), 95. The *Farmer's Library* announced the creation of the Aurora Lodge in Hampton and Poultney on August 9, 1793.

Miller's Masonic connection could not have gone unnoticed. As a longtime Mason and onetime Grand Master, he found himself on the defensive in the church and community. For fifteen years after becoming a Baptist he had remained a Mason, but in September 1831 he wrote a grudging letter of resignation from the local lodge,

Rowe, 2008: 93

not because belonging to the Masons was wrong but "to consilliate the feelings of my Brethren in Christ" and to avoid "fellowship with any practice that may be incompatible with the Word of God amoung masons." Controversy continued. Two years later he complained that the Hampton church granted letters of dismission to three anti-Masons even though they proclaimed "they could not and would not walk with the Ch[urch]." Apparently Miller's Masonic past was still a lightning rod, for he swore, "I never said — nor practiced, anything knowingly to injure my country, the Ch. of Christ — or my fellow creatures." At least he could attend the 1833 annual meeting of the Association in good conscience as the delegates advised churches to treat Freemasonry "as they would any other evil."[54]

Rowe, 2008: 94

It cannot be coincidental that Miller resigned from the Masons less than a month after his first public lecture on the end of the world. Revealed religion now required him to make a choice, and revival sounded that clarion call. During a conference meeting in the

54. September 10, 1831, Miller Farm; Miller to Truman Hendryx, April 10, 1833, Miller Letters.

It was here that Mr. Miller became a member of the Masonic fraternity, in which his perseverance, if nothing else, was manifested; for he advanced to the highest

degree which the lodges then in the country, or in that region, could confer.

Bliss, 1853: 21-22.

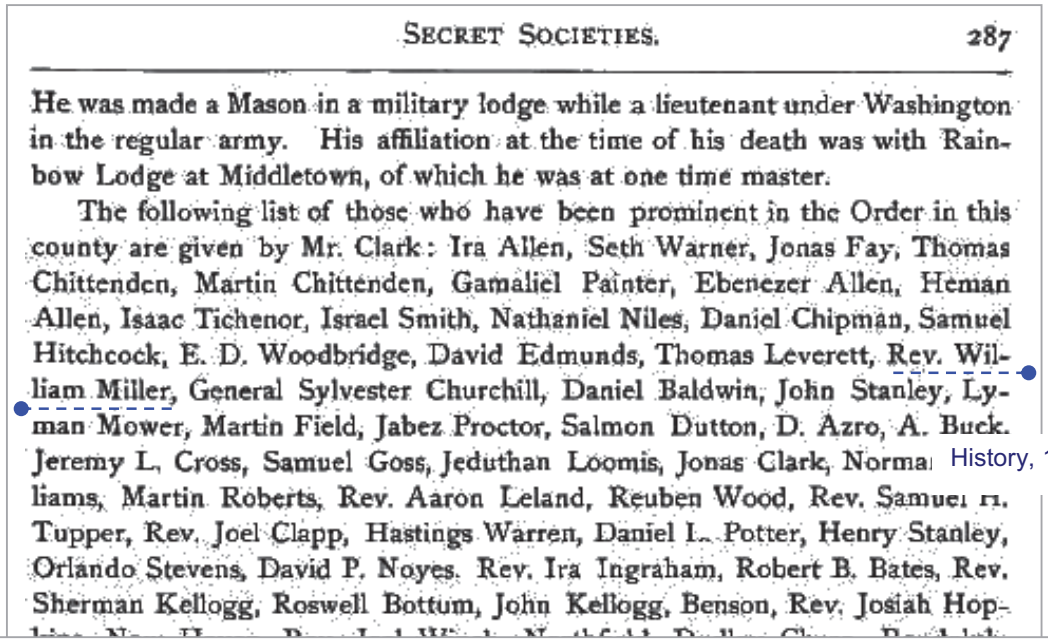
MORNING STAR LODGE, No. 27, was organized in Poultney prior to the year 1800, but at precisely what date the writer is unable at present to determine. The records of the old Lodge are lost or destroyed. There were Masonic organizations in the State prior to the admission of Vermont into the Union in 1791, and the Poultney Lodge was No. 27, which indicates that the old Morning Star Lodge received its charter quite early in the history of the State. We know of but two now living in Poultney who were members of the old Lodge, Philo Hosford and Frederick Ruggles. By them and others we are informed that the Lodge was strong in numbers and ability, and took a prominent stand among the Lodges of the State. Harris Hosford, Samuel Ruggles, Capt. William Miller, Elisha Ashley, Henry G. Neal and Alonzo Howe were among the Masters of the old Lodge. In the year 1826, after

Joslin, 1875: 157.

W. M.; Charles A. Flanders, S. W.; Edwin M. Pike, J. W.; Robert R. Drake, treasurer: Royal W. Barnard, secretary; Charles A. Arnold, S. D.; Amos Baird, J. D.; Edwin Horton, chaplain; Rollin S. Meacham, marshal; Rollin C. Smith, Ithiel B. Worden, steward; Charles J. Fenton, tyler.

Morning Star Lodge, No. 27.— This lodge was organized in Poultney prior to 1800, but the exact date is not known. Among the early masters were Harris Horsford, Samuel Ruggles, Captain William Miller, Elisha Ashley, Henry G. Neal and Alonzo Howe, all prominent men. The lodge, in common with most others in the State, gave up its charter about 1832, on account of the anti-Masonic warfare.

History, 1886: 297.



SECRET SOCIETIES. 287

He was made a Mason in a military lodge while a lieutenant under Washington in the regular army. His affiliation at the time of his death was with Rainbow Lodge at Middletown, of which he was at one time master.

The following list of those who have been prominent in the Order in this county are given by Mr. Clark: Ira Allen, Seth Warner, Jonas Fay, Thomas Chittenden, Martin Chittenden, Gamaliel Painter, Ebenezer Allen, Heman Allen, Isaac Tichenor, Israel Smith, Nathaniel Niles, Daniel Chipman, Samuel Hitchcock, E. D. Woodbridge, David Edmunds, Thomas Leverett, Rev. William Miller, General Sylvester Churchill, Daniel Baldwin, John Stanley, Lyman Mower, Martin Field, Jabez Proctor, Salmon Dutton, D. Azro, A. Buck. Jeremy L. Cross, Samuel Goss, Jeduthan Loomis, Jonas Clark, Norma[illegible] liams, Martin Roberts, Rev. Aaron Leland, Reuben Wood, Rev. Samuel H. Tupper, Rev. Joel Clapp, Hastings Warren, Daniel L. Potter, Henry Stanley, Orlando Stevens, David P. Noyes. Rev. Ira Ingraham, Robert B. Bates, Rev. Sherman Kellogg, Roswell Bottum, John Kellogg, Benson, Rev. Josiah Hop-

History, 1886: 297.

Since the organization of our Grand Lodge, among its officers have been Governors of our State, one of which was the lamented and much beloved Dunlap, and many others of different professions and occupations whom we can name with pride. Among the jurists, Greenleaf, Sprague, Fessenden, Washburn, Paine and Bradford, and last in order of election, but not least, we have now at the head of our Grand Lodge a "Drummond" light in Masonry.

We also find in the list of past officers, Coffin, Thompson, Stevens, our Old "Father Miller," Nourse, Nichols, Smith, Child, Gerrish and Chase.

Dodge, 1862: 300.

William Miller was known among Masonic Society as a Captain William Miller, Rev. William Miller [*being a pastor*] and our Old "Father Miller"; his name was listed among Masters of the Lodge:

Bliss, S. Memoirs of William Miller generally known as a Lecturer on the Prophecies, and the Second coming of Christ. – Boston: Published by Joshua V. Himes, **1853**: 426.
https://archive.org/details/memoirsofwilliam00blis

Dodge, Moses. Historical address. – In: The Freemasons' Monthly Magazine. by Charles Whitlock Moore, Grand Secretary of the Grand Lodge of Massachusetts. – Boston: Printed by Hugh H. Tuttle, **1862**, Vol. XXI, No. 10: 297-300.
https://books.google.fr/books?id=QSEsAAAAMAAJ&hl=fr&source=gbs_navlinks_s

Joslin, Joseph. Barnes Frisbie, Frederick Ruggles, A history of the town of Poultney, Vermont ... – Poultney: Pub. by J. Joslin, B. Frisbie and F. Ruggles., **1875**: 368.
https://archive.org/details/ahistorytownpou00rugggoog

History of Rutland County, Vermont: with illustrations and biographical sketches of some of its prominent men and pioneers. Ed. Henry Perry Smith,William S. Rann. – Syracuse, N.Y.: D.Mason & Co., **1886**, 959. https://archive.org/details/historyofrutland00smit

Rowe D.L. God's Strange Work: William Miller and the End of the World. – Grand Rapid (Mich)/Cambridge (UK): William B. Eerdmans Publishing Company, **2008**: 249.
https://books.google.com.my/books/about/God_s_Strange_Work.html?id=xVilO-Mqr3sC&redir_esc=y

3339 Guedaliah, the son of Ahikam, who had been made Governor of Judea by Nebuchadnezzar; murdered, the 3rd Tisri.
3363 Shadrach, Meshach, and Abednego, cast into the fiery furnace.
3364 Evil Merodach ascended the throne of Babylon; released Jehoiachin, who had been 37 years a prisoner, and allowed him princely maintenance.
3389 Belshazzar's impious feast and death.
Daniel thrown into the lion's den; he prophesied at Babylon during the three preceding reigns.
3390 Cyrus conquered Darius, and assumed the regal power.
ordered the Jews to return to Jerusalem and rebuild the Temple.
3393 killed, and succeeded by Artaxerxes, in Scripture, Ahasuerus.
3396 Esther became Queen of Media and Persia.
3404 saves her people. PURIM instituted.
3408 Haggai, Zachariah, and Malachi prophesied.
The building of the Second Temple commenced.
3412 finished and consecrated, the 23rd Adar.
3413 Ezra quitted Babylon, and went to Jerusalem.
3426 The walls of the city rebuilt by Nehemiah.
3448 Alexander the Great visited the Temple, and offered sacrifices.
3457 Ptolemy conquered Judea, and carried 100,000 captives to Egypt.
3463 Taken from him by Antigonus.
3465 Retaken by him; the Syrians over-ran the country and laid it under contribution; Ptolemy ultimately gains possession of it.
3516 Antiochus the Great gave the Jews the same privileges as his other subjects.
Ptolemy Philadelphius ordered 70 learned Jews to translate the Holy Books into Greek; it is said to have cost upwards of £80,000.
3650 Ptolemy Philopater attempted to enter the sanctuary by force, but being prevented, he, in revenge, on his return to Egypt, killed 60,000 Jews.
3616 Antiochus Epiphanes pillaged and polluted the Temple, and forbade the observance of Sabbath, Festivals, and Circumcision.
3621 Matthias, the first of the Asmonean Dynasty, openly revolted; he and his descendants were called Maccabees, from the initials of the words מי כמוכה באלם יי ("Who is like unto Thee, O Lord,"); the mottto they bore on their banners.
3622 Judah, his son, succeeded him, defeated the Syrian army, and killed Appolonius, its general.
purified the Temple, and restored divine worship, 25th Kislev.
HANUCA, the Feast of Dedication, instituted.
Ambassadors sent to Rome, who made a treaty of alliance with the Senate, which was engraven on tablets of brass.

Lindo, A Jewish Calendar, 1838: 110.

24 **5604**

					1843										1844
Tisri	1	2	M T	New Year	25	26	Sept.	Adar	18		Sa	Ki Tisa Para	9		Mar.
	3		W	Fast of Guedaliah	27				25		Sa	Vayakel Pekudé			
	5		F	Sabbath at 5	29							Ahodes	16		
	6		Sa	Vayelech	30			Nis.	1		Th	New Moon	21		
	7		S		1		Oct.		2		F	Sabbath at 6	22		
	10		W	Kipur	4				3		Sa	Vaikra	23		
	13		Sa	Aazinu	7				10		Sa	Tsav Agadol	30		
	15	16	M T	Tabernacle	9	10			12		M		1		April
	19		F	Sabbath at 4½	13				15	16	Th F	Passover	4	5	
	21		S	Hosana Raba	15				23		F	Sabbath at 6½	12		
	22	23	M T	Feast of the 8th day	16	17			24		Sa	Shemini	13		
	27		Sa	Beresheet	21			Yiar	30	1	F Sa	New Moon	19		
Hes.	30	1	T W	New Moon	24	25						Tatzriang Metsorang		20	
	3		F	Sabbath at 4	27				7		F	Sabbath at 7	26		
	4		Sa	Noah	28				8		Sa	Aharemot Kedoshim	27		
	8		W		1		Nov.		12		W		1		May
	11		Sa	Lech Lecha	4				14		F	Second Passover	3		
	18		Sa	Vayera	11				15		Sa	Emor	4		
	24		F	Sabbath at 3½	17				18		T	33 of the Homer	7		
	25		Sa	Haye Sarah	18				22		Sa	Behar Behukotai	11		
Kis.	30	1	Th F	New Moon	23	24			29		Sa	Bamidbar	18		
	2		Sa	Toledot	25			Sivan	1		S	New Moon	19		
	8		F		1		Dec.		6	7	F	Sebuot	24	25	
	9		Sa	Vayetsé	2				14		Sa	Naso	1		June
	15		Sa	Vaishlach	9				21		Sa	Beangalotecha	8		
	23		Sa	Vayesheb	16				28		Sa	Shelach Lecha	15		
	25		M	Hanuca	18			Tam.	30	1	M T	New Moon	17	18	
Tebet	30	1	Sa S	Mikets New Moon	23	24			5		Sa	Korah	22		
	7		Sa	Vaigash	30				12		Sa	Hukat Balak	29		
	9		M	 B. 1844	1		Jan.		14		M		1		July
	10		T	Fast of Tebet	2				17		Th	Fast of Tamuz	4		
	14		Sa	Vaihi	6				19		Sa	Pinehas Dibré	6		
	20		F	Sabbath at 4	12				26		Sa	Matot Mazgé			
	21		Sa	Shemot	13							Shimgu	13		
	28		Sa	Vaera	20			Ab	1		W	New Moon	17		
Sebat	1		M	New Moon	22				4		Sa	Debarim Echa	20		
	6		Sa	Bo	27				9		Th	East of Ab	25		
	11		Th		1		Feb.		11		Sa	Vaethanan Nahamu	27		
	12		F	Sabbath at 4½	2				15		W	Tubeab	31		
	13		Sa	Beshalach	3				16		Th		1		Aug.
	15		M	Laylanot	5				18		Sa	Hekeb	3		
	20		Sa	Itro	10				25		Sa	Rehé	10		
	26		F	Sabbath at 5	16			Elul	30	1	Th F	New Moon	15	16	
	27		Sa	Mishpatim Shekalim	17				2		Sa	Shophetim	17		
Adar	30	1	T W	New Moon	20	21			8		F	Sabbath at 6½	23		
	4		Sa	Teruma	24				9		Sa	Ki Tetsé	24		
	10		F	Sabbath at 5½	1		Mar.		16		Sa	Ki Tabo	31		
	11		Sa	Tetsavé Zachor	2				17		S		1		Sept.
	13		M	Fast of Esther	4				22		F	Sabbath at 6	6		
	14	15	T W	Purim	5	6			23		Sa	Netsabim Vayelech	7		

Son Lewis Born Oct^r 18^th 1843 in Melbourne

NOTES.

Sept. 24, New Moon, M. 9*h*. 21*m*. 20*s*.
Dec. 5, Verse to be changed, Kis. 12.
18th year of 295 Cycle.
Year consists of 355 days.

2 Golden Number.
11 Epact.
G F Dominical Letters.
*April 7, Easter Sunday.

* Easter Sunday is introduced to show its relative situation with Passover, and is observed in the same week except when the Golden Number is 3, 11, or 14, in those years it is a month earlier.
In the years 1852, 1876, 1896, and 1899, the first day of Passover falls on Sunday; in conformity to the ordinance of the Council of Nice, Easter Sunday is kept on the 8th day, being the Sunday AFTER the full Moon.

Lindo, A Jewish Calendar, 1838: 24.

5605.

1844							1845								
Tisri	1	2	Sa S	New Year	14	15	Sept.	Vead	13		Sa	Vaikra Zachor	22		Mar.
	3		M	Fast of Guedaliah	16				14	15	S M	Purim	23	24	
	7		F	Sabbath at 5½	20				20		Sa	Tsav Para	29		
	8		Sa	Aazinu	21				23		T		1		April
	10		M	Kipur	23				27		Sa	Shemini Ahodes	5		
	15	16	Sa S	Tabernacle	28	29		Nis.	1		T	New Moon	8		
	18		T		1		Oct.		4		F	Sabbath at 6½	11		
	21		F	Hosana Raba					5		Sa	Tatzriang	12		
				Sabbath at 5	4				12		Sa	Metsorang Agadol	19		
	22	23	Sa S	Feast of the 8th day	5	6			15	16	T W	Passover	22	23	
	29		Sa	Beresheet	12				18		F	Sabbath at 7	25		
Hes.	30	1	S M	New Moon	13	14			24		Th		1		May
	5		F	Sabbath at 4½	18				26		Sa	Aharemot	3		
	6		Sa	Noah	19			Yiar.	30	1	W Th	New Moon	7	8	
	13		Sa	Lech Lecha	26				3		Sa	Kedoshim	10		
	19		F	Sabbath at 4	1		Nov.		10		Sa	Emor	17		
	20		Sa	Vayera	2				14		W	Second Passover	21		
	27		Sa	Haye Sarah	9				17		Sa	Behar	24		
Kis.	1		T	New Moon	12				18		S	33 of the Homer	25		
	4		F	Sabbath at 3½	15				24		Sa	Behukotai	31		
	5		Sa	Toledot	16				25		S		1		June
	12		Sa	Vayetsé	23			Sivan	1		F	New Moon	6		
	19		Sa	Vaishlach	30				2		Sa	Bamidbar	7		
	20		S		1		Dec.		6	7	Wh T	Sebuot	11	12	
	25		F	Hanuca	6				9		Sa	Naso	14		
	26		Sa	Vayesheb	7				16		Sa	Beangalotecha	21		
Tebet	1		W	New Moon	11				23		Sa	Shelach Lecha	28		
	4		Sa	Mikets	14				26		T		1		July
	10		F	Fast of Tebet	20			Tam.	30	1	Sa S	Korah New Moon	5	6	
	11		Sa	Vaigash	21				7		Sa	Hukat	12		
	18		Sa	Vaihi	28				14		Sa	Balak	19		
	22		W	 1845	1		Jan.		17		T	Fast of Tamuz	22		
	25		Sa	Shemot	4				21		Sa	Pinehas Dibré	26		
Sebat	1		Th	New Moon	9				27		F		1		Aug.
	2		F	Sabbath at 4	10				28		Sa	Matot Mazgé			
	3		Sa	Vaera	11							Shimgu	2		
	10		Sa	Bo	18			Ab	1		M	New Moon	4		
	15		Th	Laylanot	23				6		Sa	Debarim Echa	9		
	17		Sa	Beshalach	25				9		T	Fast of Ab	12		
	23		F	Sabbath at 4½	31				13		Sa	Vaethanan Nahamu	16		
	24		Sa	Itro	1		Feb.		15		M	Tubeab	18		
Adar	30	1	F Sa	New Moon	7				19		F	Sabbath at 6½	22		
				Mishpatim		8			20		Sa	Hekeb	23		
	7		F	Sabbath at 5	14				27		Sa	Rehé	30		
	8		Sa	Teruma	15				29		M		1		Sept.
	14		F	Little Purim	21			Elul	30	1	T W	New Moon	2	3	
	15		Sa	Tetsavé	22				3		F	Sabbath at 6	5		
	22		Sa	Ki Tisa	1		Mar.		4		Sa	Shophetim	6		
	28		F	Sabbath at 5½	7				11		Sa	Ki Tetsé	13		
	92		Sa	Vayakel Shekalim	8				17		F	Sabbath at 5½	19		
Vead	30	1	S M	New Moon	9	10			18		Sa	Ki Tabo	20		
	6		Sa	Pekudé	15				25		Sa	Netsabim Vayelech	27		
	11		Th	Fast of Esther	20				29		W		1		Oct.
	12		F	Sabbath at 6	21										

Son Maurice Born in Melbourne May 25th 1845 ב"ס תרס"ה

NOTES.

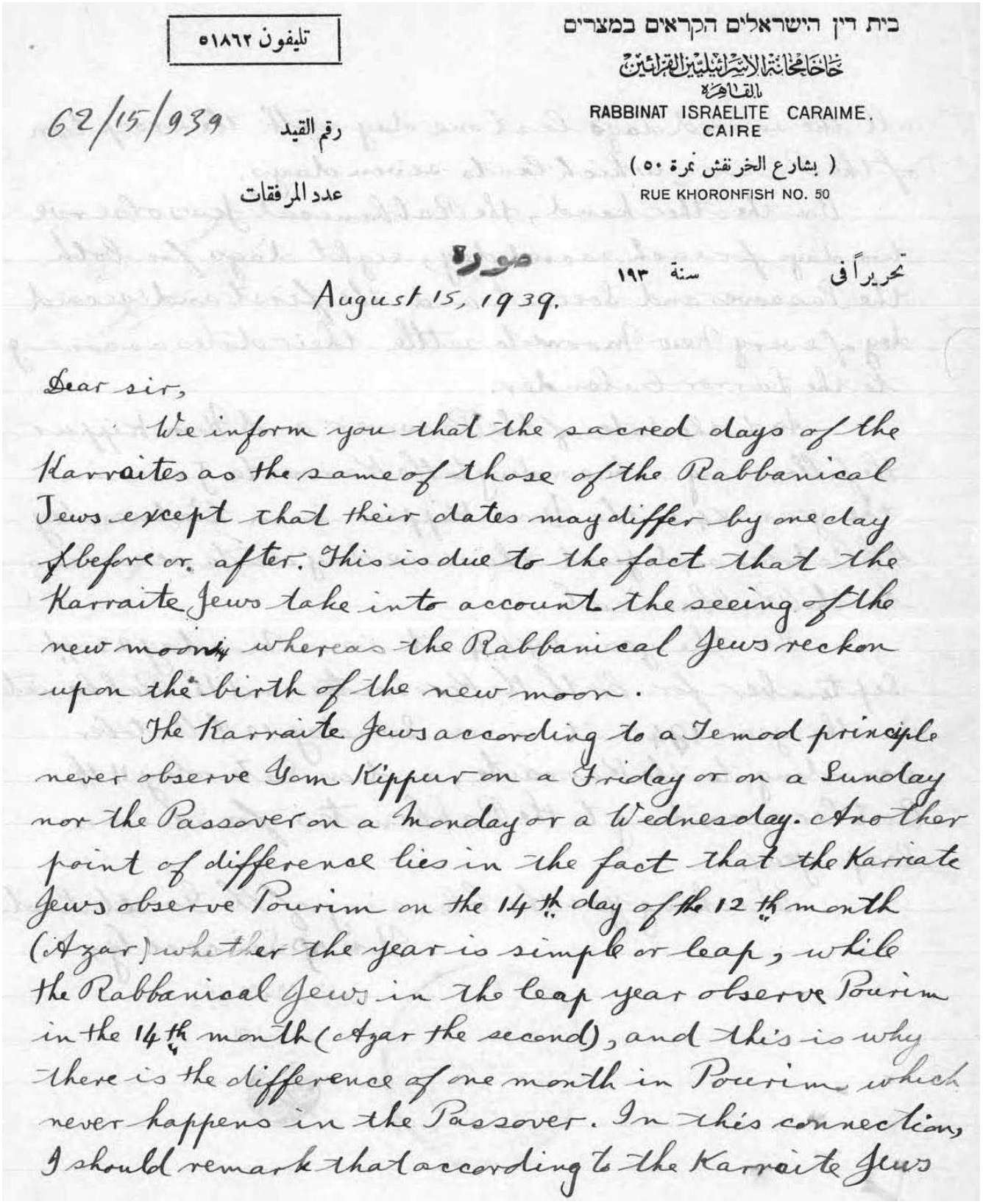
Sept. 12, Th. New Moon, A. 6*h*. 10*m*.
Dec. 4, W. Verse to be changed, Kis. 23.
19th year of 295 Cycle.
Year consists of 383 days.

3, Golden Number.
22, Epact.
E Dominical Letter.
Mar. 23, Easter Sunday.

Lindo, A Jewish Calendar, 1838: 25.

Rabbinat Israelite Caraime, Caire. Letter to L. R. Froom.

– Caire 1939, August 15



בית דין הישראלים הקראים במצרים

خاخامخانة الاسرائيليين القرائين

بالقاهرة

RABBINAT ISRAELITE CARAIME.
CAIRE

(بشارع الخرنفش نمرة ٥٠)

RUE KHORONFISH NO. 50

تليفون ٥١٨٦٢

62/15/1939 رقم القيد

عدد المرفقات

صورة

تحريراً في August 15, 1939. سنة ١٩٣

Dear sir,

We inform you that the sacred days of the Karraites as the same of those of the Rabbanical Jews except that their dates may differ by one day before or after. This is due to the fact that the Karraite Jews take into account the seeing of the new moon, whereas the Rabbanical Jews reckon upon the birth of the new moon.

The Karraite Jews according to a Temod principle never observe Yom Kippur on a Friday or on a Sunday nor the Passover on a Monday or a Wednesday. Another point of difference lies in the fact that the Karraite Jews observe Pourim on the 14th day of the 12th month (Atzar) whether the year is simple or leap, while the Rabbanical Jews in the leap year observe Pourim in the 14th month (Atzar the second), and this is why there is the difference of one month in Pourim which never happens in the Passover. In this connection, I should remark that according to the Karraite Jews

all the sacred days last one day with the exception of the Passover which lasts seven days.

On the other hand, the Rabbanical Jews observe two days for each sacred day, eight days for both the Passover and Soecout and the first and second day of every new Moon to settle their dates according to the Lunar Calender.

As to the dates of the Passover and Yom Kippur the following: according to the Karraite Jews in the year 1843 the Yom Kippur is on Wednesday 4th October and just the same day date according to the Rabbanical.

In the year 1844 it is on Monday 23rd September for both the Karraites and the Rabbanites. In the year 1845 it is on Sunday 12th October according to the Karraite, and on Saturday 11th October according to the Rabbanites for it is a leap year.

Wishing you the blessing of the Great Lord,

Yours Sincerely,

وكيل طائفة الاسرائيليين

القرايين بمصر

Wierts, J. H. Jewish Authorities Claims

– Ardmore, PA, 1945, June 29

JEWISH AUTHORITATIVE CLAIMS

I have before me six Jewish Authorities, who are all agreed as to the reliability of the modern Jewish Calendar reckoning.

The first is Rabbi Zemad Green of Washington, D. C., who says: "Yom Kippur for the year 1844 began at sundown, Sunday, September 22 and continued through Monday, September 23." Quoted in GATHERING CALL, p. 30, March-April Number, 1938.

The second is Prof. Julian Morgenstern, President Hebrew Union College, Cincinnati, Ohio. He says: "The day of Atonement in 1844 fell on Monday, September 23. Yom Kippur cannot occur later than October 15 in any year, accordingly it would be impossible for it to fall upon October 22nd." Front page of a tract, by Ed. E. Nothstine, Circleville, Ohio.

The third is Dr. Max Nathan Nathan, Hamburg, Germany. He says: "Der judisdie Versohnungstag war 1844 am.23. September." (Translation: "The Jewish day of Atonement in 1844 was on September 23rd.") Page 107 of the July Tract, 1938, "Wahrheit, Licht, Leben," by L. R. Conradi.

The fourth is Prof. Ralph Marcus of Columbia University. He says: "Concerning the reliability of the Jewish Calendar of feast and fast days, I think you need have no doubts."

The fifth is Prof. Harvey I. Gehman, head of the department of Oriental languages and literatures of Princeton University. He says: "The Hebrew Calendar is well established."

The sixth is Prof. Carl Sunner Knaph, dean of School of Religion of the University of Southern California, who says: "It seems to me that it would be a mistake to say the Jewish Calendar on feasts is unreliable."

The testimony of the fourth, fifth and sixth Jewish authority is copied from a letter of E. S. Ballenger, Riverside, California of October 6, 1938.

And so we may conclude by saying that modern Jewish Authorities agree with the above Jewish claims.

And to this we may still add the "Corresponding Dates of the Hebrew and Civil Calendar" by Rabbi S. W. Freund.

Hebrew Publishing Company, New York.

This book shows all the modern Jewish feast and fast days, from 1785 to 2000 A.D., according to "New Style."

This Rabbi S. W. Freund's Calendar is in perfect harmony with all the rest of the Modern Jewish Calendars the world over. And it is a fact that in all those Jewish Calendars it stands recorded, that in 1844 the Jewish Passover feast came on their supposed 15th NISAN (April 4) Thursday. And their day of Atonement on their supposed 10th day of Tishri (September 23) which was Monday. It also stands recorded in all those modern Jewish Calendars, that in 1939, the Jewish Passover-day, their supposed 15th NISAN, again falls on the 4th of April, Tuesday, and their supposed day of Atonement, on their supposed 10th day of Tishri, (September 23rd) Sabbath.

And again in their calendar for 1996, the Jewish Passover, NISAN 15th falls on Thursday, April 4, and their day of Atonement Tishri 10, on Monday, September 23. Just the same as in 1844.

Well, what about it? Does that prove anything? NO! nothing at all. It simply shows how the modern Jewish Calendar synchronizes with our modern Civil Calendar. This point we do not question in the least. But the point at issue is: How does the modern Jewish Rabbinical Calendar and time reckoning compare and harmonize with Biblé time and Bible Chronology?

Question - Why is the Jewish Rabbinical Chronology 243 years back and out of harmony with our Christian era ? And 239 years back and out of harmony with Bible time and Bible Chronology?

There must of course be a rabbinical reason for it. And that rabbinical reason is simply this:

The Jewish rabbinical leaders and elders at the time of Christ, and even to the present day, 1938, were determined to reject Christ as their Messiah. Matthew 28:9-15 is an example of what lengths to which they permitted themselves to go, in order to accomplish their blind stubborn purpose. See Rom. 11:7.

It is also a well known historical fact that many of the Jewish leaders at the end of the first and the beginning of the second centuries delighted in debating with many of the early Christian church fathers. The Jews, denying that Christ was the Messiah of prophecy, claiming that the prophetic times of the Messiah of prophecy had not yet come. And on the other hand, the Christians contending, and proving by the Bible prophecies that Christ was the Messiah in fulfillment of Bible prophecies.

We have the testimony of Justin Martyr, in his "Dialogue with Trypho the Jew." Justin says: "Your rabbis have actually expunged many passages from out the Septuagint version, as I would have you to know. Still I will argue with you from those received passages which you admit, which if your rabbis had understood, be assured they would have expunged them." "Sacred Chronology" by S. Bliss, p. 205.

Irenaeus says: "If the Jews had known that we should have made use of their testimonies that are to be drawn from the Scriptures, they would never have hesitated to burn their own Scriptures."--Id. p. 206.

Dr. Smith says that Tertullian gives the same evidence as Irenaeus. Dr. Smith also says that Origen charged the Jews with corrupting their Scriptures. Smith also quotes Eusebius as saying the same thing.

Eusebius "Ecclesiastical History" Vol. IV. Chapter 38.

Ephraim Syrus, of the fourth century says: "The Jews have subtracted 600 years from the generations of Adam and Seth, etc., in order that their

own books might not convict them concerning the coming of Christ; he having been predicted to appear for the deliverance of mankind, after 5,500 years."

Abulfaragins, page 72, a writer of the 13th century, says: "It having been foretold in the law and the prophets, concerning the Messiah, that he should be sent in 'the last times,' and the earlier rabbins finding no better device to reject (Jesus as) the Christ, than to alter the generations of the patriarchs, by which the age of the world might be known, they subtracted a century from Adam's age until the birth of Seth, and added the same to his residue of life; and this they did in the lives of the rest of Adam's descendants, down to Abraham, by this device their computation showed that Jesus Christ was manifested near the middle of the fifth millenary of the age of the world, which, according to them, was to last or continue for 7,000 years; and they said, "We are still in the middle of the time, and the time appointed for the Messiah's advent is not yet come."--"Sacred Chronology" -. 208-209.

It seems to me that the above arguments show two things:

First, that those witnesses of those first centuries had full confidence in the Septuagint chronological record, and that their belief and idea was that they were then living in the sixth millenary of the world, because of the fact that the Septuagint chronological record showed 5432 years, from Creation to 1 A. D. And whereas, the common idea was then prevalent among Jews, Gentiles and Christians that at the end of 7,000 years eternity would begin. Therefore they naturally reasoned as they did.

And any one that esteems the Septuagint Chronological record superior to the Hebrew Chronological record, should know, that the bubble according to the ancients expectation has exploded now, 1938 A.D., more than 370 years ago. (1568 A. D.), as 5432+1938 = 7370.

Therefore for us today it should be a very simple problem to solve this whole question. And to solve it, is as follows:

In the first place, it was not the corruption of the Septuagint Chronology that would prove or deny their arguments. But rather the curtailing of the Hebrew Chronological record.

But let it be understood that the sacred Hebrew Scriptures were not touched, or changed, or corrupted.

But they fabricated a shortened rabbinical Jewish Chronological record, which shows the Anti-deluvian patriarchal genealogical record from creation to the flood as 1656 years, which is correct, but from the flood to the birth of Abraham, they have 293 years, whereas the Bible gives 353 years. Therefore the Jewish record is here 60 years short and out of harmony with Bible chronology. And from the Babylonian Captivity to 1 A. D. the Jewish record shows 422 years, whereas, the Biblical prophetic record, which is in harmony with Ptolemyi eclipse record gives 605 years.

Therefore, the Jewish rabbinical corrupted chronological record is here short 183 years. 60 183 = 243 years, which the Jewish record is short and out of harmony with the Christian era, and 239 years short and out of harmony with the Bible Chronology.

This shortened corrupted rabbinical Jewish Chronology was fabricated at the beginning of the second century of the Christian era.

Dr. Hales says: "Hence, we may safely conclude that the adulteration was rather of the Hebrew genealogies than of theGreek, and that it was introduced, probably by AQUILA," about "A. D. 128."

And as above stated they did not touch or alter the Hebrew Scriptures, but they fabricated a shortened Jewish chronology.

Dr. Hales says further: "The first was that of Aquila, published about A. D. 128, two years before the Deder Olam Rabba. He was originally a pagan priest, who became a Christian, and afterwards, on his expulsion from the church for irregular conduct, turned a renegade to Judaism, and became a pupil to that famous Rabbi Akiba, 'Whose name,' says David Ganz, 'is gone forth from one end of the world into the other, and we have the whole oral law from his hand." p. 99. Who for 40 years was president of the Sanhedrin and had no less than 40,000 disciples, which qualified him to become one of the most subtile and formidable, as he was one of the most malignant adversaries of Christianity.

And now was written or 'sealed' by Rabbi Jose, under the auspices and instigation of Akiba, the Seder Olam Rabba or Jewish curtailed system of chronology, A. D. 130. About five years before the total demolition of Jerusalem, and desolation of Judea by Adrian, in the course of which war, Akiba, and the false christ and rebel Barchocab, whom he abetted, were slain, and their adherents destroyed.

Analysis of Chronology by Hales, Vol. 1, p. 276.

The Vulgar Jewish Era B. C. 3760

Rabbi Hillel, he was the author of the ingenious technical Chronology about A. D. 358.

Part III

Discussions & Conclusion:

Part III – Discussions & Conclusion:

61) The Truth and Myths about Minneapolis Conference
62) Further attempts of Ellen G. White to explain a question on the Law in Galatians
63) Decades after Minneapolis Conference …
64) A. T. Jones and E. J. Waggoner after 1888
65) Robert J. Wieland and Donald K. Short: "1888 Re-Examined"
66) Various interpretations of "Daily" in Daniel, 8:11 and 12: 11.
67) Pre-Miller comments of the 8th and related chapter of the book of Daniel
68) William Miller's comments of a word 'daily' and the 8th chapter of Daniel
69) Comments of 'daily' by J. Litch and other Millerites
70) Comments of 'daily' by the Pioneers of SDA church
71 "New understanding" of 'Daily'
72) 'Prophet' was powerless to solve a question regarding 'Daily'

The Truth and Myths about Minneapolis Conference.

A story on the Minneapolis Conference (1888) has at least three major aspects: the first one is a discussion on the Law in Galatians; the second one is a "new message" regarding the Righteousness by Faith, promoted by A. T. Jones and E. J. Waggoner; and the third is loss of confidence in Ellen G. White's testimonies.

Misunderstanding of this event is a result of usual for SDA church approach expressed by Arthur W. Spalding: "*If there is contradiction between what I write and what Sister White wrote, you will of course hold to Sister White… Sister White, besides being a main figure of the Minneapolis Conference, relied upon the inspiration of the Spirit of God*" [Spalding, 1952].*



Figure 12. Delegates to the General Conference in Minneapolis, 1888.†

The most members of SDA church have an idea that in 1888 leaders of the church rejected a new light on 'Righteousness by Faith', and at the same time they rejected 'Loud Cry' as well as 'Latter Rain'. A. T. Jones wrote: *What is that message of righteousness? The Testimony has told us what it is; the loud cry - the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain - the loud cry of the third angel's message*.‡

* Spalding, A. W. A Letter to Dr. Richard Lukens, 1952, Aug 3.
† Pictures of the brothers can be found at the '*Adventist Heritage*,' 1988, Jan 1, Vol. 13, No.1: 12-21.
‡ Jones, A. T. The Third Angel's Message. No. 7. – Battle Creak, Mich: Daily Bulletin of the General Conference. 1893, Feb 7-8, Vol. 5, No. 7: 178-185 {183}.

Elder C. McReynolds who attended this conference expressed a similar idea: *From the pen of the Servant of God as published in the Review and Herald, Aug 13, 1889 I quote: "God has raised up men to meet the necessity of this time who will 'Cry aloud and spare not,' who will lift up their voice like a trumpet, and show my people their transgressions, and the house pf Jacob their sins*…[McReynolds, 4];* *…I am sorry for anyone who was at the Conference in Minneapolis in 1888 who does not recognize that there was opposition and rejection of the Message that Lord sent to His people at that time. It is not too late yet to repent and receive a great blessing…*" {5}

F. H. Westphal presented his imagination describing what happened at the conference: "*It rings in my ears still how Sister White earnestly appealed to the conference to accept the message of justification by faith. She used some very strong terms such as the following: Don't think that wisdom is going to die with you! The Lord has men all prepared to step right in and carry the message to success. God is not dependent upon you to finish his work in the earth. She said that she had almost lost confidence in humanity and the Lord seemed to be on the point of taking the blessing of carrying the message to the world out of the hands of our people and raising up others to do the work…* " [Westphal, 1932].†

Brothers R. J. Wieland, and D. K. Short wrote that an evaluation of the message of 'Righteousness by Faith' as presented in 1888, was more mature and developed, and more practical than had been preached by the pioneers of the message or even by the apostle Paul.‡

Some members of the SDA church even believe that God delayed Second Advent of Christ due to the spiritual crisis that happened in 1888: "…*we have the record of Sister White's statement to the effect that had we accepted the Minneapolis message we would have been in the kingdom within five years*".§ Usually they refer to Ellen White's "Testimony read at the Monday Morning Social Meeting", where this idea was presented by indirect words.** There are also similar statements regarding delayed Second Advent in other time before and after 1888: "*If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the*

* McReynolds, C. Experiences while at the General Conference in Minneapolis, Minn., in 1888: pp. 1-5.
† Westphal, F. H. Letter to W. C. White regarding 1888. - June, 29, 1932.
‡ R. J. Wieland & D.K. Short, 1888 Re-Examined. – 1950: 204; Further Appraisal of the Manuscript: "1888-Re-Examined". – General Conference, Takoma Park, Washington, DC, 1958, Sep.
§ Ford, D. Ellen G. White, the Law in Galatians, and the Loud Cry. Manuscript.
** Daily Bulletin of the General Conference, 1893, Feb 28, Vol. 5, No. 19: 419-421 {See, pp. 383-385}

inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people;[*] and other: "*Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to the earth in power and great glory*".[†]

It is not a new message on the delayed Second Advent, promoted by Christian preachers. Charles Finney said: "*If the church will do all her duty, the millennium may come in this country in three years*" [Finney, 1835: 282].[‡]

William Miller considered that delayed Second Advent was a result of Adventists had not been prepared yet. "*In so many cases Adventists' lamps had gone out*".[§] In 1850s, Brethren Robert J. Wieland and Donald K. Short renewed again the statement regarding the delay of Second Advent due to the spiritual crisis in the SDA church.[**] But this claim contradicts to the Biblical history about *fullness of time*: "*… when the* ***fullness of the time*** *was come, God sent forth his Son, made of a woman, made under the law*" (Gal. 4: 4).

Apologists of Ellen G. White usually confuse their readers by delivering a message that Ellen G. White was a solo hero who was fighting for the message on 'Righteousness by Faith' and for proper understanding the Law in Galatians.[††] Arthur Spalding writes: "*Mrs. White stood like a rock in the midst of the storm… She did not take a position on the law in Galatians… but on the subject of Justification by faith she was emphatic*" [Spalding, 1962: 293-294].[‡‡] Almost similar description of the 'prophet' one can find in the book of Arthur G. Daniells: "*In a great crisis that came over the principle of righteousness by faith in the latter part of the 80's and in the early 90's, the Lord's messenger took her stand almost alone by the side of those who brought this basic principle of Christian life and service to the forefront, amid either hesitancy or active opposition on the part of many*" [Daniells, 1948: 369].[§§]

[*] White E.G. The Great Controversy between Christ and Satan during the Christian Dispensation. - New York and San Francisco: Pacific Press Publishing Company, Oakland (Cal): 1888 (704): 457-458.
[†] White, E. G. The Desire of Ages. – Pacific press Publishing Company: Oakland, Cal.: 1898 (866): 633-634.
[‡] Finney, Ch. G. Lectures on Revivals of Religion. – New York: Leavitt, Lord & Company, 1835: 438.
[§] Letter from Bro. Miller. - Advent Herald, 1844, Dec 18, Vol. 8, No. 19 (189):147; Rowe, D. L. God's Strange Work. William Miller and the End of the World. - Grand Rapids: Wm. B. Eerdmans Publishing Company, 2008 (249): 202.
[**] Robert J. Wieland and Donald K. Short. 1888 Re-Examined. 1888 – 1988: The story of a century of confrontation between God and His people. Revised and updated by the Original Authors (Revised & Enlarged). - Robert J. Wieland and Donald K. Short, 1987: 239.
[††] Spalding, A. W. The issues of 1888. – In: Origin and History of Seventh-Day Adventists. - Washington, D.C.: The Review and Herald Publishing Association, 1962, Vol. II: Ch. 15: 281-303; Crosby, T. The Law and the Prophet; Using The Law to No Prophet; The Law of the Prophet; A Law without Prophet. - Adventist Review, 1986, May 8-29, Vol. 163, No. 19-22 {See: p. 338-345}; Olson, R. W. 1888- Issues, Outcome, Lessons. – Ministry, 1988, Feb, Vol. 61, No. 2: 4-10 {See: p. 346-352}; Coon, R. W. Minneapolis/1888: The "Forgotten" Issue. – Loma Linda, Ca: John Osborn Lectureship, Loma Linda University, October 23-25, 1988: 36; etc.
[‡‡] Spalding, A. W. Origin and History of Seventh-Day Adventists: A revision of the book Captains of the Host. - Washington, D.C.: The Review and Herald Publishing Association, 1962, Vol. II: 384.
[§§] Daniells, A. G. The Abiding Gift of Prophecy. – Mountain View, Ca: Pacific Press Publishing Association, 1948/1936: 378.

But after analyses of the G. I. Butler' letter sent to Ellen G. White, as well as manuscripts and letters, of Ellen G. White, written in the years 1886-1892, and other documents related to the Conference in 1888, one can come to the conclusion that a 'prophet' or a 'messenger' had neither own view on the main question presented at the Conference, nor any divine revelation. Her explanation of the law in Galatians depended on the opinions of the majority in the Church as well as on views of her most close friends. It was a reason why she changed her testimonies related to the law in Galatians and provoked doubting in her writings.

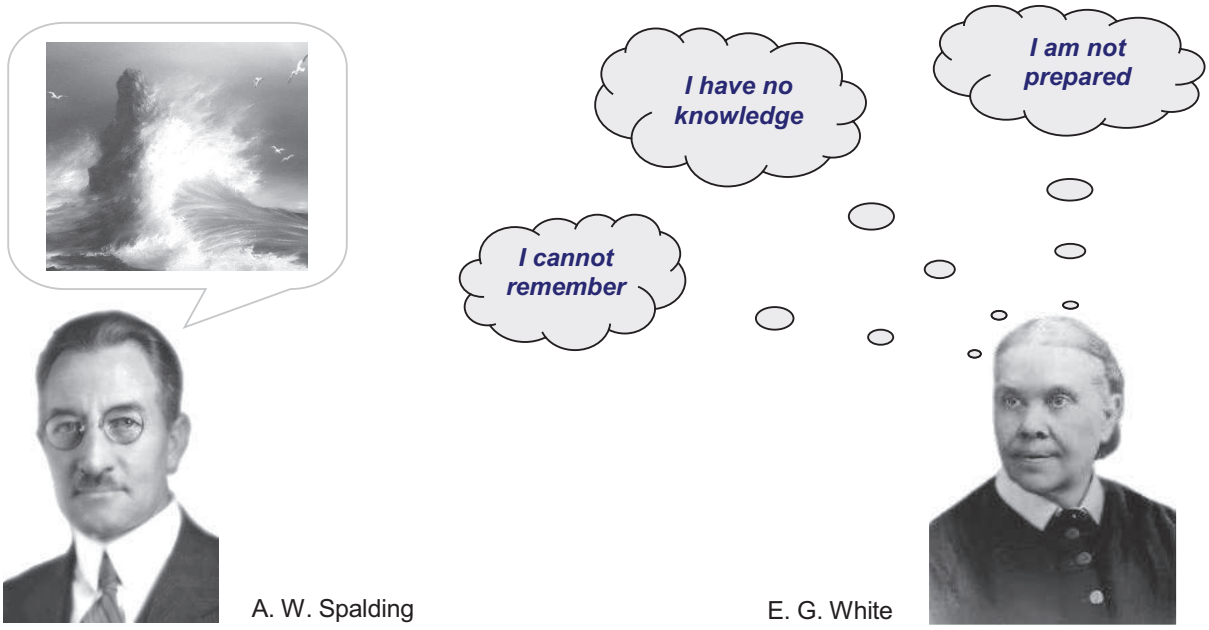


Figure 13. "*Mrs. White stood like a rock in the midst of the storm… She did not take a position on the law in Galatians… but on the subject of Justification by faith she was emphatic…*" [*Spalding*, 1962, V 2: 293-294].

Perhaps Ellen G. White foresaw for the impending storm, so she wanted to avoid the discussion of a question on the law in Galatians at the conference of 1888.* Despite of the congregation was looking forward to hear Ellen G. White's view, she refused to give any explanation concerning the 'Law in Galatians' and 'schoolmaster to … Christ'. A "prophet" said that she had forgotten her testimonies addressed to Elder J. H. Waggoner, but she had not received a new divine revelation yet.

As a result of the 'silence' and indirect supporting the view that was contrary to her own previous explanation, the leading brethren of the ***SDA Church had lost confidence*** in her testimonies. Some of the brethren tried to find excuse for her inconsistency assuming that only a portion of her testimonies were of divine origin, but gradation of the testimonies into divine and personal caused outrage by Ellen G. White.

* Elder Smith and Butler are very loathe to have anything said upon the law in Galatians, but ***I cannot see how it can be avoided*** [White, E. G. Letter to Mary White. - Oct. 9, 1888] {See: p. 244}.

During the Conference and just after it Ellen G. White began to accuse leading brothers that due to doubts in the testimonies they allegedly insulted the Holy Spirit. She blamed brothers for rejecting the divine light, delivered by God's messengers. She pointed on the fact that resistance of the light and truth at Minneapolis, tended to make of no effect the light God had given to his people through the Testimonies; and she wrote also that: "Great Controversy, Vol. 4 has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God." (1893)*

Later some of the brethren used softer expressions that message of 1888 was not rejected at the Conference, but there were only some persons who rejected it (1937).†

But opposite remarks from witnesses of the Conference also can be found. A. T. Robinson wrote:‡ "*I was present at the Minneapolis General Conference meeting from the opening to the close.* ***I heard no statements made that could be construed as rejecting the doctrine of justification by faith****. What was spoken of as an offensive attitude on the part of the men who were conducting the studies was criticized severely by some, and at times they were made the subject of ridicule… For example, Elders U. Smith and A. T. Jones were discussing some features in connection with the ten kingdoms into which western Rome was divided. One day, Elder Smith, in his characteristic modesty, stated that he did not claim originally in the view he held on the subject, that he taken statements of such men as Clark, Barnes, Scott, and others mentioned, and drawn his conclusion from such authorities. In opening his reply, Elder Jones, in his characteristic style, began by saying, "Elder Smith has told you he does not know anything about this matter. I do, and I don't want you to blame me for what he does not know…*" [*Robinson,* 1931].§

There are also good words which were expressed to support behavior of leading brothers during Minneapolis Conference: "*All of those who today speak so strongly for Jones and Waggoner, and who unmercifully condemn Uriah Smith, are younger men who had no acquaintance with those men nor any experience in the events of the 1890's*" [Spalding, 1952].**

* White, E. G. Testimony read at the Monday Morning Social Meeting. – Daily Bulletin of the General Conference, 1893, Feb 28, Vol. 5, No. 19: 419-421.
† White, Arthur. Letter to Elder E. K. Slade. - 1937, Aug 20: 4.
‡ Robinson, A. T. Did the Seventh Day Adventist Denomination reject the Doctrine of Righteousness by Faith? - Unpublished Manuscript, written Jan. 30, 1931 [http://www.adventistreview.org/2013-1528-p16]
§ In 1887 Ellen G. White wrote: "E.J.W. needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people {p. 97}. In 1888 she gave only positive characteristics to both E.J. Waggoner and A.T. Jones {See: pp. 294; 303-305; 309, etc}.
** Spalding, A. W. A Letter to Dr. Richard Lukens, 1952, Aug 3.

According to the testimonies of the delegates, written at the local newspaper: "*the present conference has been not only a significant one as regards the amount and character of the business done, but it has been unusually animated. Opinions have been freely expressed and discussed, perhaps with a little more freedom than customary. And yet the utmost harmony reigned, and all go away feeling that much has been accomplished*" (1888, Nov 2).*

Brother Norval Pease explained the case, that "*If a person studies the records of those years looking for evidence of acceptance, he can find such evidence. On the other hand, one who looks for evidence of rejection can also find what he seeks*" [Pease, 1969: 43].†

Ellen White described a "guide" who while in visions accompanied her at the Conference, leading from one room to another, where brethren assembled for discussion. Possibly the guide was not from God as far as he helped Ellen to collect gossips only, but he couldn't explain difficult biblical questions and confirm Ellen White's status as a divine messenger.‡

To secure her position Ellen White pushed her protégé§ – Pastor Ole A. Olson to be elected as a President of the General conference (1888).** After the conference, Ellen White began sending letters to the brethren who have lost the credibility of her testimonies. She also accompanied E. J. Waggoner and A. T. Jones during their missionary trips with the preaching on subject of Righteousness by faith. According to Ellen G. White manuscripts, some of the doubting brothers repented and regained faith in testimonies.

Everybody who searches history of SDA church carefully can find that after Minneapolis Conference young Elders E. J. Waggoner and A. T. Jones were quite popular among the brethren, and their message on the Righteousness by faith was not rejected by the church.††

* St. Paul Pioneer Press. - St. Paul, Minnesota, 1888, Nov 2, p. 6 [Graybill, R. D. Faces of Minneapolis. – In: Advent Heritage, 1988, Vol. 13, No. 1, 3-11 {11}].

† Pease, N. F. The Faith That Saves. - Review and Herald Pub. Association, 1969: 64.

‡ White, E. G. Letter to G. I. Butler: Warnings Against Jealousy and Misjudging; A Defense of Dr. Kellogg {Letter 21, 1888}. - Minneapolis, Minn., 1888, Oct 14. - In: EGW 1888 Materials, Vol. 1, Ch. 8, 1888: 86-106.

§ "*When the nominating Committee began their work … the chairman … said to Sister White – What shall we do? … Who can we get for President of the General Conference? Sister White said – have you thought of Eld. O. A. Olsen? He is in Scandinavia and did not come to this meeting. So he was elected, and remained in that office for several years*…" [Nash, R. T. Memories of Minneapolis. Letter to Arthur White. - Jul 9, 1955].

** Before, Brother O. A. Olson was a President of the church in the Scandinavian countries. Ellen White and Ole. Olson became friends while Ellen White was staying in Europe in the years 1885-1887.

- Pastor A. G. Daniells was elected as a President of the Australian conference in 1892, when Ellen G. White moved to Australia; before he was a President of the conference in New Zealand.

- Pastor A. G. Daniells was elected as a President of the General conference of the global SDA Church in the spring of 1901, immediately after Ellen G. White's returning back to America.

†† A review of E. J. Waggoner sermons preached at the Minneapolis Conference is in the article of C. Wahlen, "What did E. J. Waggoner say at Minneapolis?" - Adventist Heritage, 1988, Jan 1, 13 (1): 22-37 {See: 367-382}.

Arthur L. White informed us that after the conference they were invited to conduct the Bible studies in the General Conference sessions held during next ten years. In fact A. T. Jones and E. J. Waggoner became the principle Bible exponents of that decade… In 1989 Elder A. T. Jones took morning Bible Study from day to day and spoke on Righteousness by Faith. Elder E. J. Waggoner also spoke; In the General Conference in 1891, sixteen from seventeen Bible Studies were given by Elder E. J. Waggoner; In 1893, Elder Jones A. T. gave twenty-four consecutive Bible studies which were published in the General Conference Bulletin; In 1895 thirteen consecutive Bible studies by A. T. Jones were reordered; In 1897 there were eleven Bible studies by A. T. Jones and nineteen were given by E. J. Waggoner; In 1899 Elder E. J. Waggoner gave three Bible studies, and Elder A. T. Jones – seven, etc.[*]

After reviewing the facts and events that occurred in 1888, one can make a conclusion that the main problem of the Minneapolis Conference dealt with Ellen G. White herself, but not with the brothers G. Butler, U. Smith, or A. Jones and E. Waggoner with their message.

The lack of confidence in Ellen White's writings, which broke out at the Conference, differed from the preceding 'wind' of doubt. Previously, she had been already accused of charismatic behavior (1842-1844s),[†] active participation at the fanatic movement (1845),[‡] the shut door doctrine, initiated due to her vision (Feb. 1845),[§] not fulfilled predictions about the timing of the Second Advent of Christ (1845, 1846, 1851, etc.),[**] the obstacle to the health reform (it is about her testimony regarding swine meat in 1856),[††] changes and reducing her early writings (1882-1883),[‡‡] plagiarism,[*] etc. But the previous allegations were made by the individuals who were outside of the Church or had left the Church recently.

[*] Arthur L. White, Elders Jones and Waggoner and the Decade after 1888. – In: Further Appraisal of the Manuscript: "1888-Re-Examined". – General Conference, Takoma Park, Washington, DC, 1958, Sep.: 6-7.

[†] White, E. G. Opposition of the Formal Brethren. – In: My Christian Experience, Views and Labors in connection with the rise and progress of the third Angel's message. – Battle Creek: Published by James White, 1860: 26-31.

[‡] Reporter. Trial of Elder I. Dammon. Reported for the Piscataquis Farmer. - Piscataquis Farmer. - Dover, Maine, Friday Morning, March 7, 1845, Vol. 3, No. 31; Bruce Weaver, Incident in Atkinson: The Arrest and Trial of Israel Dammon. - Adventist Currents, 1988, V 3, N 1, 16-36.

[§] B. F. Snook & Wm. H. Brinkerhoff, The Visions of E.G. White Not of God. - Cedar Rapids: Cedar Valley Times Book and Job Printers, 1866: 27; White, E. Letter to Bates. - Gorham, Maine: July 13, 1847 [Manuscript Releases, Vol. 5; No 260-346: p. 98].

[**] Wellcome, I. C. History of the Second Advent message and mission, doctrine and people. – Yarmouth: I.C. Wellcome, 1874: 707.

[††] White, E. G. "… I saw that you bad mistaken notions about afflicting your bodies, depriving yourselves of nourishing food… God has not laid the burden of his flock upon you… Some have gone too far in the eating question… I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves … If God requires his people to abstain from swine's flesh, he will convict them on the matter…" - In: Testimony for the Church, No. 5. - Battle Creek, Mich: Steam Press of the Review & Herald Office, 1859: 27-29.

[‡‡] Snook, B. F.; Brinkerhoff, W. H. The Visions of E. G. White not of God. - Cedar Rapids: Cedar Valley Times Book and Job Printers, 1866: 27; Long, A. C. Comparison of the early writings of Mrs. White with later publications. - 1883; Reprint from the "Advent and Sabbath Advocate" Marion, Iowa, 1883: 16.

The crisis of 1888 was manifested in a global loss of confidence in her testimonies by the leading brothers of the SDA Church. Robert W. Olson wrote: "*It is the only General Conference session in Adventist history that was marked by open rebellion against Ellen White on the part of a large number of our ministers*" [Olson, 1988: 4].† Her attempts to accuse the brethren in Pharisaism and the retreating had no tangible support. In connection with the shaken authority, Ellen White was encouraged to continue missionary work in Australia, where she moved in December 1891.

While Ellen G. White was in Australia Elders A. T. Jones and W. W. Prescott started promoting a new 'prophetess' – Anna Phillips (Rice). At the age of 25 she accepted the Adventist message; about a year later Anna decided she had been called by God as a messenger for SDA church. She began writing 'testimonies' to various individuals as well as to the church in general. These testimonies dealt with the seriousness of the judgment and the nearness of the end; they condemned selfishness, called for putting away worldliness, and emphasized moral purity and Christ-likeness… The response to her testimonies had been truly remarkable. During a Week of Prayer in Battle Creak by utilizing Anna's "Testimony", A. T. Jones collected $ 21,347 worth of ornaments and donations…[Baker, 1986].‡

Further attempts of Ellen G. White to explain a question on the Law in Galatians.

In 1896 Ellen White sent a letter to Elder U. Smith where she wrote that in the Epistle to the Galatians in the verse about a 'Schoolmaster', they are talking about *the* ***Moral law***. Two years layer, in 1898, Ellen White penned an article "The Perfect Law" published in Review and Herald and she again confirmed that ***God's Moral Law*** was the schoolmaster to bring sinner to Christ.

In 1899 at the famous SDA magazine The Signs of the Times Elder A. T. Jones published an article alleging that under the 'schoolmaster' the whole body of Israel law was meant.§ Soon after, in 1900, Ellen wrote a manuscript on the *Law of Galatians* which suggested 'her' version of the answer on the schoolmaster to Christ: "*I am asked concerning the law in Galatians. What law is the school-master to bring us to Christ? I answer:* ***Both the Ceremonial and the Moral*** *code of Ten Commandments*." … however, in the explanation, the main emphasis was placed on the Ceremonial Law.

* Canright, D. M. Seventh-Day Adventism Renounced. – Kalamazoo: Kalamazoo Publishing Co., 1888: 156.
† Olson, R. W. 1888- Issues, Outcome, Lessons. – Ministry, 1988, Feb, Vol. 61, No. 2: 4-10 {4}.
‡ Baker, G. Anna Phillips … – Adv. Review, 1986, V 163, Feb 6 & 20; N 6 & 8: p 8-10 {See: p. 361-366}.
§ Similar explanation was given earlier by G. W. Bliss {Comments on the Law of God, 1884}, and others.

After returning to America, to prevent the revival of the old dispute, Ellen White wrote that ***God had forbidden*** discussing the question of the Law in Galatians. A similar ban has already been expressed earlier about the question on a 'King of the North' arising before between J. White and U. Smith. And in the future, in 1910, she will not allow to discuss the topic of 'daily', deeming it is not important and doesn't require special attention.

Decades after Minneapolis Conference …

In 1890 Ellen G. White wrote that Lord had sent a message to arouse his people to repent, and do their first works; but how had his message bean received? While some have heeded it, others have cast contempt and reproach on ***the message*** and ***the messenger***… [White, 1890: 2].* …many have out off the communication between him [God] and the soul by refusing ***his messengers and his message*** {1}. 5 years later Ellen White again confirmed her view on the message and messengers: "*The Lord in His great mercy sent a most precious message to His people through Elders* ***Jones*** *and* ***Waggoner****. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world*" [1895].† She even believed that the rejection of a message in 1888 was a sin: "***The sin committed in what took place at Minneapolis remains on the record books*** of heaven, registered against the names of those who resisted light, and it will remain upon the record until full confession is made, and the transgressors stand in full humility before God… Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and ***woe to the man who puts his hand to the ark of God***" [1892: 1031-1032].‡

Various witnesses, who met Ellen G. White at the Minneapolis Conference or after 1888, confirmed that she expressed this view about ***a message*** *and* ***messengers***: '*Sister White told me of her Guide in Europe, who had stretched His hands out, and said, "There are mistakes being made on both sides in this controversy." Then she added that the "Law in Galatians" is not the real issue of the Conference.* ***The real issue is Righteousness by faith! … E. J. Waggoner can teach righteousness by faith more clearly than I can***," said Sister White. "*Why, Sister White*," I said, "*do you mean to say that E. J. Waggoner can teach it better than you can, with all your experience?*" Sister White replied, "*Yes,* ***the***

* White, E. G. Be Zealous and Repent. – Review and Herald - Extra, 1890, Dec 23, V 67, N. 50: 1-2 {333-334}.
† White, E. G. The Message of Justification by Faith: Rejecting the Light. – In: Special Testimony to Battle Creek Church, 1895: 35.
‡ White, E. G. The Need for Love in the Church, and an Appeal to Heed the Message to the Laodiceans; A Letter to O. A. Olsen. - Lt 19d, Sep. 1, 1892. – In: EGW 1888 Materials, Vol. 1, Ch. 124, 1888: 1018-1032].

Lord has given him special light *on that question. I have been wanting to bring it out more clearly, but I could not have brought it out as clearly as he did. But when he brought it out at Minneapolis, I recognized it*"….' [Wieland, 1950].*

When decades have passed since the Minneapolis Conference some of the brothers again began asking questions about a 'new light' or a 'new message' presented by A. T. Jones and E. J. Waggoner. The main topics of the questions were as followings: Did these young brothers bring a new light? What was the main difference between understanding of Righteousness by Faith before 1888 and after? Could we say that Ellen G. White being a prophet was behind Elders A. T. Jones and E. J. Waggoner and got a new light from the young elders, but not directly from God's revelation, etc.?



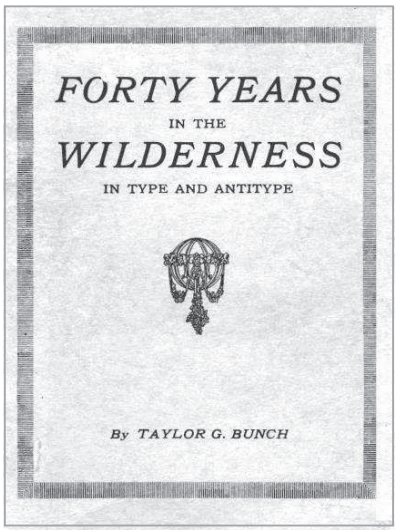


Figure 14. Taylor G. Bunch and his book "Forty Years in the Wilderness: in Type and Anti-type" (1927).

Some of zealous brothers who fully trusted in Ellen G. White writings and believed that a new light presented at the Minneapolis Conference had been rejected by the church, started promotion an idea about delay of Second Advent for 40 years. "*Forty years after the Minneapolis meeting would bring us to around* ***1928****. It was in that era that* ***Taylor G. Bunch*** *at Pacific Union College publicly likened our 1888 history to that of Israel at Kadesh-Barnea rejecting the report of Caleb and Joshua*".† "***A parallel*** *was drawn between the* ***advent movement*** *now and the exodus movement when the children of* ***Israel***

* Wieland, R. J. The 1888 Minneapolis General Conference: An Interview with Elder J. S. Washburn (Judson Sylvanus, 1863-1955). - Hagerstown, Maryland, June 4, 1950.
† Robert J. Wieland and Donald K. Short. 1888 Re-Examined. 1888 – 1988…, 1987: 198.

went up out of Egypt to Canaan.[*] *They turned back when on the border of the promised land, because of lack of faith in God and willingness to obey His word. This led them into forty years of wandering in the wilderness. We, too, have wandered now forty years in the wilderness of sin since that message came to us, which, it is believed, would have taken us then into the promised land of the new earth. That message was righteousness by faith. It was presented to this people in great clearness in 1888. It is now the time for us to cease our wanderings and make a straight course into the heavenly Canaan…*" [Saxton, 1927].[†]

Due to the fact that some of the brethren insisted that A. T. Jones and E. J. Waggoner brought a new light to the church, Arthur W. Spalding proposed to republish the sermons of Jones and Waggoner, that everybody could reveal a shallowness of concept of the great plan of salvation through justification and sanctification in Christ. Further he said, that "they had nothing which Bible and the Spirit of Prophecy do not have, and the Bible and the Spirit of prophecy have not apostatized" [Spalding, 1952].[‡]

Being a Member of the Board and a Secretary of Ellen White Estate, Arthur L. White, a grandson of Ellen and James White, explained in the letter addressed to {…}, that at the article "Be Zealous and Repent" (1890), when Ellen G. White wrote "Messenger" and "the Message" she meant not Jones and Waggoner and their message on Righteousness by Faith, but she pointed on herself as a Messenger, and her testimony as "the Message".[§]

At another letter, the same Arthur L. White wrote: "*The teaching on righteousness by faith is set forth clearly by Sister White in her many books… To Sister White righteousness by faith was a very simple experience, not the involved and complicated experience that some would try to make it… (they don't see) in the Jones and Waggoner presentations that which is different from what we hold and teach today as a denomination… I have not given a detailed and careful study to the Jones and Waggoner presentations. The Chairman of our Board, Elder A. V. Olson has been study to some of these matters, and the very question you asked in your letter I asked him the other day, and he tells me from*

[*] It is not a first drawing parallel between the ancient Israel and Adventist Movement. When Ellen Harmon (White) tried to prove her prophetic status by carrying out a heavy Bible, brother Robbins told to her supporters: "*you are bowed to an idol; you are worshiping a golden calf*" [See: White, E. G. My Christian Experience, Views and Labors … Spiritual Gifts, vol. 2. – Battle Creek: Published by James White, 1860 (304): p. 78].
[†] Saxton, H. F. Week of Prayer and Revival at Union. - Central Union Outlook, 1927, Oct 11, Vol. 16, No. 40: 2-3 {See: 386-389}; Bunch, T. G. Parallel Movements. - Ministry, 1929, V 2, Oct-Nov., N 10-11 {See: 390-398}; T. G. Bunch, Forty Years in the Wilderness: in Type and Anti-type. - Review & Herald, 1927: 45.
[‡] Spalding, A. W. Letter to Dr. Richard Lukens, 1952, Aug 3.
[§] Arthur L. White, Misapplication of E. G. White Statements. The Message and the Messenger – E. G. White or Jones and Waggoner. - In: Further Appraisal of the Manuscript: "1888-Re-Examined". - General Conference, Takoma Park, Washington, DC, 1958, Sep.: 28-29.

this study that he does not see in the Jones and Waggoner presentation that which is different from what we hold and teach today as a denomination" [A. White].*

In 1963, Arthur L. White answered one of the letter, writing: "*Careful students in our ranks who have studied these presentations made by Brethren Jones and Waggoner inform us that that which they presented is not new or different from that which we find presented fully and clearly in the writings of Sister White. The message of righteousness by faith is a very simple message. Because of this, some people have been left in perplexity. It is a message which is found in all through Desire of Ages, Steps to Christ, Thoughts from the Mount of Blessing and Christ's Object Lessons as well as other of her books. To Ellen White it was the simple experience of accepting whole-heartedly the promises of God and acting upon them*" [A. White, 1963].†

In 1979, on behalf of Ellen White Estate, Brother W. Paul Bradley wrote: "*I feel certain that we have so much good matter found in the writings of Ellen G. White that it is not necessary to go back to Jones and Waggoner, resurrect what they said and feel that this is the present truth for this time*... [Bradley, 1979].‡

A. T. Jones and E. J. Waggoner after 1888.

The future story of the Elders A.T. Jones and E. J. Waggoner has been described by George Night.§ A "new light" promoted by A.T. Jones and E. J. Waggoner led them further beyond the boarder which Ellen White could predict. As a result, by 1891 they had gone to extremes in faith healing along holiness lines. By 1894 they had slipped off the track in their teaching about organization. In the following years they taught that all human organization was wrong** – that the only correct church organization was where each individual was directly ruled by the Holy Spirit. [Knight, 1988: 13].

* Arthur L. White {Secretary of EGW Publications}. Letter to … Dear Brother… – Q. & A. File No. 16-C-1-a.
† Arthur L. White. Letter to … [Q & A file] - Feb 23, 1963.
‡ Bradley, W. P. Dear Brother … - Washington, DC: 1979, Mar 22.
§ Knight, G. R. The Men of Minneapolis. - Ministry, 1988, Feb: 10-14 {See: p. 352-356}; Knight, G. R. From 1888 to Apostasy: The Case of A. T. Jones. – Washington, DC: Review and Herald Pub. Assn, 1897: 288.
** This view on the organization was not a new in SDA church: "The Advent believers in 1844 being thrust out from their mother churches, discovered to their satisfaction that those churches were Babylon. And once out, many Adventists had a strong aversion to any church organization. In the first two or three decades after the disappointment, the charge was familiar, among all branches of Adventists, that to organize in church affairs was to create Babylon [Spalding, A. W. Origin and History of Seventh-Day Adventists: A revision of the book Captains of the Host. - Washington, D.C.: The Rev. & Her. Pub. Ass., 1961, Vol. I: p. 212].

Elder A. T. Jones[*] by the spring of 1889 was teaching concepts of 'translation faith' that the Holy Flesh movement would build upon. In 1898 he wrote that "Perfect holiness embraces the flesh as well as the spirit".[†] By 1894 he was sponsoring Anna Phillips (Rice)[‡] as a second Adventist prophet, claiming that there were more to come [Knight, 1988: 13].

Later, after leaving the church, A. T. Jones wrote a series of tracts and books that attacked[§] SDA church organization, the concept of denominational president, and the person and work of Elle G. White [Knight, 1988: 14]. Elder Jones declared he had no use for "testimonies up to date". He insisted that any of Mrs. White's new testimonies cannot destroy the old. In other words, she has once had a "vision" showing Dr. Kellogg a worker for God and if this vision was untrue the present "prophecies" stand on weak ground.[**]

Elder E. J. Waggoner by 1897 had moved into pantheism [Knight, 1988: 13]. Later he began advocating the concept of 'spiritual affinity' – the view that a person not rightfully a marriage partner in this life might be one in the life to come. His entanglement with Miss Edith Adams, a British nurse, led his wife to divorce him in 1905.[††] The next year he married Miss Adams [Knight, 1988: 14].

At the Confession of Faith (1916)[‡‡] he described an extra-Biblical revelation that he got in 1882, and that was a beginning of his new understanding of the "Righteousness by Faith" [Waggoner, 1916: 5-6].

He also gave the main points of his believe and explained why nothing could happen in 1844. It was not a correct approach to transfer '*two thousand and three hundred evenings and mornings*' into prophetic days and literal 2300 years… "*It seems so obvious as to need no argument, that the term 'evening-mornings,' when used in connection with the sanctuary, must refer only to evening and morning sacrifices*." {1916: 15-16}.

[*] According to J. S. Washurn, who knew brother A. T. Jones personally, he was "a humble, earnest, and deep-feeling person whose effectual prayers gave evidence that he knew the Lord" - Report of interview with Elder J. S. Washburn by Wieland, June 4, 1950.

[†] Jones, A. T. Saving Health. - Advent Review & Sabbath Herald, 1898, Nov 22, V 75, No. 47: 752; Jones, A. T. Studies in Galatians. Gal. 3: 1. - Advent Review & Sabbath Herald, 1899, Nov 07, V 76, No. 45: 721; Jones, A. T. Studies in Galatians. Gal. 3: 2-5. - Advent Review & Sabbath Herald, 1899, Nov 14, V 76, No. 46: 736-737.

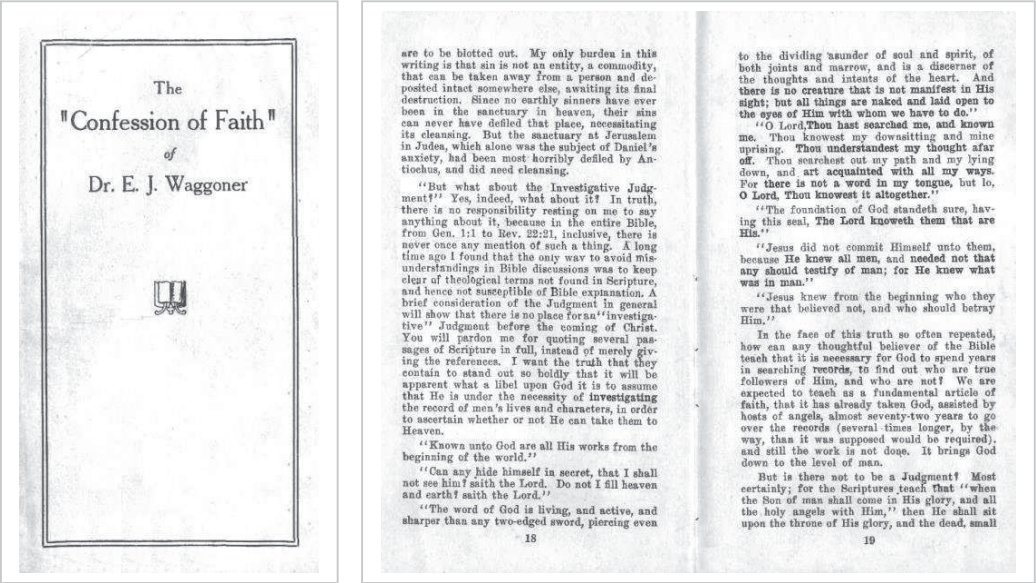
[‡] Baker, G. Anna Phillips - A Second Prophet. – Adv. Review, 1986, Feb 6, V 163, N 6: 8-10; 38) Baker, G. Anna Phillips – Not Another Prophet. – Adv. Review, 1986, Feb 20, V 163, N 8: 8-10 {See: p. 344-349}.

[§] Jones, A. T. Some History, Some Experience and Some Facts. A Statement. - Sanitarium Chapel, Battle Creek, Mich.: Monthly Meeting of the Sanitarium Family, 1906 (Mar 4): 71; A Statement refuting charges made by A. T. Jones against the Spirit of Prophecy and the plan of organization of the Seventh-Day Adventist Denomination. – Washington, DC: General Conference Committee, 1906 (May): 95; White, E. G. Letter to Elder A. T. Jones. – 1911, Nov 10.

[**] Elder Jones. Handled Subject of Adventists Revelation without Gloves… Claims that Communications from Mrs. White are direct Contradictions. – Battle Creak Moon, 1906, Jan 3.

[††] E. J. Waggoner made a statement that he denied any adultery charges [Waggoner's Statement. – The Daily Journal, Battle Creak, 1906, Jan 15].

[‡‡] Waggoner, E. J. The "Confession of Faith". - 1916: 30.



The
"Confession of Faith"
of
Dr. E. J. Waggoner

are to be blotted out. My only burden in this writing is that sin is not an entity, a commodity, that can be taken away from a person and deposited intact somewhere else, awaiting its final destruction. Since no earthly sinners have ever been in the sanctuary in heaven, their sins can never have defiled that place, necessitating its cleansing. But the sanctuary at Jerusalem in Judea, which alone was the subject of Daniel's anxiety, had been most horribly defiled by Antiochus, and did need cleansing.

"But what about the Investigative Judgment?" Yes, indeed, what about it? In truth, there is no responsibility resting on me to say anything about it, because in the entire Bible, from Gen. 1:1 to Rev. 22:21, inclusive, there is never once any mention of such a thing. A long time ago I found that the only way to avoid misunderstandings in Bible discussions was to keep clear of theological terms not found in Scripture, and hence not susceptible of Bible explanation. A brief consideration of the Judgment in general will show that there is no place for an "investigative" Judgment before the coming of Christ. You will pardon me for quoting several passages of Scripture in full, instead of merely giving the references. I want the truth that they contain to stand out so boldly that it will be apparent what a libel upon God it is to assume that He is under the necessity of investigating the record of men's lives and characters, in order to ascertain whether or not He can take them to Heaven.

"Known unto God are all His works from the beginning of the world."

"Can any hide himself in secret, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

"The word of God is living, and active, and sharper than any two-edged sword, piercing even

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to the dividing asunder of soul and spirit, of both joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open to the eyes of Him with whom we have to do."

"O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether."

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

"Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man."

"Jesus knew from the beginning who they were that believed not, and who should betray Him."

In the face of this truth so often repeated, how can any thoughtful believer of the Bible teach that it is necessary for God to spend years in searching records, to find out who are true followers of Him, and who are not? We are expected to teach as a fundamental article of faith, that it has already taken God, assisted by hosts of angels, almost seventy-two years to go over the records (several times longer, by the way, than it was supposed would be required), and still the work is not done. It brings God down to the level of man.

But is there not to be a Judgment? Most certainly; for the Scriptures teach that "when the Son of man shall come in His glory, and all the holy angels with Him," then He shall sit upon the throne of His glory, and the dead, small

19

Figure 15. Dr. E. J. Waggoner, The "Confession of Faith" (1916), pp. 18-19.

"The whole story described in Dan 8, and what was the subject of Daniels anxiety, had been most horribly defiled by Antiochus, and did need cleansing" {1916: 18}. As far as the "Investigative Judgment" is concerned… in the entire Bible… there is never once any mention of such a thing {18-19}. He also expressed his view about heavenly Sanctuary: "Since no earthly sinners have ever been in the sanctuary in heaven, their sins can never have defiled that place, necessitating its cleansing" {18}. And further he wrote, that Seventh-day Adventist teaching concerning the sanctuary, with its "Investigative Judgment" to precede the blotting out or sins, is virtually a denial of the atonement {Waggoner, 1916: 20}.

Robert J. Wieland and Donald K. Short: "1888 Re-Examined"

In 1860s Ellen White considered a question on the 'Law in Galatians' quite important, so she wrote a special testimony to Elder J. H. Waggoner and mentioned, that his position in regard to the "added law" was incorrect. In 1887 she repeated the same view in the letter to E. J. Waggoner and A. T. Jones: "*Brother E. J. W.'s [Waggoner's] teachings in regard to the two laws is contrary to the light which God had given us*" [Feb 18, 1887]. But in two weeks she already confused Brothers G. I. Butler and U. Smith by the words: "*I cannot remember … caution and warning given to Elder [J. H.] Waggoner*" [Apr 5, 1887].

Later the problem with her memory was getting even worse. Before the Conference and during the Conference in Minneapolis brethren got quite strange replies of the prophet: "*I have not with me the light God had given me on this subject*", "*I have no knowledge of taking any position in this matter*", but at the same time she contradicted to herself by evaluation of other brothers' positions: "*Neither have all the light upon the law, neither position is perfect*" [Oct 14, 1888]. Some days after she again referred to her poor memory and explained that she lost the manuscript sent to Elder J. H. Waggoner and for two years could not find it, and added: "*God has a purpose in this"*. As a result of her forgetfulness and due to absence of any new divine revelation she wrote: *"I cannot take my position on either side until I have studied the question*", "*I have not taken any position*" [Oct 24, 1888].

Again and again she confused her readers by strange sentences in her testimonies, for example: "*I have not changed my views in reference to the law in Galatians*", "*I have not told you that my views are not changed in regard to the law in Galatians*", etc [Dec 9, 1888].

When she understood that brethren "*had lost confidence in Sister White*", she "*began to think it might be we did not hold correct views after all upon the law in Galatians*". Ellen also acknowledged us that she spent "*many hours in prayer in regard to the law in Galatians*", but having no reply from God, she decided, that Law in Galatians "*is not a vital question*". In spite of lack of support from God she expressed her faith in her divine destiny: "*God was with me, working with me and by me for the benefit of His people*" [Nov-Dec, 1888].

Some years later she confessed, that "*as to the law in Galatians, I have no burden and never have had …*" [Mar 8, 1890]; "*I have nothing to say, no burden in regard to the law in Galatians*" [Mar 13, 1890]. In 1902 she even contradicted to her early view,[*] that "*it is not essential to understand the precise particulars in regard to the relation of the two laws*"

[*] White, E. G. Christ and the Law. - Signs of the Times, 1886, Jul 29, V 12, N 29: 449 {See: p. 274-277}.

[Aug 27, 1902]. Finally to stop any discussion about Law in Galatians she announced: "*God forbids that the subject of the two laws should ever again be agitated as it then*" [Nov 19-20, 1902].

As it was discussed above, the unresolved question of the Law in Galatians led to the fact that the leading brethren, who had objective thinking, recognized the real value of the "Spirit of Prophecy" and lost their confidence in the testimonies of Ellen White.

Being a good psychologist, Ellen shifted successfully an attention of the Conference from herself to Elders Jones and Waggoner and their 'new' message for the present time. Despite of the fact that a message of Righteousness by Faith was quite popular among the Protestant people, and preached at SDA churches for many years, Ellen White maintained it as a new Message, related to the Midnight Cry, the outpouring of the Latter Rain and as the 3rd and next Angel flying in the midst of the sky. In her sermons Ellen White urged the brothers for repentance, renunciation of egoism and appealed to them to obtain Christ-like character.* According to the testimonies of Ellen White all who rejected a message of Waggoner and Jones was convicted of sin.†

Thus, losing her position among the representatives of the Church leadership who attended the Conference in 1888, she had got a victory in her long term program in front of the whole Church, that allowed her to return from Australia to the position of the winner and to bring a new President of the General conference – Elder Arthur G. Daniells. Unfortunately, illusory victory resulted in revival of the old problem in the Church several decades later.

Robert Wieland was a sincere young man who in his youth, being a part of the Methodist Church and later the Presbyterian Church, came to a conclusion about necessity to observe the Sabbath. In the later 1920's he was converted into Adventism, was baptized and continued study of Bible, Spirit of prophecy and theological comments on the prophetic books [Background information, 1].‡

* A similar story had already happened before. At the 3rd Sabbath conferences in 1848 (Aug 27-28, Port Gibson, NY), while in a vision Ellen White was '*shown the importance of brethren laying their differences aside, and uniting upon Bible truth*' [White, E. G. My Christian Experience, Views and Labors in connection with the rise and progress of the third Angel's message. – 1860 {99}]. This appeal looked as a spiritual one but it was useless because of attended brothers already gathered together around the Bible especially for Bible study.

† According to Charles Fitch all who rejected false message of William Miller regarding Second Advent in 1843 were declared to be fallen Babylon [Fitch, Ch. Come out of her my People. A Sermon. - Rochester, J. V. Himes, 1843: 24].

‡ Background information provided by Robert J. Wieland for the Writing of 1888-ReExamined.

In the late 1930s Robert developed a keen interest in the Epistle to Galatians, but he couldn't find satisfaction by reading SDA comments. After getting The Glad Tidings by E. J. Waggoner, he for the first time saw the real beauty of Righteousness of Christ {Ibid, 2-3}.



Figure 16. Robert J Wieland (1916-2011).

After his marriage in 1942, Robert was appointed to his full pastorate. The next step comes after the Wielands were called to serve as missionaries in Uganda, East Africa [Williams, 1878: 5].*

In 1949 Robert Wieland returned back to USA and entered the next phase of his ministry. He wished to continue his education and to learn more about righteousness by faith and history of the church in 1888-1993 {Background, 6-11}.

When he visited the Ellen White office he was told by D. E. Robinson, "*Well, we don't usually let people see those things*…," nevertheless Elder Wieland was admitted to Ellen White's manuscripts and letters dealing with Minneapolis conference (1888). On the next day when he came back to finish copying the materials he was told, "*I am sorry, I gave you the wrong file yesterday, I cannot give that file back to you*" {Background, 11-12}. Seeking out and writing to various ministers who might have known Ellen G. White, he found new materials on the 1888 General Conference. He was also able to use the seminary library via his communications with Donald K. Short {Williams, 10}.

In 1950, the General Conference session was held in San Francisco, and Elder Wieland and Elder Short were invited there as delegates {Williams, 11}. In September 1850, they

* Williams, B.R. Robert J. Wieland before 1888 Re-Examined and Some of his Effect on Adventists. – 1978, Autumn: 18.

prepared 50 copies of a 204 page document "1888 Re-examined" with 600 quotations of Ellen White and submitted them to the General Conference administrators {Williams,12}.

Based on the Ellen G. White writings, Elders Wieland and Short recalled the church that in 1888 by Jones and Waggoner God delivered to his people an important message; this message was not accepted by the church leaders; by rejecting the message SDA church rejected the Holy Spirit; without collective repentance SDA church has no spiritual future.



Figure 17. Donald K. Short.

So, the Manuscript "1888 Re-examined" included accusation of the church leaders, as well as important points dealing with the message of Righteousness by Faith:

1. Christ's sacrifice is not merely provisional but it is effective for the whole world… The only reason anyone can be lost at last is that he has chosen to resist the saving grace of God. Salvation is by faith; condemnation is only by personal unbelief (or anti-faith).

2. Christ's sacrifice has literally saved the world from premature destruction and has legally justified the entire human race.

3. True justification by faith is always a change of heart… it makes the believer to become obedient to all the commandments of God.

4. The marvelous work is accomplished through the ministry of the new covenant… The Lord actually writes His law in the heart of the believers.

5. God's love is active, not passive… Salvation does not depend on the lost sheep seeking the Shepherd… but on our believing that He is seeking us.

6. It is difficult to be lost and it is easy to be saved ... Since Christ has already paid the penalty for every one's sin, the only reason anyone can be condemned at last is continued, persistent unbelief, which is a refusal to appreciate the redemption accomplished by Christ on His cross...

7. In seeking lost mankind, Christ came all the way to where we are, taking upon Himself and assuming the fallen, sinful nature of man after the Fall.

8. Our Savior “condemned sin in the flesh” of fallen mankind. This means that He has outlawed sin, conquered it forever … the devil cannot force anyone to sin.

9. The only element God’s people need in order to prepare for Christ’s return is genuine faith which works by love. Righteousness is by faith; it is impossible to have faith and not demonstrate righteousness in the life...

10. Righteousness by faith since 1844 has become “the third angel’s message in verity.”

Thus it is greater light than what the Reformers could see and what the popular churches can understand today. It is a message of much more abounding grace consistent with the unique understanding of the cleansing of the heavenly sanctuary. It is a work contingent on the full cleansing of the hearts of God’s people on earth, which the High Priest is accomplishing for all who let Him do so.

A special Committee of General Conference was appointed to reply on the manuscript. This committee came to the several conclusions: the authors used inadequate sources; there was lack of Biblical background in the manuscript; the manuscript contains a number of contradictions; manuscript couldn't be distributed among church members, and all copies must be recalled; the manuscript should be placed in the hands of the Defense Literature committee for more deliberate checking and study [Further Appraisal, 1958: 1-2].*

On the December 4, 1951, the Defense Literature Committee sent its report as a letter to Elders Wieland and Short:

1. The manuscript revealed a very critical attitude concerning the leadership, the ministry, and the plane of work in God's cause,

2. The evaluation of the message of righteousness by faith as presented in 1888 as a message more mature and developed, and more practical that had been preached by the pioneers of the message or even by the apostle Paul, was without support and was far from accurate.

3. The interpretation of the aftermath of 1888 was not in accord with all the facts in the case as known by those close to the experience.

4. The charge that the true message of righteousness by faith was buried in the denominational archives was without foundation.

* Arthur L. White, Further Appraisal of the Manuscript: “1888-Re-Examined”. - General Conference, Takoma Park, Washington, DC, 1958, Sep.

5. The solution proposed, of the denomination making confession of the mistakes of men made in the 1880's and the 1890's and of a denominational repentance, is not possible nor would an attempt to do so be of value. The experience of the church is the collective experience of its members and leaders, and thus Tightness with God is a matter of present day personal relationships.

6. The assertion that our ministers have been presenting a false Christ is without foundation, for the ministry of the denomination is presenting the saving Christ of the Scriptures and the loving Saviour presented in the Spirit of prophecy writings.

7. The focusing of attention on the weakness and mistakes of mankind rather than on the triumphs of the message may becloud the vision and lead to distorted concepts, etc. {Further Appraisal: 2-3}.

Soon, the manuscript "1888-ReExamined" was re-typed and spread among brethren, and movement "1888-ReExamined" had gained new supporters. To control the new movement General Conference submitted a new report: "Further Appraisal of the Manuscript: 1888 Re-Examined" {1858}. At the report all claims and accusations of Robert Wieland and Donald Short were analyzed in detailed. It included the following topics: The State of the Church {4-5}; Inaccurate Conclusions drawn from Inadequate Sources of Information {5}; In What Esteem were Elders Jones and Waggoner held Following 1888? {5-6}; Conclusions drawn from E. G. White Statements Devised of their Historical Setting {8-10}; The Overall Picture {11-13}; A Review of the Manuscript: Guiding Principles in the Use of Statements from the Spirit of Prophecy {13-15}; A Study of the Use of E. G. White Statements in the Wieland-Short Manuscript {16-30}; What do you Conclude? {31}; Elder Uriah Smith and his Confessions {32-35}; Elder Smith as Ellen G. White saw him {35-38}; The Confessions of other Men {38-40}; Elder George I. Butler {40-41}; The Mistakes and errors of the Pioneers {41-42}; Those who accepted the Message and were Blessed {42-44}; This we Find {44-47}.

The final conclusions were presented at the end of the report:

1. There is a consistent pattern throughout the manuscript of using quotations out of their true setting and applying them to fit certain pre-conceived conclusions rather than letting the sources speak for themselves.

2. The manuscript purports to be a re-examination of what happened in 1888, but it fails to indicate the original examination.

3. The over-all thesis of the manuscript is very subjective. It is characterized with a type of destructive criticism of both the church and its leaders, to which the writers profess

allegiance that is fraught with danger. The uninformed person reading "1888 Re-examined" is bound to receive the impression that the leaders of the Advent Movement since 1888 are guilty of stubbornness and deliberate disregard for precious truth that God has sent to the church. This accusation, as far as the manuscript is concerned, is made against "the leaders" without qualification as to time.

4. Existing copies of the manuscript now being circulated have been made and distributed by irresponsible individuals, without having manifested the elementary Christian grace of securing proper consent of the authors to do so. The authors have never authorized, nor given consent to the public use and circulation of their product by anyone. It should be said in this connection that any persons referring to, upholding, or even circulating the Wieland and Short manuscript are therefore guilty of improper procedure.

5. Finally – and this applies to the entire manuscript – the authors have presumed to deal with the central theme of man's salvation with the spiritual integrity of the leaders of their own church, charging them with heresy and apostasy, but seldom resorting to the use of the Bible, the Word of God, the source and foundation of true faith…

6. Granting that the leaders in the church have made mistakes, granting that certain individuals have been stubborn and reluctant in their repentance, granting that the work of God has been retarded by the human and sinful elements that have existed, there is no justification for the sweeping charges set forth in the thesis of this manuscript. Had the authors succeeded in substantiating their charges, their work might have been worthy of serious consideration. Having not only failed to substantiate such charges, but having proved themselves guilty of distortion of facts and misapplication of statements from the Spirit of prophecy, the authors of "1888 Re-examined" have produced a manuscript that is detrimental to the church, derogatory to the leaders of the church and to uninformed individuals who may happen to read it {47-49}.

In 1985, **The 1888 Message Study Committee** was organized to promote Wieland-Short view by publishing a newsletters, books and other materials and by holding meetings,[*] registered at the address in Berrien Springs, Michigan (USA).[†] In 1987, Wieland, Robert J. and Donald K. Short published a revised version of 1888 Re-Examined.[‡] Comparison of the contents in the original and new editions is given below. In spite of the revival effects of the "1888 Re-examined" it was a good example how blind trust in Ellen G. White's writings

[*] Land, G. Historical Dictionary of the Seventh-Day Adventists (2014): 125.
[†] The 1888 Message Study Committee: 8784 Valley View Dr, Berrien Springs, MI 49103, United States [1-269-473-1888]. http://www.1888messagestudycommittee.org/
[‡] Wieland, Robert J. and Short, Donald K. 1888 Re-Examined. Revised & Enlarged (1987): 239.

has created a movement based on a false understanding the real history of Minneapolis Conference of 1888.

Original Edition	New Edition
1 - Introduction	1 - Why Re-Examine Our Adventist Past?
2 - Leaving the First Love	2 - The Sin of Leaving Our First Love
3 - The "Loud Cry" to Come in a Surprising Way	3 - The "Loud Cry" to Come in a Surprising Way
4 - Was the Message of 1888 Accepted?	4 - Acceptance or Rejection: in Search of a Sharper Focus
5 - What was the Message Presented in 1888?	5 - The Fundamental Problem: How to Evalute the 1888 Message
6 - The Grave Seriousness of the 1888-92 Reaction	6 - The 1888 Rejection of Ellen White
7 - An Examination of the "Confessions"	7 - A Closer Look at the "Confessions"
8 - The 1893 General Conference Session	8 - Crisis at the 1893 General Conference Session 9 - A False Righteousness by Faith: Sowing the Seed of Apostasy
9 - Why Did Jones and Waggoner Apostatize?	10 - Why Did Jones and Waggoner Lose Their Way?
10 - Warnings of Subtle, Internal Apostasy	11 - The "Alpha" and "Omega" Crises 12 - The Pantheism Apostasy
11 - Predictions of Infatuation With a False Christ 12 - The True Christ vs The False Christ (In Modern Babylonian Teachings) 13 - The True Christ vs The False Christ (In Contemporary Seventh-day Adventist Teachings)	13 - Ellen White's Predictions of Baal-Worship
	14 - From 1950 to 1971 15 - From 1971 to 1987 and Beyond

Figure 18. 1888 Re-Examined: Chapter Comparison {1950 & 1978 editions}.*

For better understanding a movement of '1888 Re-Examined' and their authors: Robert J. Wieland and Donald K. Short, - one should study another similar case in the history of SDA church. There are key points of the both stories:

1. At the beginning of the case a specific topic was important according to Ellen G. White.
2. Later, she couldn't provide explanation or answer the questions on the discussed topic.
3. Finally, she claimed that the topic was not a vital question at all, so it shouldn't be discussed any more…

* 1888 Re-Examined, Examined. - Watchman, what of the Night? 1987, Vol. XX, No. 11: 3.

Various interpretations of "Daily" in Daniel, 8:11 & 12:11.

Discussion on the proper understanding of a word 'daily' arose many years before the General Conference in Minneapolis. In the book of Daniel 8: 11, it is written: "Yea, he {a little horn} magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of the sanctuary was cast down." As usually all added words are printed with Italic font. So, the fact that word '*sacrifice*' in the phrase 'daily *sacrifice*' had been added to the original book was known quite well among common Bible readers.

But there was some reason* that Ellen White stressed on that fact again referring to her vision. "***The Lord showed me that the 1843 chart was directed by his hand****… Then I saw in relation to the 'Daily,' that the* ***word 'sacrifice' was supplied by man's wisdom****, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed*" [White, 1850: 87/1/par. 3].†

Thus, according to Ellen G. White, explanation of 'Daily' provided before 1844 was correct and interpretation of the prophecy presented in 1843 at the chat of Millerites was truth and **directed by Lord's hand** {see this Chart at the p. 401-402}.

The Hebrew word *tamid*, translated in Daniel 8: 14 as "**daily**", is used 103 times in the Old Testament. But only Six times it was translated as "daily" (Numb. 4:16; 28:24; Dan. 8:11-13; 11:31, 12:11); but elsewhere it is translated as "alway", "always", "continual", "continually", "perpetual", "ever", "evermore", and "never".‡ So, "Daily" is not a main meaning.

Pre-Miller comments of the 8th and related chapter of the book of Daniel:

All of the preceding schools of interpretation accepted an idea that the "daily" referred to the Jewish temple sacrifices. '*The generality of expositors have interpreted this little horn to mean Antiochus Epiphanes, of whose persecutions we have an account in the book of Maccabees"* … Army of Antiochus Epiphanes "… *especially subdued and oppressed the land of Judah… he magnified himself … even against God… He set up the image of Jupiter Olympus in the temple, profaned every thing with swines' flesh, compelled the Jews to*

* D. E. R. (*Robinson*) supposed that Ellen White tried to prevent application of 2300 to the history related to Antiohus Ephiphanes [D. E. R. Letter: Dear Sister… - 1935, May 22, Beaverton, Oregon].
† White, E. G. Dear Brethren and Sisters. - The Present Truth, 1850, Nov, Vol. 1, No 11, 86-87 {399-400}.
‡ Hokama, D. Does 1844 Have a 'Pagan' Foundation? - Adventist Currents, 1987, Mar, 2(4): 20-29 {403-412}.

blaspheme God; put a stop to the administration of all the sacred institutions, and desolated and polluted the whole sanctuary..." [Scott, 1815, V 3: 697-698].*

Others, however, have attempted to show that this interpretation is not at all satisfactory; according to their explanation that little horn was **Rome imperial** and later **Rome papal** {Scott, 697-699}.

There are various explanations of the prophetic periods of the Book of Daniel, including '2300 days', '2300 evening and morning', and also 1260, 1290, or 1335 days:

- **2300** evenings and mornings – this signifies, that from the ceasing of the last daily sacrifice to the first beginning again of the daily sacrifice, there was to be interruption of 2300 sacrifices, i. e. 1150 days, which make three years, two moths, and ten days.

- (**1260**) "A time, times and half a time", i. e. three years and six months – this period ran out from the first prophanation of the Temple by Gentiles, to the beginning of the purification of it by Judas Macchabeus.

- **1290** days – this period ran out from the first prophanation of the Temple by Gentiles, to the finishing the purification by Macchabeus. 1290 days mean three years and seven months.

- **1335** days – this period ran out from the first prophanation of the Temple, to its dedication and consecration. There were 1335 days, or three years, eight months and fifteen days from the first prophanation to the feast of the dedication [Pierre Jurieu , 1687, p. 2: 22-23].†

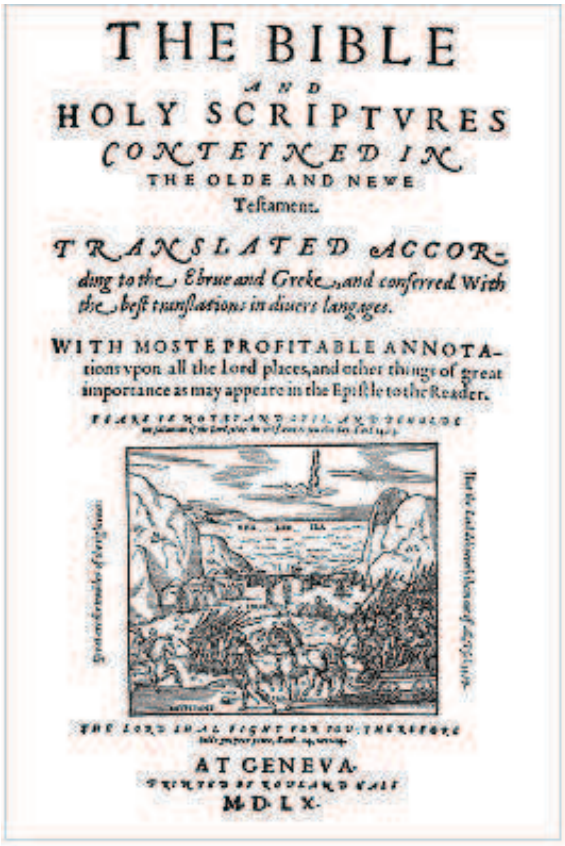
William Miller's comments of a word 'daily' and the 8th chapter of Daniel:

According to William Miller's dairy he put a first note regarding Second Advent only in **1829**. Next year he began discussing Second Coming of Christ among his relatives. On February, 8th, 1831 he wrote a letter to pastor Leman Andrus: “A few evidence of the time of the 2nd coming of Christ that would happen in **1843** or **1847** at most” [Rowe, 2008: 95-96].‡

As it is well known, William Miller was not a unique or a first man who calculated '2300 days' starting from the same year as 70 weeks; there are at least 4 authors between 1768 and 1818, who calculated "**2300 days**" by similar way.§

J. Petri used the same B. C. **453** for beginning of both a period of 2300 years and 'Seventy Weeks', and completed 2300 years in A. D. **1847** [Petri, 1768: 9-10].**

* Scott, Th. The Holy Bible, containing the Old and New Testaments: with original notes, practical observation, and copious marginal references. – New York, Published by Dodge & Sayre, 1815: Vol. 3: 922.
† Peter Jurieu, The Accomplishment of the Scripture Prophecies, or the approaching deliverance of the church. – London: 1687, Part 2: 396/296.
‡ Rowe D.L. God’s Strange Work: William Miller and the End of the World. - Grand Rapid (Mich), 2008: 249.
§ Froom, LR.E. The Prophetic Faith of our Fathers. The Historical Development of Prophetic Interpretation: Vol. 4. – Washington: Review and Herald, 1954 (1294): 404-407.
** Petri, J. Ph. Aufschluss der Zahlen Daniels und der Offenbahrung Johannis. – 1768: 23.

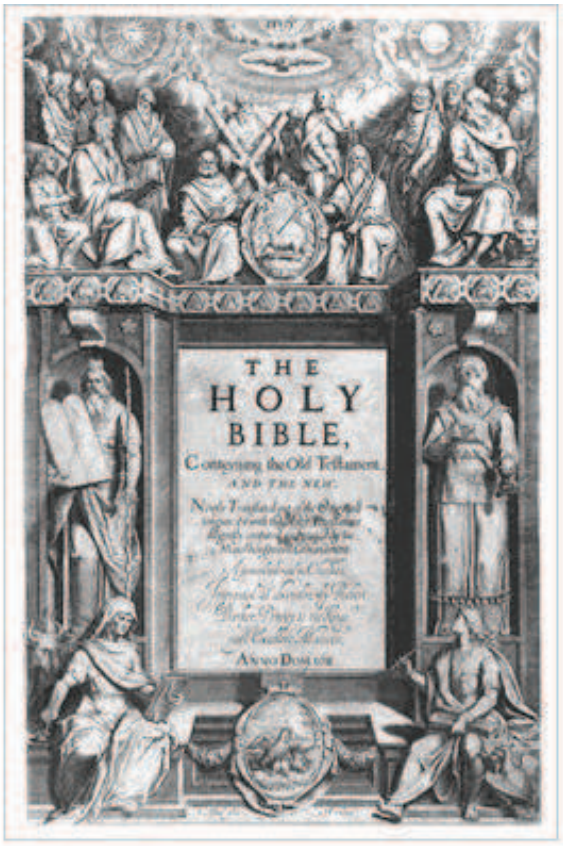


THE BIBLE
AND
HOLY SCRIPTVRES
CONTEYNED IN
THE OLDE AND NEWE
Teſtament.

TRANSLATED ACCORDing to the Ebrue and Greke, and conferred With the beſt translations in diuers languages.

WITH MOSTE PROFITABLE ANNOTAtions vpon all the hard places, and other things of great importance as may appeare in the Epiſtle to the Reader.

AT GENEVA.
M.D.LX.



THE
HOLY
BIBLE,

Containing the Old Teſtament,
AND THE NEW.

ANNO DOM. 1611.

11 And extolled him ſelf againſt the prince of the hoſte from whome the dailie ſacrifice was taken away, and the place of his Sanctuarie was caſt downe.

14 And he anſwered me, Vnto the euening and the morning, two thouſand and thre hundreth: then ſhal the Sanctuarie be cleanſed.

11 Yea he magnified himſelfe euen to the prince of the hoſte, and by him the dayly ſacrifice was taken away, and the place of his Sanctuary was caſt down.

14 And he ſaid vnto me, Vnto two thouſand and three hundred dayes: then ſhall the Sanctuary be clenſed.
15 And it came to paſſe, when I, euen I Daniel had ſeene the vision, and

11. And extolled him self against the prince of the hoste from whom the dailie *sacrifice* was taken away, and the place of his Sanctuarie was cast down.
14. And he answered me, Vnto the euening *and* the morning, two thousand and thre hundredth: then shal the Sanctuarie be cleansed.

- natural days be past, which makes six years, thre moneths & an half, for so long vnder Antiochus was the Temple prophanded.

11. Yea he magnified *himself* euen to the prince of the hoste, and by him the dayly *sacrifice* was taken away, and the place of his Sanctuary was cast down.

14. And he said vnto me, Vnto two thousand and three hundred dayes: then shall the Sanctuary be clensed.

- *Heb. evening morning.*
- *Heb. Iustified.*

Figure 19. Original text from the book of Daniel 8: 11 & 14
presented at the 'Geneva Bible' (1560), and King James Bible (1611).

J. Wood: "…The visions of the seventh and eighth chapters were explained at the time; the latter by this Angel Gabriel, except in the declaration of the two thousand three hundred days; he is now come to instruct the Prophet in them also ... The date from which the years became current is here set down; the portion of them allotted for the residence of the Jews in their land is assigned… [J. M. 1787: 388];* The weeks are to be counted from the command, or effect of the command to restore Jerusalem… {J.M., 391}; the account been intended to commence with commission granted to Ezra in the seventh year of Artaxerxes {J.M., 393}; … The sum of the two thousand three hundred days is divided into two parts, the one of seventy weeks, or four hundred and ninety days of residence, the other of one thousand eight hundred and ten days of desolation {J.M., 397-398}; ... Ezra obtained his commission in the beginning of the seventh year of Artaxerxes, which was the year of Rome 295, and before our vulgar era **457 years** {J.M., 402}".

John A. Brown was thinking: "the very year from which the seventy weeks of Daniel are calculated; the year 457 B.C., one of the most remarkable and distinguished points of time in the whole Scripture chronology; and a year which the learned Dean Prideaux has incontrovertibly established as that in which Ezra received his commission from Artaxerxes to restore and build Jerusalem. I look then, with ardent expectation and holy hope, from these premises, to expiration of the period in question in the year 1843, when, the 2300 years having been accomplished, 'the sanctuary shall be cleansed' …" [J.A.B., 1810, 668].†

Archibald Mason wrote: "If we subtract 457 from 2300, the remainder will give that year in the Christian era, when the 2300 years will expire. By this simple operation, we find that this number will end in 1843… In that year, the Lord's Sanctuary shall be cleansed, the church and the nations will be delivered from the abominations from Mother of Harlots, and Popery will perish from the earth … [Mason, 1820: 23].‡

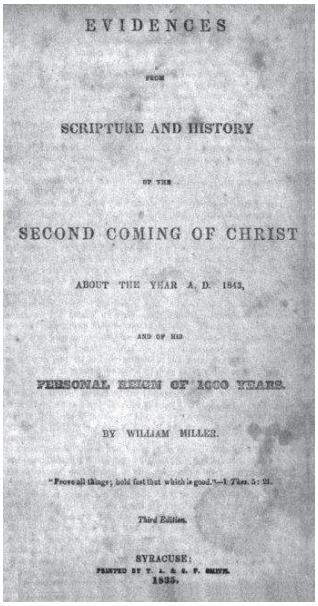
In the 3rd edition of "*Evidences from Scripture and History of the Second Coming of Christ about the Year A.D. 1843*," William Miller repeated one of the common views on the **Daily Sacrifice**. He was thinking that Jewish daily sacrifice was taken away by **Roman** government, and later Christian daily sacrifice was taken away by **Papal** power:

* J. M_ _ _D {Wood} The Revelation of St. John, considered as alluding to certain services of the Jewish Temple; according the visions are stated, as well as respect to the objects represented, as to the order in which they appeared. (London: Printed for the author, 1787), 505.
† J.A.B. [Brown, John Aquila] To the Editor of the Christian Observer. – The Christian observer. – London: Published by John Hatchard, Printed by Ellerton and Henderson, 1810, Nov, Vol. 9, No. 11 (107): 668-670.
‡ Mason A. Two Essays on Daniel's Prophetic Number of Two Thousand Three Hundred days; and on the Christian's Duty to inquire into the Church's Deliverance. – Glasgow: Young, Gallie, & Co., 1820: 60.

{8:11} 'Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and, the place of his sanctuary was cast down.' By this verse I understand that the ***Roman government*** would magnify itself even against Christ the prince of his people, and be the instrument of destroying the Jewish ceremonial law, and finally Jerusalem itself, the place of Christ's Sanctuary…

{8:12} 'And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to tire ground, and practiced and prospered.' That is, the ***papal power*** or the abomination that maketh desolate, by reason of departing from the truth and leading off an host with them, they cast out and trampled on the true followers of Christ, and practiced and prospered in their iniquity [Miller, 1835: 13-14].*




EVIDENCES

FROM

SCRIPTURE AND HISTORY

OF THE

SECOND COMING OF CHRIST

ABOUT THE YEAR A. D. 1843,

AND OF HIS

PERSONAL REIGN OF 1000 YEARS.

BY WILLIAM MILLER.

"Prove all things; hold fast that which is good."—1 Thes. 5: 21.

Third Edition.

SYRACUSE:

PRINTED BY T. A. & S. F. SMITH.

1835.

Figure 20. William Miller (1782-1849) and his book "Evidence from Scripture and History of the Second Coming of Christ, about the year 1843; and His personal reign of 1000 years" (1835).†

In the chapter 12: verse 11, Angel said about the *'daily sacrifice abomination*', that William Miller explained as a way how **Roman government** treated the church under foot {1835: 30}. Later he continued his explanation: "add 1335 to A. D. 508 when pagan Rome was destroyed, or the **daily sacrifice** abomination **was taken away**, and you have the same A. D. 1843."

* Miller, W. Evidences from Scripture and History of the Second Coming of Christ about the Year A.D. 1843, and of His Personal Reign of 1000 years (3rd ed). - Syracuse: Printed by T.A. & S.F. Smith, 1835: 64.

† From the text and title of the book: "… *His (Christ) personal reign of 1000 years*" it is known that William Miller believed into reign of Jesus Christ on the Earth during 1000 years, as other Christians with Jewish roots did. This view is supported by other sentence from Miller's book: "How perfectly inconsistent it is to suppose that ***after Christ reigns on the earth a thousand years***, and possesses the kingdom under the whole heaven {14} … [See: Miller, W. Letter to Joshua V. Himes on the Cleansing of the Sanctuary. – Boston: 1842: 16]

Miller also explained his view regarding **2300** days, **1335** days, 1260 days and 70 weeks from the book of Daniel, chapters 8, 9 and 12:

{8:13-14} 'Then I heard one saint, speaking and another saint said unto that certain saint which spake, how long shall he the vision concerning the daily sacrifice, and the transgression of desolation to give both the host and the sanctuary to be trodden under foot. And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed' … Likewise in Ezekiel 4: 6. 'I have appointed thee each day for a year.' Also from the fact of the accomplishment of the 70 weeks, which is a part of the vision, and which 70 weeks began 457 years before the birth of Christ, from the giving of the commandment to Ezra the scribe by Artaxerxes king of Persia to go up to build Jerusalem or the walls thereof, (for the temple was built long before in the reign of Cyrus) unto the sufferings and death of Christ was 490 years, which is the Seventy Weeks. *I have the testimony, also of all the writers on the prophecies on this point*.[*] The next thing which I shall attempt to prove, is the time when these 2300 years began; for without this, we may search in vain for the end' {Miller, 1835: 15}.

William Miller supposed that Daniel did not yet know when '2300 days' of the vision began, or was to begin, so later, after about 15 years the same Angel was sent again to instruct him, etc… So, W. Miller supposed that when Angel explained the event regarding period of Seventy Weeks it meant that the same year was a beginning for the 2300 prophetic days or 2300 years {Miller, 1835: 16-17}.

After his explanation of the verse 12, 12: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days", William Miller came to a conclusion: 'It is obvious he {Angel} meant that ***those who had a part in the coming of Christ***; be raised and stand in their lot…', '…at the end of the days,' (1335 years). Further, Miller expressed his main conclusion again: "We will now review what we have proved, and if we have a right understanding of Daniel's vision, it is proved that from the pushing of the ram, in the reign of the fifth king of Persia, when the decree of commandment was given to Ezra to go up to build the walls of Jerusalem, to the first resurrection; to the coming of Christ; or ancient of days, when the judgment should set: the books should be opened; the church justified; should be 2300 years… and will end in 1843.[†] …

[*] This sentence contradicts to the popular view that William Miller didn't use any other books except Bible and Cruden's Concordance (1806).

[†] William Miller knew about errors in calendars, but ignored them: '*Some say we lost four years; if so, then we may look for fulfillment in 1939 – but I believe we may not expect it until 1843, which I have strong reason to believe is the true time, from the events that happened in 1798*' {1835: 40};

It has likewise been proved that Antichrist should reign 1260 years, or from the taking away pagan Rome to setting up papal, would be 30 years, making the 1290 years, and if pagan Rome was to continue 666 years; as has been mentioned, and which we shall endeavor to prove hereafter; then pagan Rome becoming the fourth kingdom in 158 years before Christ would cease, 508 years after Christ to which add the 30 years, will bring us down to the rise of Antichrist A.D. 538. Then add the length of his reign 1260 years would end in 1798, or add the 1390 to A.D. 508, would be the same 1798. Now add the remainder of the 1335 over and above 1390 which is 45 to A.D., 1798, and it will end in A.D. 1843 or add 1335 to A.D. 508 when pagan Rome was destroyed, or the daily sacrifice abomination was taken away, and you have the same A.D. 1843.*

The last number given in Daniel (viz.) ***1335*** *carries us down to the resurrection* and will end A. D. 1843 [Miller, 1835: 30-31].†

In the next edition of the book William Miller gave more detailed explanation of "daily": The "daily sacrifice" - may be understood by some to mean the Jewish rites and ceremonies and by others the Pagan rites and sacrifices [Miller, 1836: 36].‡

It is very evident, when we carefully examine our text, that it is to be understood as referring to **Pagan** and **Papal** rites, for it stands coupled with "the abomination of desolation," and performs the same acts, such as are ascribed to the Papal abomination… Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal, and both together shall tread under foot the "sanctuary and host" which brings me to show what may be understood by "sanctuary and host." By sanctuary we must understand the temple at Jerusalem and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel by Chaldeans,… Medes and Persians,… Grecians,… by the Romans [Miller, 1836: 37].

'*Came forth a little horn… by him the daily sacrifice was taken away*…' (Dan. 8: 9, 11) "by the **little horn**, in this passage, we are to understand the **Roman power**" {1836: 45}.

- Being a Jew and Free-Mason {p. 413-417} William Miller knew about Jewish calendar, that A. D. 1843 was only the 5603rd and not the 6000th year after Creation, and Yom Kippur in 1844 was celebrated by all Jews on the **23rd of September**, and not on the 22nd of October {p. 418-428}, but he ignored all historical and Biblical realities.

* The main calculations from Miller's book are: A. D. 538 + 1260 => A. D. 1798; 1798 + 45 => 1843; 45 = 1335 – 1290; B. C. 158 + 666 => A. D. 508; B.C. 457 + 2300 => A. D. 1843; etc. {1835: 30-31}.

† From Miller's book it is known that an idea about Second Coming in 1843 came to him not from the calculation of '2300 days', but from his understanding of the period of 1335 [508 + 1335 => 1843]. He explained that Papal Rome gained a victory over Pagan Rome in A.D. 508; this year was received by the calculation of B. C.158 + 666 = > A. D. 508; B.C.158 is a year when W. Miller placed a beginning of pagan Rome and the 4th kingdom, but '666' means a number from Rev. 13: 18].

‡ Miller, W. Evidences from Scripture and History of the Second Coming of Christ about the Year A.D. 1843, exhibited in a Course of Lectures. – Troy: Printed for the Publishers, by Kemble & Hooper, 1836: 223.

We learn that there are **two abominations spoken of by Daniel**: The first is the Pagan mode of worship which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites… Therefore was the "sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers… [Miller, 1836: 50].

Satan, an arch enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfillment in Christ. Therefore, in order to carry the war into the Christian camp, suffers the daily sacrifice abomination to be taken out of the way and sets up Papacy which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former {1836: 50}.

Then if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom and the "daily sacrifice abomination," be taken out of the way to make room for the abomination of desolation ? I answer take 158 from 666 and you will have 508. Then in the year A. D. 508 Paganism ceased.[*] {1836: 61}.[†]

"And shall take away the daily sacrifice" (Dan. 11: 31): To "*take away the daily sacrifice*," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman Empire, and would for a little season, until they should give their power to the Image beast {1836: 71}.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate sot up, there shall be a thousand two hundred and ninety days" (Dan. 12: 11). **This cannot be the Jewish sacrifice**; for if so then it must have been fulfilled about five hundred years past, and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and as I have shown in a former lecture was to continue six hundred and sixty-six years; … I think the proof is strong that from the **taking away of pagan worship** A. D. 508, to the end of the papal civil power, would be 1290 years, which would end m the year 1798 [Miller, 1836: 220-221].

[*] A.D. 508 was not a year of the victory against Paganism, it was a year of victory over Arian Christians, who still were Christian but rejected Trinity. See: "Thus in A.D. 508 terminated united resistance to the development of the papacy. The question of supremacy between Frank and Goth, between the Catholic and the Arian religions, had then been settled in favor of the Catholics" [Smith, U. The Prophecies of Daniel and Revelation. - Review and Herald Publishing Association. – 1944/1972: 330]. Actually at that time a bishop of Rome had no any previladges among bishops of other great cities, so papacy was not established yet. As far as Clovis, king of France is concerned, he was already converted and baptized into the Christian faith in A. D. 496.

[†] According to early Miller's view at that time the Pagan beast received its **deadly wound** by a sword; since which time we have no account of any Pagan rites {Miller, 1836: 62}.

At the edition of 1842, William Miller suggested similar explanation of daily, and other important questions: 'Then the "daily sacrifice" **means Pagan** rites and sacrifices, and the transgression of desolation, the Papal; and both together shall treat under foot the "sanctuary and host"…' [Miller, 1842: 40]. '… Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away… ' Two or three things in the above description clearly show that by the **little horn**, in this passage, we are to understand the **Roman power**…[Miller, 1842: 49-50].*

'… Therefore, in order to carry the war into the Christian camp, suffers the daily sacrifice abomination to be taken out of the way and sets up Papacy which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former' {1842: 55}. '… Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." {1842: 81}. Then if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom and the "daily sacrifice abomination," be taken out of the way to make room for the abomination of desolation ? I answer take 158 from 666 and you will have 508. Then in the year A. D. 508 Paganism ceased. {1842: 84}. '… To "*take away the daily sacrifice*," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman Empire, and would for a little season, until they should give their power to the Image beast {1842: 95}, etc…

Thus, according to the interpretation of William Miller, **Pagan Daily worship was taken away** by Papal power, after victory over the last European pagan kingdoms in A. D. 508.† This interpretation excluded positive sense of restoration, justification, or cleansing of the sanctuary at the end of 2300 days [SDA Encyclopedia, 1966: 321; ref. Hokama, 1987: 21].

Comments of 'daily' by J. Litch and other Millerites:

I will now consider "the daily sacrifice." That it could not be the Jewish sacrifices… [Litch, 1838: 33].‡ By daily sacrifice, we may understand the pagan sacrifices of heathen Rome. By the transgression of desolation, the abominations of popery {1838: 17}; Who has continued

* Miller, W. Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843: exhibited in a course of Lectures (1842): 300.
† As we already mentioned above, A. D. **508 was not** a year of the victory against Paganism, but it was a victory over Arian Christians. At the same time we should pay attention, that "daily" means "daily worship" or "daily sacrifice", so adding 'sacrifice' to a word 'daily' during translation was reasonable and still have no objections.
‡ Litch, J. The Probability of the Second Coming of Christ: About A.D. 1843 (1838): 204.

the persecutions of paganism against Christians till now? Popery! Through what influence was paganism destroyed or the daily abomination taken away, and the place of his sanctuary cast down? The influence of Christianity {36}; The conversion of Clovis gave rise to the titles, "most Christian king," and "eldest son of the church." Soon after this, the other kings finding it to be for their interest to gain the influence of the clergy, embraced the Christian faith and were baptized; the last of them in A. D. 508…; I must here refer the reader to the second chapter, for a full proof that "daily sacrifice," means the daily sacrifices or abominations of paganism in the Roman empire {84}; Thus, in A. D. 508, paganism, or the daily abomination of paganism ceased in the Roman empire [Litch, 1838: 85], etc.

"The *daily sacrifice*" is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands... The true reading is, "*the daily and the transgression of desolation"* ... They are two desolating powers, which were to desolate the sanctuary and host; the church and her metropolis. They are **paganism** and **popery**, as will be shown at large in another place [Litch, 1842: V 1: 127];* … the little horn appears to me to be more perfectly met in **popery alone**, than by including pagan Rome… The daily was taken away by or for popery to make way for it... So the daily was taken away by or for him, &c. He is to stand up against Christ in the last great battle {V 1: 143-144}.

What may this "daily," and" abomination that maketh desolate," be? The word abomination is applied as a general name of every substitute for the true worship of God - the most revolting idolatry, or the nominally true worship corrupted and perverted… Daniel uses the word in reference to both of these forms of wickedness… We may be assisted in settling its true application by determining the meaning of "the daily" [Hale, 1843: 63].† Supposing Paganism to be intended by the daily, we have here a most literal and exact fulfillment of this prophecy of the **little horn** in the history of **Rome** and its doings in reference to **Paganism** {69}; All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism; By the different forms of Paganism, - which was the daily, or then existing abomination of Daniel's day, and the "transgression of desolation," Popery, - "the church has been trodden underfoot "from the days of the kings of Assyria unto this day" {70}.

* Litch, J.. Prophetic expositions; or a connected view of the testimony of the prophets concerning the kingdom of God and the time of its establishment (1842), vol. 1: 207.
† Hale, A. The Second Advent manual: in which the objections to calculating the prophetic times are considered; … and the facts and arguments on which Mr. Miller's calculations rest, are briefly stated and sustained: with a diagram (1843): 108.

Comments of 'daily' by the Pioneers of SDA church:

The Most pioneers of SDA church hold an idea regarding 'daily', that it meant Paganism; this explanation was similar to millerites and William Miller himself:

{31}

In the 11th verse he says, "the daily was taken away, (that is, Paganism) and the place of his *sanctuary* cast down." How plain it is that this wicked sanctuary (where idols and devils were worshipped) was a building, cast down. How could they cast down the earth to the earth? (12th v.) and it (this same Popery) cast down the truth to the ground, so the ground was not destroyed; clear proof it was not the sanctuary. Well, but we don't believe that God will ever cleanse the wicked sanctuary of Paganism.

J. Bates, The Opening Heavens, or a Connected View of the Testimony of the Prophets and Apostles (1846)

It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church, and trod under foot the sanctuary of the living God, are none other than Paganism and Popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria down to the period when it became so far modified that it took the name of Popery, had been the daily [or, as

{129/1}

{145/2}

THE TREADING DOWN OF THE SANCTUARY.

The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. viii, 13; xi, 31; xii, 11. These two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not im-

Andrews, J. N. The Sanctuary. – Rev & Her, 1853, Vol. 3, Jan 6, No. 17: 129/1; Feb 3, No. 19: 145/2.

oppression of the people of God. Paganism and papacy are the two great desolating powers that have trodden under foot the church. The first, the "daily" or continual desolation, paganism, having from time immemorial oppressed and desolated the church; the latter, the transgression of desolation, papacy, finally supplanting the former, and imbruing its hands still deeper in the blood of the saints. Concerning these two powers, then, paganism and papacy, and not the daily sacrifice of the Jews, the vision is given, and the question is asked, How long shall the sanctuary and the host be trodden under foot by them?

{180/2}

U. Smith, The Sanctuary... – Rev & Her, 1864, Nov 1, Vol. 24, No. 23.

THE TWO DESOLATIONS

3 The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms Leaving out the supplied words, the text would read, "The daily, and the transgression of desolation These are two desolating powers first, Paganism then, Papacy Of these, Paul, in 2 Thess 2 3–8, says "Let no man deceive you by any means for that day shall not

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J. White, Sermons on the Coming and Kingdom of our Lord Jesus Christ (1870).

These two phases are elsewhere spoken of as the "daily" (*sacrifice* is a supplied word) and the "transgression of desolation;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. (See on verse 13.) In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him" (the papal form) "the daily" (the pagan form) "was taken away." Pagan Rome was remodeled into papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down.

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the daily and the transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

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U. Smith, Daniel and the Revelation…(1897).

A short review of various sources demonstrated that millerites' understanding of 'daily' was common among SDA church. This explanation was presented at the "Thoughts on Daniel and the Revelation" by Uriah Smith, which was the main theological treatise of SDA denomination. According to Ellen G. White this book went everywhere and had its place and would do a grand, good work [White, 1889: 3].* She also wrote: "*The light given was that Thoughts on Daniel and the Revelation, Great Controversy, and Patriarchs and Prophets would make their way. They contained the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people*" [White, 1899: 7].†

"New understanding" of 'Daily'.

During preparation of the "Thoughts on Daniel" for publication in German, L. R. Canradi noticed that German Bible provided an idea of 'daily' that was quite different from the traditional SDA view. After comparison of German Bible with original Hebrew, Greek, French, Danish and others, he came to a conclusion that 'daily' and nearby texts couldn't be interpreted in accordance with the view taught in "Thoughts on Daniel", by U. Smith. The 'new', but actually 'old' view on the 'daily' meant, that long lost gospel that was 'taking away of the daily' referred to the obstruction of that truth by papacy [Hokama, 1987: 23].‡

Being a General Conference vice president for European Division, L. R. Canradi, wrote a letter to Ellen G. White, and asked her an advice regarding 'daily', but he didn't get any answer. As a result German edition of "Die Weissagung Daniel" with a 'new' view of daily was published in 1905.§

As it became known later, many pastors had theological uneasiness while explained 'daily' from the book of Daniel, but it was Elder L. R. Canradi who started talking about it openly. After several years a question regarding 'daily' was discussed loudly among the leading brothers of SDA denomination. Besides L. R. Canradi himself, apologists of the 'new view' included A. G. Daniells, W. A. Spicer, W. W. Prescott, and William C. White, etc. S. Haskell, O. A. Johnson, L. A. Smith, G. I. Butler, F. C. Gilbert, J. N. Loughborough, etc, were among defenders of the 'old view' [Hokama, 1987: 23-24].

* White, E. G. Letter to Brother Eldridge (Sep 8, 1889). – Statements Regarding Thoughts on Daniel and the Revelation Manuscript Releases, vol. 1, No. 26: 60.
† White, E. G. Dear Brethren Irwin, Sisley, Smith, and Jones [Letter 43, 1899] – Special Instruction Regarding Royalties. - Sunnyside, Cooranbong: Mar 11, 1899: 22.
‡ Hokama, D. Does 1844 Have a 'Pagan' Foundation? - Adventist Currents, 1987, Mar, 2(4): 20-29 {403-412}.
§ Conradi, L. R. Die Weissagung Daniels oder die Weltgelschite im Lichte der Bibel. – Gamburg: 1905: 560.

The 'Prophet' was powerless to solve a question regarding 'Daily'.

At her writings Ellen G. White usually avoided exact meaning of the topic and preferred general words about Christ-like character, salvation and redemption. Nevertheless, from her testimony published at the Present Truth (1850) it was quite clearly that she supported Miller's view regarding the 'daily'. Her original words getting through the vision directly from God were as a main argument to support a traditional explanation of daily at SDA church: "*The **Lord showed me** that the 1843 chart was directed by his hand…*" and "*…Then I saw in relation to the 'daily' … When union existed, before 1844, nearly all were united on the correct view of the 'Daily, but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed…*" [White, 1850: 86-87].*

Finally attention of brethren was brought to the prophet who had to interpret a difficult question that had been agitating the Church. But reaction of Ellen G. White was quite strange: "*She watched with growing anxiety and distress the time-consuming controversy between leading brethren on an unimportant point and one on which she repeatedly said she had received no light*" [White, A. 1982: 257];† '*She took her pen and wrote:* "… *I have words to speak to my brethren east and west, north and south. I request that **my writings shall not be used** as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren that they make **no reference to my writings** to sustain their views of "the daily*."

"*It has been presented to me that this **is not a subject of vital importance**. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of "the daily" is not to be made a test question*."

"*I now ask that my ministering brethren **shall not make use of my writings** in their arguments regarding this question* [*"the daily"*]*; for **I have had no instruction** on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence*" [White, 1910].‡

Actually, SDA church had a similar story like it happened 20 years ago in Minneapolis. In the beginning the question on 'daily' attracted a special attention of Ellen G. White, and was clarified by the vision and testimony; later prophet had no light regarding the same question; finally, question was claimed to be no value to spend time under discussion… So, SDA church got no answer and 'prophet' was useless again.

* White, E. G. Dear Brethren and Sisters. - The Present Truth, 1850, Nov, Vol. 1, No 11, 86-87 {See: 399-400}.
† White, A. L. Ellen G. White: The Later Elmshaven Years: 1905-1915. - Review and Herald Publishing Association, 1982, Vol. 6 (472): 257.
‡ Ibid: 257-258; White, E. G. Our Attitude Toward Doctrinal Controversy. - Sanitarium, Calif., July 31, 1910.

In spite of many contradictory facts regarding this story [Hokama, 1987; Haloviak, 1979][*] nevertheless, a new explanation of 'daily' became an 'official' version at SDA denomination. This theological victory gave birth to a new problem for the church. Logically thinking one had to make the following conclusions: if a new view is correct, an old view was not true, so Ellen White was wrong in her Testimony in 1850.



Figure 21. Pieter Bruegel: The Blind Leading the Blind, 1568.

Again and again brethren tried to find the best solution to keep a new explanation of daily and to save authority of Spirit of Prophecy. Church leaders, such as Daniells, Prescott, Willie and Arthur White, continually stressed that the statement in Present Truth (1850) pertaining to the 'daily' was given in the context of **time setting** only. Since time setting was the burden of Ellen White's message from the Lord, the identification of the 'daily' is irrelevant and should be ignored or discarded [Hokama, 1987: 27].

But objective and careful analysis of the **time setting** provided by William Miller can reveal fatal errors from the both biblical, and historical points of view, as well as from the Jewish calendar. These facts are against a 'time setting' version of Ellen G. White Testimony:

- A. D. 1843-1844 was not the 6000th year from the creation {See: pp. 419-420};
- It was a wrong approach to get A. D. 508 by adding 666 years to the year B. C. 158;
- A. D. 508 was not a year, when Christianity gained a victory against Paganism;

[*] Haloviak, Bert. In the Shadow of the 'Daily': Background and Aftermath of the 1919 Bible and History Teachers' Conference. - November 14, 1979: 67.

- If in the beginning of 2300 'pagan daily' was taken away, so, neither earthly Sanctuary not heavenly Sanctuary should be cleansed at the end of 2300 years.

- In the Great Controversy it was written: "*in the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and* ***settled upon the correct position"*** [White, Great Controversy… 1884: 248].* But according to the calendar all Jews in 1844 celebrated a Day of Atonement (Yom Kippur) on the 23rd of September, but not on the 22nd of October as millerites settled.†

- According to Miller's view, after Second Advent, Christ will reign personally on the earth during 1000 years: "Evidence from Scripture and History of the Second Coming of Christ, about the year 1843; *and His personal reign of 1000 years*" [Miller, 1835]; See also: "*How perfectly inconsistent it is to suppose that after Christ reigns on the earth a thousand years, and possesses the kingdom under the whole heaven* … [Miller, 1842, 14].‡ But this Miller's interpretation does not fit to the Bible and traditional view of SDA denomination.

There were sharp contradictions between two parties: the apologists of the 'old view' used Ellen White's Testimony to support their version of 'daily'; on the contrary, defenders of the "new view' had to protect Ellen White by promoting an idea, that Ellen White didn't say anything regarding 'daily', or she meant not what was written in her Testimony.

But there was another group of brethren, such as A. T. Jones and J. H. Kellogg noticed the tension between the testimonies and reality, and they rejected testimonies as the only intellectual honest solution [Hokama, 1987: 27].

In 1919 a Bible Conference was attended by the brothers, who met Ellen G. White personally and who knew true story about her writings. Elder A. G. Daniells, who was a president of General Conference at the time of 'daily' question, presented his interview with Ellen G. White: "*I visited her once over this matter of the 'daily,' and I took along with me that old chart, - as early a chart as we have access to … I took that and laid it on her lap, and I took "Early Writings" and read it to her, and then I told her of the controversy*."

"*I spent a long time with her. It was one of her days when she was feeling cheery and rested, and so I explained it to her quite fully. I said, "Now here you say that you were shown that the view of the 'daily' that the brethren held was correct. Now*," I said, "*there are two parts here in this 'daily' that you quote. One is this period of time, the 2300 years, and the other is what the 'daily' itself was*."

* White E. G. The Great Controversy between Christ and Satan from the destruction of Jerusalem to the end of the Controversy. The Spirit of Prophecy. Vol IV. – Oakland (Cal), 1884: 506.
† See pp. 421-428.
‡ Miller, W. Letter to Joshua V. Himes on the Cleansing of the Sanctuary. – Boston: J. V. Himes, 1842: 16.

“I went over that with her, and every time, as quick as I would come to that time, she would say, "*Why, I know what was shown me, that that period of 2300 days was fixed, and that there would be no definite time after that. The brethren were right when they reached that 1844 date*."



Figure 22. Arthur Grosvenor Daniells (1858–1935).

Then I would leave that, and I would go on about this "Daily." "Why," she said, "*Brother Daniells, I do not know what that 'daily' is, whether it is paganism or Christ's ministry. That was not the thing that was shown me*." And she would go into that twilight zone right away. Then when I would come back to the 2300 years, she would straighten, right up and say, "*That is the thing we never can move away from. I tell you, you never can move away from that 2300 year period. It was shown to me that that was fixed*." And I believe it was, brethren. You might just as well try to move me out of the world as to try to move me on that question, - not because she says it, but I believe it was clearly shown to her by the Lord. But on this other, when she says she was not shown what the "daily" was, I believe that, and I take "Early Writings" 100% on that question of the "daily," fixing that period. That is the thing she talks about, and I take the Bible with it, and I take the Bible as to what the "daily" itself is" {1919}.[*]

After discussion a question on inspiration of the Spirit of Prophecy, it was concluded that while study of the historical or theological issues we can't base on Ellen White's writings.[†]

The same views on Ellen White writings were repeated again and again: "… *This express a principle which Mrs. White repeatedly maintained – that her writings should not be used*

[*] The Bible Conference, The Use of the Spirit of Prophecy, 1919, Jul 30, p. 20-21 (1206-1207).
[†] Couperus, M. The Bible Conference of 1919. - Spectrum, 1979, V 10, N 1, 23-57.

as proof of doctrine. They may be helpful in arriving at conclusions which will be found substantiated by the Bible, but they are not to be in the forefront as the evidence" (1941).*



Figure 23. Delegates to Bible Conference, Washington, D. C. July-August, 1919.

Soon after, Elder J. S. Washburn tried to initiate a new discussion regarding 'daily'. He wrote: This "deadly heresy" will change the original truth and it is a startling fact that the new Daily doctrine moves nearly all our prophetic dates, and opens the way for other theories that draw men forever away from all the message of 1844… We are face to face with the most subtle apostasy of the ages…If this is not the beginning of the "starling Omega", and we are not thrilled, aroused and startled, we must indeed be dead, in doubt, in darkness and infidelity [Washburn, 1920].†

Possibly, J. S. Washburn was a unique 'famous' minister of SDA church who insisted on getting back the old version of 'daily'. Majority of SDA pastors accepted a 'new' explanation of daily. Some of the ministers even returned back to the most reasonable and logic version with Antiochus Epiphanes, described at the first book of Maccabees [Hokama, 1987: 29].

The Record of the Conference 1919 was lost until December 1974, when Dr. F. Donald Yost found two packages wrapped in paper at the General Conference … It seems a tragedy that this material was not made available to Adventist teachers and ministers after the Bible

* Wilcox, F. M. Dear Brother… The Letter to which you refer, that Sister White wrote from Basel, Switzerland, Feb 18, 1887, was addressed to Brethren E.J. Waggoner and A.T. Jones. - Q. & A. File No. 4-D-6, 1941, Dec 10.
† Washburn, J. S. The Startling Omega and Its True Genealogy & An Open letter to Elder A. G. Daniels. An appeal to the General Conference. – 1920, April 18.

Conference, and that the message which the participants in that Conference wanted to share with the church membership never was transmitted [Couperus, 1979: 26/2].*

As a result, there was no new movement like '*Wieland and Short*', or '*Daily Re-Examined*'. Nowadays one can find only a few Internet sites with the appeal to return "back to the Bible and Spirit of Prophecy," and to the Old meaning of 'Daily' represented by the pioneers.†

Despite numerous storms around the Spirit of Prophecy, and several spiritual crisis that happened in SDA church due to the powerless prophet, we remember words of Solomon: "*The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits*" [Eccl, 1: 6].





Figure 24. M. Brauner, The Great Dedication {right}; Adventist Herald (Russ), 2011, N 4 {front cover - left}.

At the 59th session of the General conference of the SDA Church, held in 2010, it was decided to dedicate the year 2012 to the distribution of the book "the Great controversy". There was a solemn prayer around copies of this book collected in the form of a tower, reminiscent of the biblical story of ancient Babylon. Similar events were held at the conferences of local divisions. In October 2011, the idea of the World distribution of the book "Great Controversy" was confirmed again; it was planned to distribute more than 160 million copies of books.‡

* Couperus, M. The Bible Conference of 1919: Introduction. - Spectrum, 1979, V 10, N 1: 23-26.
† Jeff Pippenger, The Daily, No. 1-4. – The Prophetic Time Series: It took a Miracle, Brining the Community back to the Bible.
‡ President of the General Conference announced a plan to distribute 162 Million copies of the Great Controversy. – Adventist Today, Oct 26, 2011.

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